

From the Family to Future Sustainability: Implementing Community-Based Parenting Schools to Secure Child Well-Being in Banyuwangi, Indonesia

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ABSTRACT

Domestic fragility in developing countries, characterised by soaring divorce rates, child abuse, and early marriage, demands structural shifts away from conventional, state-centric welfare models. This study evaluates the longitudinal implementation (2017–2025) of the "Community-Based Parenting School" in Banyuwangi, Indonesia—a multi-stakeholder corporate social responsibility initiative designed to transform vulnerable households into resilient ecosystems. Grounded in Urie Bronfenbrenner's ecological systems theory and a qualitative longitudinal framework, this research explores how a seven-pillar service model that integrates andragogical literacy, clinical-psychosocial counselling, and free legal defence aligns with documented changes in a child's microsystems, mesosystems, and exosystems. Moving beyond the psychological reductionism that dominates Western parenting literature, the empirical findings demonstrate that mitigating domestic crises in the Global South is closely intertwined with structural economic determinants and domestic financial stability. By incorporating a female-led social entrepreneurship framework—spanning integrated farming and local food production—the program provided a pathway to renegotiate household power dynamics, alleviate material distress, and create the emotional bandwidth necessary for positive disciplining among 790 female change agents. In practical terms, the study highlights the urgency of adaptive cyber-parenting curricula to counter algorithmic threats in the digital era. Rather than relying on ephemeral corporate philanthropy, the evolutionary shift toward a Creating Shared Value model implies that formal legal institutionalisation within village budgets (APBDes) is paramount to guarantee the autonomous and permanent sustainability of child protection frameworks. Ultimately, this hybrid framework offers transferable insights for localising Sustainable Development Goals in rural developing jurisdictions.

Keywords: Community Ownership, Economic Empowerment, Ecological Systems Theory, Family Resilience, Global South.

INTRODUCTION

The family is a fundamental unit in the social structure that plays a crucial role in shaping a nation's future sustainability (Ahmed, 2024). It is in this domestic ecosystem that the foundation of children's well-being, both physically, psychologically, and morally, is first formed (Sadownik, 2023). The Global Sustainable Development Goals (SDGs), especially Goal 4 (Quality Education) and Goal 5 (Gender Equality), explicitly affirm the importance of child protection and family empowerment as key pillars of integrated development (Requejo et al., 2022). Nevertheless, modern family institutions face increasingly complex, multidimensional threats, especially in rural areas of developing countries (Yusriadi & Kaslin, 2025; Yang, Feldman, and Li, 2020).

In Indonesia, socio-economic disruption and digitalisation, not balanced by parenting literacy, have triggered an increase in domestic crises (Sinuraya et al., 2025). This phenomenon is clearly seen in Banyuwangi Regency, East Java. Based on the latest sociological data, the region faces serious challenges in the form of the escalation

of cases of violence against women and children, as well as high divorce rates, which are largely triggered by economic vulnerability (Central Bureau of Statistics, 2025). Even more concerning, the number of marriage dispensation applications due to early marriage, the majority of which are triggered by out-of-wedlock pregnancies due to promiscuity and unfiltered social media exposure, is at an alarming level (Novianti et al., 2023). This series of crises creates a vicious cycle that not only takes away basic rights and children's welfare but also threatens the quality of future generations in a sustainable manner.

So far, mitigation efforts undertaken by the government and formal institutions have tended to be curative, top-down, and fragmented (Sianipar et al., 2025). Conventional approaches often place the burden of character education entirely on formal educational institutions, while ignoring the fundamental fact that the home is the first place of education (Husaeni, 2023). On the other hand, existing parenting intervention programs are often unsustainable because they ignore the root causes of other structural problems, such as the economic downturn experienced by mothers from poor families (Upadhyaya et al., 2021). In fact, realising ideal parenting requires emotional and financial stability at the domestic level. There is a huge theoretical and practical gap regarding how to integrate parenting education with grassroots community-based economic empowerment (Adewunmi, 2025; Sharma et al., 2020).

To bridge this gap, this study analyses the implementation of an innovative model of Community-Based Parenting Schools that carries the paradigm of "Children Go to School, Parents Learn". This model offers a holistic approach that positions village communities as a protective ecosystem by providing volunteer classes, nurturing clinics, and women's group social-entrepreneurship strategies (*integrated farming* and food processing). Through a pentahelix approach that involves multi-stakeholder collaboration, the program not only focuses on knowledge transfer on positive parenting to reduce rates of violence and early marriage, but also strengthens family economic resilience. Thus, this article aims to explore how family-level parenting transformations can have a macro-level impact on social sustainability and help secure the long-term well-being of children in Banyuwangi, Indonesia.

RESEARCH METHODS

Research Design

This study employs a qualitative, descriptive single-case study design to explore the implementation and localised outcomes of the Community-Based Parenting School (*Sekolah Pengasuhan Berbasis Komunitas*) in Banyuwangi Regency, East Java. A case study approach is highly suitable for investigating a contemporary phenomenon within its real-life, bounded context, allowing for an in-depth examination of community-driven interventions (Dawson R. & Algozzine, 2021) (Schoch, 2020). By utilising a qualitative lens, this research aims to understand the nuanced experiences, social interactions, and perspectives of the participants directly involved in the program (Creswell, 2020).

Given the qualitative nature of this inquiry, the study does not seek to establish definitive causal relationships or produce universally generalizable laws. Instead, it focuses on providing an interpretive and contextualised analysis of the dynamics, implementation barriers, and observed shifts within the study area (Mohajan, 2018). This single-case design is intended to offer transferable insights for similar community-based settings rather than serve as an absolute, one-size-fits-all model.

Research Informants and Data Saturation

To ensure the depth, quality, and credibility of the empirical data, informants were selected using a combination of purposive and snowball sampling techniques (Solarino & Aguinis, 2021; Zickar & Keith, 2023). Initially, purposive sampling was used to recruit primary informants with direct operational experience or long-term engagement with the Community-Based Parenting School (Sofaer, 1999). As fields of inquiry developed during the investigation of local challenges and program impacts, this approach organically transitioned into a snowball technique to identify additional relevant stakeholders who could provide critical counter-perspectives or supplementary context (Parker et al., 2020).

A total of 17 individuals were interviewed for this study, representing a penta-helix stakeholder configuration to capture a holistic view of the intervention. The recruitment criteria for each sector were defined as follows:

- Government: Local officials directly overseeing regional family welfare or child protection policies.
- Society: Direct beneficiaries of the parenting school, specifically local mothers and community participants.
- Community: Active program facilitators and local volunteers driving the daily operations of the school.
- Academic: Educational experts or researchers analysing local social development in the region.
- Private Sector: Corporate social responsibility (CSR) representatives or local business partners supporting the program's economic empowerment initiatives.

To complement the interview data and verify informants' claims, a rigorous document review was integrated into the methodology. The evaluated materials included annual program performance reports (2017–2025), localised demographic profiles, community logs, and official records of reported domestic cases from the parenting clinic database.

The final sample size of 17 informants was determined based on the principle of *thematic saturation*. Data collection followed an iterative process where interviewing and thematic coding occurred concurrently. By the 15th interview, code frequencies stabilized, and no new descriptive themes emerged. Two additional validation interviews (16th and 17th) were conducted across government and community sectors, confirming complete thematic saturation as they yielded redundant data without generating novel analytical categories. The demographic distribution of the research informants is systematically detailed in Table 1.

Table 1. Research Informant Data

Informant Description	Gender		Total
	Male	Female	
Government	0	2	2
Society	2	7	9
Community	0	2	2
Academic	0	2	2
Private Sector	0	2	2
Total Amount	2	15	17
Percentage (%)	11,76%	88,24%	100%

Source: Research Data, 2026

Data Collection

Data collection for this single-case study relied on extensive fieldwork and triangulation of multiple sources to establish a comprehensive chain of evidence. Empirical data were gathered through three primary methods:

- In-Depth Interviews: Semi-structured interviews were conducted with the 17 identified stakeholders. The interview protocols focused on capturing participants' lived experiences, barriers to program implementation, observed behavioural changes in parenting, and the dynamics of the economic empowerment clusters.
- Participant Observation: To complement the interviews, the first author conducted participant observations at the research site. This involved observing interaction dynamics during parenting classes, the operational workflow of integrated social services, and daily activities within women's economic

empowerment groups (e.g., hydroponic vegetable houses and food processing units). Field notes were systematically recorded immediately following each observation session.

- c. **Documentary and Media Review:** Secondary data were harvested from official institutional websites, regional statistical bodies (BPS), local news archives, and digital community platforms. To address potential biases and maintain strict data credibility, a source-criticism framework was applied to these materials (Zickar & Keith, 2023). External publications and social media materials were evaluated for authenticity, representativeness, and contextual accuracy by cross-referencing them with internal program logs and empirical interview statements.

Relevant academic literature on "community-based parenting schools" and community empowerment program frameworks (Griesmeyer-Krentz et al., 2022) was also reviewed. Rather than serving as raw empirical data, these scholarly articles were used strictly as a theoretical benchmark to analyse the findings and ensure that the analytical framework aligned with reputable, peer-reviewed global standards.

Data Analysis

The qualitative data in this study were systematically analysed using Thematic Analysis to identify, analyse, and report recurring patterns and deeper insights within the dataset (Hennink et al., 2017; Zairul, 2021). Rather than relying on mere descriptive summarisation, this study followed the rigorous six-phase iterative framework established by Braun et al. (2017) to ensure analytical transparency:

- a. **Familiarisation:** Transcribing all audio-recorded interviews verbatim and repeatedly reviewing the text alongside the collected program documents.
- b. **Initial Coding:** Generating preliminary, open codes from the raw data segments related to parenting shifts and economic activities.
- c. **Searching for Themes:** Collation of initial codes into broader, potential thematic categories.
- d. **Reviewing Themes:** Refining the candidate themes against the coded extracts and the entire dataset to ensure coherence.
- e. **Defining and Naming:** Defining the analytical essence of each theme and establishing clear boundaries between categories.
- f. **Producing the Report:** Weaving together the empirical narrative with theoretical insights.

To maintain strict methodological caution and avoid overstating causal impacts, the derived themes focus on documented behavioural shifts and observed community transitions rather than absolute causal claims. The resulting thematic framework, including code categories and localised empirical indicators, is systematically detailed in Table 2.

Table 2. Thematic Analysis of Research

Main Theme Code	Main Themes	Sub-Themes/Code Categories	Empirical Indicators in the Field
T-01	Reconstruction of Parental Pedagogy	Modification of the family ecological system; Cross-generational trauma breakdown.	Changing the method of disciplining children from physical/verbal violence to more assertive communication.
T-02	Mitigating Generational Crises	A decrease in the rate of early marriage reduces the risk of stunting at the local level.	A drastic decrease in marriage dispensation applications and an increase in awareness of malnutrition in toddlers.

T-03	Women's Economic Sovereignty	Social Entrepreneurship Empowerment; Circular Capital Integration (<i>CSV Pertamina</i>).	Establishment of group business units (<i>integrated farming & frozen food</i>) and an increase in monthly income.
T-04	Institutional Sustainability	Policy transformation: Synergy of Inclusive Budget.	Allocation of village funds (APBDes) for the sustainability of the Literacy House curriculum independently.

Source: Research Analysis, 2026

RESULTS

The phenomenon of domestic crisis in rural areas is often rooted in the "pedagogical gap", where the pace of change in times and digital disruption is not offset by parents' adaptive capacity to educate children (P & Viswambaran, 2025). In Banyuwangi Regency, especially in the Bulusan, Kalipuro, and surrounding areas, the absence of an ideal parenting education function is linearly correlated with the soaring rates of violence against women and children, marriage dispensation, and divorce decisions. The data that have been collected on trends in cases of violence against women and children, marriage dispensation, and divorce decisions in Banyuwangi Regency from 2021 to 2025 are as follows.

The empirical findings of this study are derived from a multi-year longitudinal tracking framework covering the period from 2021 to 2025 in Banyuwangi Regency. The data combine regional macro-sociological statistical trends with rich qualitative evidence gathered directly from field observations, document analyses, and in-depth interviews with participating mothers, village administration officials, and program facilitators (Badan Pusat Statistik, 2025). Together, these data illustrate the structural impact of the synchronized social intervention across both regional policy indicators and localized domestic realities.

At the macro-sociological level, longitudinal secondary data harvested from the SIMFONI PPA Portal of the Ministry of Women Empowerment and Child Protection (2025), the Sectoral Data Portal of BPS East Java (2025), BPS Banyuwangi Regency (2025), and the Case Tracking Information System (SIPP) of the Banyuwangi Religious Court (2025) reveal significant shifts in child vulnerability and domestic stability indicators over the five-year period.

Table 3. Statistical data on the trend of cases of violence against women and children, marriage dispensation, and divorce decisions in Banyuwangi Regency from 2021 to 2025

Statistical Indicators	Year					Annual Trend	Ratio/Percentage	Source
	2021	2022	2023	2024	2025			
Violence against Women and Children	61	93	126	114	108	• 2021–2022: Up 52.4% • 2022–2023: Up 35.4% • 2023–2024: Down 9.5% • 2024–2025: Down 5.2%		PPA SIMFONI Portal of the Ministry of PPPA: https://kekerasan.kemennpppa.go.id
Marriage Dispensation/Early Marriage	906	857	802	741	695	• 2021–2022: Down 5.4% • 2022–2023: Down 6.4% • 2023–2024: Down 7.6% • 2024–2025: Down 6.2%		BPS East Java Sectoral Data Portal: https://jatim.bps.go.id
Total Divorce Decree	5.210	5.497	5.318	5.122	4.980	• 2021–2022: Up 5.5% • 2022–2023: Down 3.2% • 2023–2024: Down 3.6% • 2024–2025: Down 2.7%		Official Portal of BPS Banyuwangi Regency: https://banyuwangika.b.bps.go.id

Divorce Due to Economic Factors	3.720	3.925	3.797	3.657	3.555	• <i>Constant Ratio</i>: Being in the range of 71.4% to 71.5% of total divorce cases per year.	Religious Court Case Information System: https://pa-banyuwangi.go.id
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Source: Researcher Analysis, 2026

At the micro-level of household interactions, field assessments recorded a profound shift in disciplinary methods and domestic communication patterns among 790 participating female change agents engaged in the program between 2017 and 2025. Prior to participating in the intervention, domestic stress routinely led to power-assertive discipline and verbal or physical reprimands. Following the completion of adult education modules under the "Anaknya Sekolah, Orangtuanya Belajar" framework, field logs documented a widespread transition toward positive discipline, active listening, and emotional co-regulation.

Importantly, the qualitative evidence demonstrates that these behavioral transformations were not confined to private domestic spaces, but actively permeated local public governance and administrative networks. Village officials internalized the core tenets of positive parenting and systematically transmitted them through grassroots administrative channels. This institutional diffusion was explicitly articulated by Ibu Nanik Yulita, the Village Secretary of Bulusan, who highlighted the broader administrative utility of the pedagogical training during an interview:

"I gained a lot of new insights on how to raise children positively and build healthier communication in the family. This is very useful for me to apply, I can even share it with cadres in our village."

This account confirms two distinct empirical realities: the cognitive acquisition of positive pedagogical frameworks by local administrative actors, and the immediate, organic diffusion of this knowledge through established public administrative channels to reach volunteer cadres and the wider community.

To address the severe structural barriers that historically prevented rural victims from seeking help, the protection and legal track of the intervention established localized, accessible infrastructure in the form of Nurturing Clinics, crisis complaint hotlines, and legal aid. The Nurturing Clinic provided a safe space for parents and children to undergo initial psychological counseling, while the hotline ensured 24-hour accessibility for reporting. In cases involving criminal offenses, free legal defense was provided for litigation and non-litigation support, eliminating the prohibitive financial and administrative hurdles that had previously deterred vulnerable rural women from seeking formal protection.

Concurrently, addressing the persistent economic trigger underlying domestic dissolution required mobilizing female beneficiaries into productive business clusters. Under the female-led social entrepreneurship framework, three distinct business units were established: integrated farming in Ketapang, local snack production, and frozen food processing. In the agricultural cluster, participants utilized unproductive village land for integrated farming and hydroponic green produce facilities, which directly contributed to household food security and child nutritional needs to prevent stunting, while commercial sales generated supplemental household income. Financial self-reports and observational data revealed that independent revenue generated by women was reallocated directly toward child welfare priorities, strengthening household resilience against acute financial shocks, reducing financial stress, and expanding the emotional bandwidth necessary for mothers to practice positive parenting.

The long-term sustainability of the social transformation was articulated by Ibu Nurul Hikmah, the Head of the Community-Based Parenting School, who emphasized the continuous nature of grassroots capacity building:

"Success in creating change will not happen overnight, which is why it requires an inner commitment to make the accumulation of processes sustainable."

This perspective underlines that sustainable social change relies on building internal social capital rather than relying on short-term external aid. Finally, the empirical findings demonstrate the formal institutionalization of the intervention into local governance structures through a multi-stakeholder Pentahelix framework involving government, academia/community groups (Rumah Literasi Indonesia), corporate entities (PT Pertamina Patra Niaga Integrated Terminal Tanjungwangi), media, and civil society. Moving away from traditional corporate philanthropy, the corporate partner adopted a Creating Shared Value (CSV) model, aligning community development with long-term strategic value.

A critical empirical marker of long-term program sustainability is the formal codification of parenting and child protection line-items into official village budgets, known as Anggaran Pendapatan dan Belanja Desa (APBDes). Official village administrative records confirmed that target villages formally allocated annual budget lines to independently sustain the curriculum, compensate volunteer cadres, and maintain community infrastructure. Simultaneously, field tracking logged the emergence of an organic network of informal social control, where 790 trained female change agents established an alert peer-monitoring network. Over years of continuous operation, these change agents successfully mobilized to prevent planned child marriages, resolve domestic conflicts, and offer constructive economic and legal alternatives. Consequently, child protection mechanisms evolved from externally funded corporate initiatives into deeply embedded, self-sustained social norms backed by official village administration and local economic infrastructure.

DISCUSSION

Reconstruction of Parental Pedagogy through the Paradigm of "Children Go to School, Parents Learn"

Responding to these challenges, the Community-Based Parenting School program, initiated by Rumah Literasi Indonesia and PT Pertamina Patra Niaga Integrated Terminal Tanjungwangi, has established a new paradigm titled "Children Go to School, Parents Learn". This paradigm rejects the conventional assumption that the responsibility for children's character education is fully delegated to formal schools. Instead, this model positions the home as a primary care centre and the elderly as active learners who must constantly update their capacity (Hornby & Raphael, 2023).

Structurally, the operationalisation of this paradigm is realised through seven pillars of integrated services, systematically designed for interventions from upstream to downstream. The first and second pillars, namely the Volunteer Class and the Parenting Class, serve as a driving force for knowledge transfer. The Volunteer Class trains local cadres at the village level to become facilitators, while the Parenting Class serves as a learning space for mothers and fathers to study materials on positive discipline, assertive communication, and emotional management. The curriculum of this class is developed in an inclusive and participatory manner, using an andragogical (adult education) approach that is not patronising and is grounded in *daily problem-solving (problem-based learning)*.

To expand reach, the third and fourth pillars focus on aspects of public education and local theorisation through Violence Prevention Content and Parenting Concept Development. In the digital age, educational content disseminated through social media and physical leaflets has become an important instrument for deconstructing toxic parenting myths (Alobaidi et al., 2025), such as the normalisation of physical violence as a pretext to discipline children. Through the crystallisation of parenting concepts relevant to the local community's culture, this program facilitated the compilation of guidance modules sensitive to local wisdom (*Indigenous Parenting Framework*).

Meanwhile, the fifth and sixth pillars act as instruments of responsive protection and justice enforcement, namely through the Nurturing Clinic & Complaint Hotline and Legal Aid. The existence of this pillar is crucial, considering that victims of domestic violence in rural areas often face structural and psychological barriers in reporting such cases to formal legal institutions (Muzondo & Chidyausiku, 2025). The Parenting Clinic provides a safe space for parents and children to receive initial psychological counselling, while the hotline service ensures 24-hour access for complaints. When a case falls within the criminal realm, the Legal Aid pillar provides free litigation and non-litigation assistance, ensuring that victims' rights are upheld without intimidation. The last

pillar, namely Women's Group Social Entrepreneurship, complements this ecosystem by addressing economic stability, which will be discussed in depth in the next subchapter.

Theoretically, the comprehensive implementation of these seven pillars can be dissected using the Ecological Systems Theory developed by Urie Bronfenbrenner (Murphy, 2020). This theory states that a child's development and well-being are determined by the interaction among the various layers of the surrounding environment.

- a. **Microsystem:** The child's immediate environment, which is direct interaction in the family. Through Parenting Classes, this microsystem is improved by breaking the chain of past trauma of parents and stopping violent habits, both verbal and physical.
- b. **Mesosystem:** The relationship between layers of the environment, in this case, the interaction between the school where the child learns and the community where the parent learns. The paradigm of *"The Child Goes to School, the Parents Learn"* creates a value alignment between what is taught in formal school and what is applied at home.
- c. **Exosystem:** An external environment that does not involve the child directly but affects his or her life, such as village policies or corporate CSR programs. The presence of PT Pertamina Patra Niaga and Rumah Literasi Indonesia has modified this ecosystem into a supportive environment, providing capital resources, curriculum, and legal protection for children's microsystems.
- d. **Organic Social Control:** The accumulation of 790 trained female change agents over a longitudinal timeline indicates the emergence of localised, informal social control. The uniform rejection of early marriage and physical abuse suggests that child protection has partially shifted from an external, top-down bureaucratic mandate into an internal, community-owned normative value.

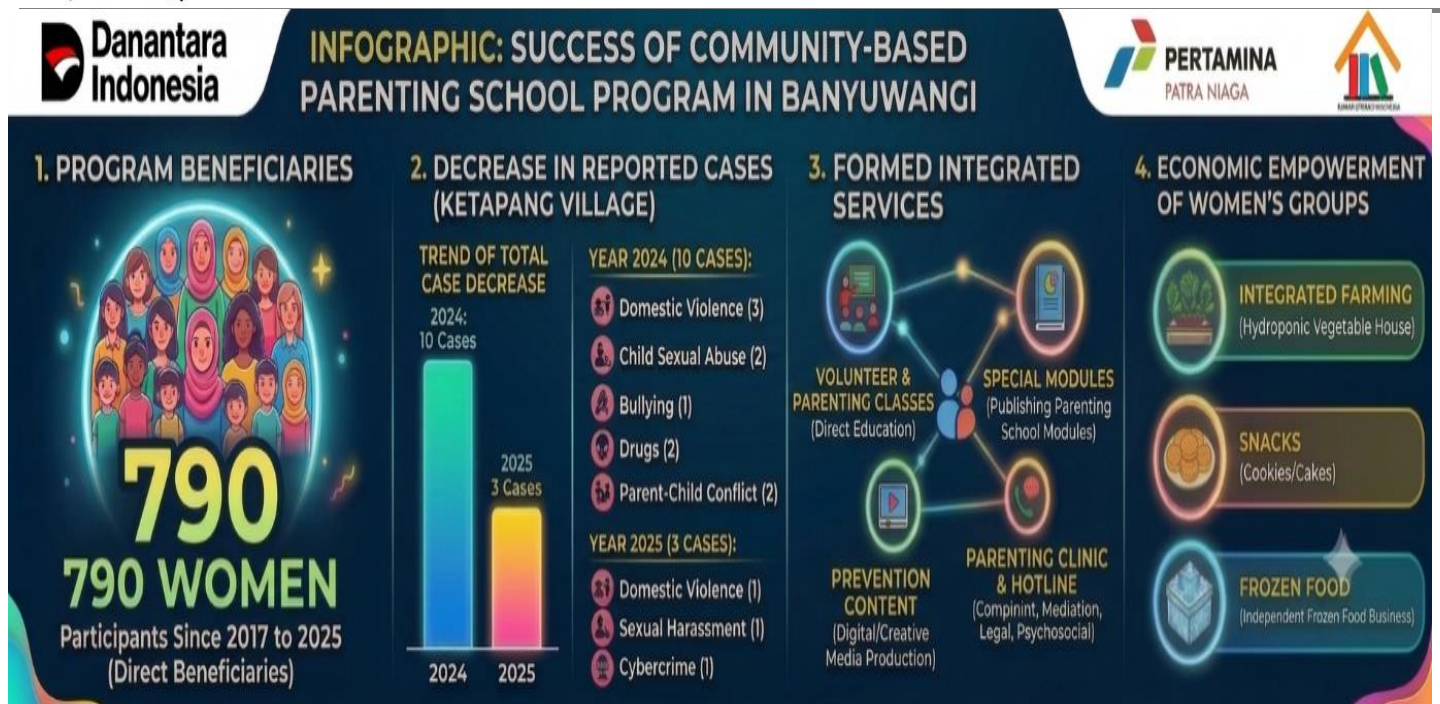
Through this multi-layered ecological modification, the Nursery School does not simply educate the individual, but completely restructures how a rural community protects, cares for, and positions the child as a future asset whose well-being must be guaranteed.

Social Sustainability and Generational Crisis Mitigation: A Longitudinal Impact Analysis (2017 – 2025)

Measuring the success of a social intervention in a reputable journal cannot rely on short-term reports; it must examine the consistency and sustainability of its impact (*social sustainability*). The Community-Based Nurturing School program in Banyuwangi has demonstrated exceptional operational resilience with a longitudinal track record from 2017 to 2025. In the past eight years, the program has intervened and directly benefited at least 790 women. This figure is not just a statistic but a representation of the formation of massive grassroots social capital to mitigate generational crises.

Before the CSR program's intervention, rural areas in Banyuwangi were trapped in a cycle of intertwined social crises. First, the high rate of child marriage is driven by the phenomenon of out-of-wedlock pregnancy (such as sociological facts in sub-districts that are in the top 10 marriage dispensations due to pregnancies). Second, the rampant cases of sexual violence and child murder (such as the tragic case of a 7-year-old boy in Banyuwangi, which became a national concern). Third, the fragility of the institution of marriage, which is marked by thousands of divorce cases every year. These three crises reproduce each other: psychologically immature early marriage triggers domestic conflict, domestic conflict leads to divorce or child abuse, and children who grow up in *broken home families* are more vulnerable to promiscuity, which then repeats the cycle of early marriage in the next generation.

Figure 1. Infographic of the Tanjungwangi CSR Fostered Community-Based Nursing School Program



Source: Primary empirical data processed by the authors, 2026

Visual Generation Process: Conceptual layout was drafted by the authors and rendered/enhanced using Gemini AI

The longitudinal entry of Nurturing Schools is associated with programmatic efforts to disrupt the continuity of generational crises. A total of 790 women trained since 2017 have become "agents of change" in their respective RTs, RWs, and villages. This social capital works through informal social control mechanisms. When mothers in a community have a uniform understanding of the limits of violence, the importance of maintaining adolescent reproductive health, and the dangers of early marriage, these values become the new social norm in the village.

The impact of this transformation of norms is quite significant; Consistent education for almost a decade has reduced society's tolerance for child marriage. Parents no longer see early marriage as a shortcut to solving family honour problems or economic burdens, but rather understand it as a serious threat to the child's future. Through the pillars of Content Prevent Violence and the Complaint Hotline, people become more courageous and responsive in intervening if they see signs of neglect or violence in their neighbours' neighbourhoods.

From a social sustainability perspective, the success of this program lies in its ability to build community independence. This program does not create community dependence on external parties. Instead, through the Volunteer Class training, family crisis management skills are transferred directly to local residents. When the company's CSR-fostering period is complete, this child-protective social structure will remain alive and running independently because its values have been internalised as part of local culture. The positive parenting patterns implemented by these 790 mothers will also be passed on to their children, creating a snowball effect that supports children's well-being across generations.

Intersection of Women's Economic Empowerment and Family Resilience

One of the most important scientific contributions (novelty) of this research on Nursing Schools in Banyuwangi is the dismantling of the notion that the parenting crisis cannot be solved with a purely psychological approach (*Psychological Reductionism*) (Herman, 2023). Childcare at the domestic level is largely determined by structural determinants, namely economic stability (Bakker, 2020). The sociological facts of the Banyuwangi Religious Court reveal a worrying anomaly: as many as 5,497 married couples decided to separate in a single

period, and the majority of these divorce cases were triggered by financial vulnerability. When a family experiences extreme poverty or income instability, household stress rises sharply. This financial stress triggers frustration that is often spilt out in the form of domestic violence (KDRT) against wives, as well as neglect and exploitation of children.

Recognising the close relationship between the contents of the family wallet and the warmth of parenting, PT Pertamina Patra Niaga, together with Rumah Literasi Indonesia, integrated the Women's Group Social Entrepreneurship pillar as a mandatory component of the Parenting School curriculum. This strategic step distinguishes this program from most conventional parenting classes in Indonesia, which often ignore participants' economic realities. This social entrepreneurship program is broken down into three business clusters that are adaptive to local potential:

- a. Ketapang Integrated Farming: The use of sloping land in the countryside for integrated agriculture and livestock. These clusters not only produce economically valuable commodities but also directly contribute to family food security, ensuring that children's nutritional intake is sufficient to prevent stunting.
- b. Snack Production (Pastry/Wet): Empowering mothers in processing local culinary products with modern hygiene and packaging standards targeting local markets and souvenir centres in Banyuwangi.
- c. Frozen Food Business: A response to modern market trends that demand efficiency. This business unit provides a stable profit margin because it is more durable.

Theoretically, this integration strengthens the concept of Family Resilience through women's economic empowerment. When mothers who are beneficiaries of Nurturing Schools have access to independent income, the household power dynamics shift towards greater equality. Absolute financial dependence on husbands, which often forces women to survive in cycles of violence, is diminished.

Furthermore, the additional income from these social enterprise outcomes is empirically allocated by mothers for two main needs: improving the quality of child nutrition and the sustainability of children's education. With these basic needs met, the main stressors in the household can be suppressed. A mother who has financial peace will have greater emotional space to practice the positive discipline she gained in Parenting Classes. On the other hand, without economic stability, even a noble parenting theory would be difficult to implement amid hunger and debt. Thus, the social entrepreneurship of this group of women serves as a solid material pillar, supporting the spiritual and psychological pillars of parenting to achieve true family harmony.

Pentahelix Partnership Governance and the Evolution of CSR: Towards Creating Shared Value (CSV)

The sustainability of a large-scale community strengthening program is often hampered by governance issues (*Governance*) and financing (Arora-Jonsson, 2023). Many social programs at the village level die young because they rely solely on volunteer spirit without strong structural support, or conversely, collapse when external grants run out (Wulandhari et al., 2022). The success of the Community-Based Parenting School in Banyuwangi, which lasted for almost a decade (2017–2025), provides a global pilot model for the effectiveness of Pentahelix-based partnership governance involving five key elements: Government, Academics/Community (Rumah Literasi Indonesia), Business Sector (PT Pertamina Patra Niaga), Media, and Civil Society (Nainggolan et al., 2020).

In this partnership ecosystem, there has been a paradigm shift (evolution) in the implementation of Corporate Social Responsibility (CSR) by PT Pertamina Patra Niaga Integrated Terminal Tanjungwangi. Companies no longer apply conventional CSR patterns that are one-way or charitable in nature (*Charity*), such as simply providing basic food assistance or cash donations that run out in an instant. Pertamina adopts a Sustainable CSR approach oriented towards the concept of Creating Shared Value (CSV) and aligned with the Sustainable Development Goals (SDGs) (T. Yang & Yan, 2020).

In the CSV concept, the company sees that solving social problems in its operational areas (such as the vulnerability of families in Banyuwangi) will create long-term economic value and a solid reputation for the company itself. Pertamina positions itself not as "Santa Claus" but as a strategic partner (Kim, 2024). The company makes capital investments to build entrepreneurial infrastructure (such as frozen-food equipment and start-up capital for integrated farming), facilitates business management training, and oversees program governance to ensure accountability and transparency.

On the other hand, Rumah Literasi Indonesia serves as a pedagogical anchor and social driver, fostering cultural closeness with the local community. They translated capital support from Pertamina into more robust parenting education programs. Meanwhile, the Banyuwangi Regency Government, up to the village-level apparatus, provides regulatory legitimacy. The government ensures that this Nursery School program is integrated with regional policies, such as the Women-Friendly Village and Child Care (DRPPA) program, as well as efforts to reduce the national stunting rate.

This Pentahelix governance model creates what management theory refers to as a sense of community ownership (Lyons et al., 2023). Because the community (790 female beneficiaries) is involved in the planning, implementation, and evaluation stages of social entrepreneurship businesses, they do not feel as objects of the company's projects, but as the legitimate owners of the movement. Through the integration of neat governance and the evolution of CSR towards CSV, the Community-Based Parenting School in Banyuwangi demonstrates that the corporate sector's energy can be a key catalyst for building family resilience, ensuring children's welfare, and realising a sustainable social future in developing countries.

Methodological and Conceptual Limitations: Critical Reflections

Despite the significant longitudinal outcomes and empirical insights generated by this evaluation, a rigorous academic appraisal requires a critical examination of the study's inherent methodological and conceptual limitations. Adopting a reflexive posture is essential for contextualizing these findings within the broader literature and avoiding overgeneralized claims of policy efficacy.

a. Absence of Paternal Perspectives and Male Engagement Dynamics

First and foremost, a primary structural constraint of this research stems from its gendered participant alignment, which relied overwhelmingly on data gathered from female beneficiaries, mothers, and female community cadres. While empowering women as primary change agents effectively addresses domestic dynamics, the relative exclusion of paternal perspectives introduces a notable analytical blind spot. By marginalizing male voices and experiences, the study overlooks how rural fathers perceive, negotiate, or potentially resist shifts in intra-household authority and caregiving paradigms. In patriarchal socio-cultural contexts typical of rural Java, caregiving interventions that do not actively involve fathers risk reinforcing traditional gender stereotypes—wherein childcare remains framed as an exclusively female duty—or provoking covert domestic friction when mothers attempt to assert new communication models independently. Consequently, the findings reflect a maternal-centric interpretation of family resilience rather than a holistic, dyadic evaluation of coparenting interactions.

b. Susceptibility to Social Desirability Bias and Self-Reporting Vulnerabilities

Second, the qualitative evidence documenting internal behavioral shifts—such as reduced corporal punishment, enhanced emotional co-regulation, and improved spousal communication—is vulnerable to social desirability bias. Because data collection was conducted in close proximity to program facilitators, village cadres, and corporate sponsors, participating mothers faced implicit social pressures to report outcomes aligned with the normative expectations of the “Anaknya Sekolah, Orangtuanya Belajar” curriculum. In small, close-knit rural hamlets, interviewees may consciously or unconsciously minimize ongoing domestic conflicts or underreport instances of disciplinary slip-ups to present themselves as “model parents” or to safeguard their standing within social entrepreneurship clusters. While objective macro-data (e.g., Religious Court divorce records and official police reports) mitigate this limitation at the regional level, localized micro-level behavioral transformations must be interpreted with caution, acknowledging that self-reported domestic harmony may partially reflect normative compliance rather than fully internalized behavioral change.

c. Contextual Specificity and the Case Study Boundary

Third, the empirical foundation of this study is inherently bounded by its single-region case study design focused on Banyuwangi Regency. While qualitative case studies offer exceptional depth, contextual nuance, and longitudinal granularity, their external validity and universal generalizability remain intrinsically limited. The successful implementation of this model relies on a unique convergence of hyper-local conditions, including a highly active local NGO (Rumah Literasi Indonesia), strong alignment with Banyuwangi's progressive regional governance, and sustained capital investment from a major state-owned corporate entity (PT Pertamina Patra Niaga IT Tanjungwangi). Replicating this hybrid socio-economic model in regions lacking comparable institutional synergies, corporate commitment, or civil society leadership may yield markedly different results. Therefore, the empirical evidence presented here should be understood as a context-dependent proof of concept rather than a universally plug-and-play policy template for all rural jurisdictions in the Global South.

Study Implications

The intervention, initiated by Rumah Literasi Indonesia together with PT Pertamina Patra Niaga Integrated Terminal Tanjungwangi in Banyuwangi Regency, offers an alternative configuration for traditional child protection management. Operating in rural areas that are vulnerable to spikes in marriage dissolution, rising divorce rates, and domestic crime, the program builds a symmetrical parenting paradigm (Marquis & Mignon, 2024), in which parents are required to be active learners (Olivos & Ochoa, 2023). The structure of this movement is operationalised through the integration of a holistic service network that includes the transfer of andragogy capacity, the expansion of public education content, clinical-counselling assistance, and free formal legal protection. Through the lens of Urie Bronfenbrenner's Ecological Systems Theory, the program works by modifying the multi-layered aspects of the child's environment. Improving micro-interactions within households aligns with strengthening the mesosystem and ecosystem by providing social capital and community regulation (Houston, 2017). The longitudinal track record attests to the success of this model in embracing hundreds of women changemakers since the early days of the pioneers, which later morphed into an organic, informal social control system to reduce early marriage rates. The program's interventions have directly contributed to the achievement of several global SDG targets as well:

- 1) SDG 1 (No Poverty): Through the women's entrepreneurship cluster.
- 2) SDG 4 (Quality Education): Through the transformation of the pedagogical capacity of parents at home.
- 3) SDG 5 (Gender Equality): Through economic empowerment and strengthening women's bargaining positions in family decision-making.
- 4) SDG 16 (Peace, Justice, and Resilient Institutions): Through the reduction of domestic violence rates and the provision of legal aid pillars at the village level.

In addition, the study's findings have crucial theoretical implications for challenging the psychological reductionism that dominates the discourse on global parenting interventions in Western countries (Sarnowska & Pustulka, 2024). When literature is of the same kind—such as *Triple P (Positive Parenting Program)* or *Nurse-Family Partnership* (César-Santos et al., 2024)—focusing exclusively on modifying individual behaviour and emotional governance, the Banyuwangi study indicates that the dynamics of parenting in this specific context are closely linked to economic structural determinants (Grantham et al., 2021). The urgency of this research lies in formulating a hybrid model that links psychosocial literacy with financial sovereignty through women's group social entrepreneurship units, such as integrated agricultural land utilisation and frozen food processing. Domestic income stabilisation has been proven to be able to shift power relations in households to be more equal while reducing material stress, the main trigger of domestic violence (KDRT), so that emotional space to actualise positive discipline can be created.

CONCLUSION

This study concludes that the Community-Based Parenting School model, with the paradigm that when children are in school, their parents also learn, serves as a functional framework supporting localised preventive measures against child-related vulnerabilities, early marriage, and divorce in Banyuwangi. The program's long-term sustainability from 2017 to 2025, which has empowered 790 women, was successful because it not only focused on psychosocial education but also directly intersected it with economic sovereignty through women's group social enterprises, strategically fostered through CSV-based CSR by PT Pertamina Patra Niaga Integrated Terminal Tanjungwangi. Theoretically, this research has important implications: family resilience in developing countries requires hybrid interventions that balance parenting literacy and financial stability at the domestic level. In practical terms, the seven-pillar model of services in Nurturing Schools is suitable for adoption as a blueprint for local governments and the private sector in designing rural community-based child protection policies. However, this study has limitations because it has not explored fathers' involvement proportionally, so future research is recommended to focus on strategies for reconstructing the role of fathers in community upbringing and on testing the effectiveness of the digital literacy curriculum in reducing the number of marriage dispensations in the cyber era.

Declaration Of Generative Ai In Visual Materials

During the preparation of this manuscript, the authors used Gemini AI (Google) solely to render the infographics in Figure 1. The underlying empirical data (2017–2025) and structural categories were generated entirely from primary field research. The authors reviewed and edited the visual output and take full responsibility for the content of the publication.

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