

PUSPAGA BALAI RW: A PROGRESSIVE STEP IN BUILDING THE CONCEPT OF LIFELONG LEARNING FOR THE COMMUNITY IN AN EFFORT TO BUILD FAMILY RESILIENCE

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Abstract

The purpose of this research is to find out how the implementation of the PUSPAGA (Family Learning Center) program at Balai RW in Kapasan Village, Surabaya City as a progressive step in building the concept of lifelong learning for the community. Data were obtained from observations, interviews and documentation of the PUSPAGA Balai RW program. The results showed that the implication of this progressive step of PUSPAGA Balai RW is that the community knows that education can not only be done in school institutions, but can occur outside of school and occur continuously and last throughout their lives, this is also referred to as the implementation of lifelong education. This practice is reflected in the class for prospective brides (Catin) and RW Hall Parenting which is conducted regularly every Tuesday afternoon at each RW Hall. In relation to the concept of lifelong learning in an effort to build family resilience, the PUSPAGA programs implemented and explained above are implemented by containing learning materials that seek to provide an understanding of education for family resilience.

Keywords: PUSPAGA, Lifelong education, Family

A. INTRODUCTION

Education or learning in a broad sense means that education can not only be done in formal institutions, there are time restrictions and stick to teachers who are certified as teachers, but can be done anywhere, anytime and with anyone. When referring to the National Education System Law No. 20 of 2003 in addition to education in schools or formal education, Indonesia has three types of education including; 1) informal education or education in the family 2) formal education or education in schools and 3) non-formal education or out-of-school education (Kemendikbud Ristek, 2003). According to (Saleh, Nasution&Harahap., 2020) Out of School Education or community education is a lifelong education and teaching program that moves outside formal education in developing certain fields and skills of a planned and programmed person in achieving educational goals. Out of School Education comes with a variety of programs and functions both as a supplement (complement), complement (enhancer) and substitute (substitute) of formal education or school education.

Surabaya City is one of the cities located in East Java Province as well as the capital of East Java Province. The population of Surabaya City according to Statistics Center mapping data quoted from (Surabaya.go.id) in 2022 is 2.88 million people. Statistically Surabaya occupies the second largest city in Indonesia after Jakarta and at the same time is the center of business, trade, industry, and education in the eastern region of Java and its surroundings (Ciputra.ac.id). Surabaya itself is a city divided into 31 sub-districts and 154 villages. The sub-district with the largest area is Benowo sub-district, which is about 23.73 km². While the smallest is Simokerto sub-district with an area of 2.59 km².

The Office of Women and Children Empowerment and Population Control and Family Planning (DP3APPKB) is part of the Surabaya City Government in handling women's empowerment and child protection affairs in Surabaya City. DP3APPKB is located at Kedungsari no.18, Tegalsari. Based on Mayor Regulation No.77 of 2021, DP3APPKB of Surabaya City provides protection services for women and children and improves family quality as follows: 1) UPTD for Women and Children Protection 2) Family Learning Center (PUSPAGA) and 3) Family Learning Center (PUSPAGA) RW hall. The Office of Women's and Children's Empowerment and Population Control and Family Planning (DP3APPKB) is one of the Surabaya City agencies that partners with the Ministry of Education and Culture of the Republic of Indonesia through one of the Kampus Merdeka programs, namely Internships and Certified Studies (MSIB) Batch 5. Internships and Certified Studies (MSIB) Batch 5 is a program that provides practical experience to students by going directly to a selected company or partner. In 2023, the Office of Women and Children Empowerment and Population Control and Family Planning (DP3APPKB) recorded 314 students who were distributed to RW halls that had been determined by DP3APPKB as facilitators at the Family Learning Center (PUSPAGA).

In order to realize Surabaya City as a Child Friendly City and establish family quality, all people in Surabaya City must have the same perspective regarding the importance of fulfilling rights and protection for women and children. To be able to achieve equalization of gender and child perspectives related to the importance of fulfilling rights and protection for women and children, the most important thing is how the community at the lowest level in a social order must be given an understanding of this through habituation of lifestyles and environments that have been formed using a gender and child perspective. One of the efforts in realizing this goal is the establishment of the Family Learning Center (PUSPAGA) program at the RW hall.

Life-long education is explained by Tough as quoted (Nurhayati & Lahagu, 2024) as a process of individual involvement in independent learning facilitated by interaction with the environment and this process occurs continuously. Furthermore, Nasir explained that life-long education is a principle formulated that the educational process is a process, which begins from the time a person is born until death. This educational process includes forms of learning in the family (informal), formal (at school) and non-formal (in the community) (Yunus & Wedi, 2019). From the description of lifelong education described above, it can be concluded that lifelong education is a concept of education without any limitations, the limitation here means that education for a person is a continuous process carried out by individuals during life, the educational process includes everything that is done both in school and outside school or in the community.

Family resilience can be interpreted as a description of the family's ability to meet all family needs related to basic needs (Musfiroh et al., 2019). Then, (Amalia, Akbar & Syariful, 2017) mentioned several aspects of family resilience, including; 1) physical resilience, namely the fulfillment of the needs of clothing (clothing) food (good and halal food, healthy, meeting nutritional

needs) and shelter (decent housing according to ability) 2) non-physical resilience, namely the fulfillment of the mental-spiritual-psychological needs of spouses and children who are born (a sense of security and protection, peace, 3) social resilience, namely the maintenance of functional relationships with parents and relatives, as well as with the community in the environment and 4) resilience in the field of religion and law, namely obedience to religious and legal provisions governing the rights and obligations of husbands and wives, parents and children. From the four aspects mentioned above, in relation to the research topic to be raised in this article is how the Family Learning Center with its various programs contributes to providing understanding related to family resilience. Family resilience itself can be strengthened by several external factors that help such as family counseling as mentioned (Ulfiah, 2021) which states that the important role of family counseling is to help families deal with crisis situations, find the right solution, bring out the best potential, and develop the ability to work together in the family. In its efforts to help family resilience, the program carried out in addition to parenting in PUSPAGA Balai RW also offers free counseling services for residents who have family problems.

From the background described above, the author is interested in writing how the programs at the Balai RW Family Learning Center (PUSPAGA) as a service and means of family education are implemented as a progressive step in building the concept of lifelong learning for the community in an effort to build family resilience. This research is a study of the results of the implementation of the Balai RW Family Learning Center (PUSPAGA) Program in Kapasan Village, Simokerto Subdistrict, Surabaya City.

B. RESEARCH METHOD

The method in this study uses a qualitative approach with the type being a case study. The qualitative research method itself is a type of approach in social science that uses a natural paradigm, based on phenomenological theory or the like which aims to examine social problems in an area in terms of the background and perspective of the object under study as a whole (Abdussamad, 2021). The qualitative approach with the type of case study according to Rahardjo as cited (Hidayat & Purwokerto, 2019: 3) is a series of scientific activities carried out intensively, in detail and in depth about a program, event, and activity, both at the level of an individual, group of people, institution, or organization to gain in-depth knowledge about an event.

From the definition and characteristics of qualitative research above, it can be concluded that qualitative research is research that is carried out on the basis of the need to find out a problem or issue that you want to know in a study in depth, this also places a researcher in qualitative research as an important part because he is an individual who is fully involved in the series of research itself.

Data collection was carried out for approximately five months from September to December 2023. Data is obtained from observations, interviews and documentation during program implementation. The observation carried out was participant observation where the researcher participated in a series of activities carried out by the research subject. Furthermore, interviews were conducted with the Head of RW 01 Kelurahan Kapasan as a person who is considered to know the object of research, this is in accordance with the statement (Mappasere & Suyuti, 2019;) which explains that the technique of determining data sources in qualitative research is based on certain considerations, as for the considerations commonly used are people who are thought to be most familiar with the data or information needed by researchers and this term is known as purposive sampling technique. The data analysis technique in this study was carried out by analyzing the Miles and Huberman model, namely the data analysis process which is carried out in a cyclical and

interactive manner including the process of data collection, data reduction, data presentation and conclusion drawing (Sugiyono, 2015: 337).

C. FINDINGS AND DISCUSSION

Concept of Family Learning Center (PUSPAGA)

Definition of Service

Service is a voluntary action from one party to another that aims to help and fulfill the needs of the other party's request (Mawey, Tumbel & Ogi, 2018). This opinion is supported by (Laia, Halawa & Lahagu, 2022) which states that service is a profitable activity in offering satisfaction even though these results are not tied to physical products.

Definition of Family Learning Center (PUSPAGA)

PUSPAGA (Family Learning Center) is one of the services provided by the Indonesian government as a form of service for the fulfillment and protection of children and families (Hafzari & Kriswibowo, 2023). Then, (Syahputri, 2022) states that PUSPAGA is a prevention service as a form of government concern to increase family resilience through various parenting or education programs, both in parenting skills or protecting children, so that children are able to participate in the family by following the services provided by PUSPAGA.

From the above theory, it can be concluded that PUSPAGA services are a form of service that seeks to improve the quality of life and family resilience through education.

Variety of PUSPAGA Balai RW Services

The PUSPAGA Balai RW services conducted in Kelurahan Kapasan include:

1. Counseling Services and Bride-to-be Classes (Catin)

Counseling services are an important activity in the family education program. Domestic violence still occurs in several regions in Indonesia and the victims are women and children. Families who are still far from understanding in the family really need a place to get support and consultation in order to be able to prevent problems, especially violence that exists in the family scope.

Counseling is a guidance service where the service provider is a counselor who must have and master the skills needed when the guidance process takes place efficiently and effectively (Lianawati, 2017). Meanwhile, according to (Yusmaini et al., 2022) counseling or guidance is one of the services to provide assistance to someone carried out by the counselor so that the person can understand themselves, decide on decisions and have responsibility for the decisions they have made.

Counseling services held by PUSPAGA are expected to be able to help increase the capacity of parents, especially families, to carry out their obligations and responsibilities in educating, protecting and caring for children so that they can avoid acts of family violence and neglect.



Figure 1. Implementation of PUSPAGA's online bride-to-be class at the RW 01 hall in Kapasan Village

In addition to receiving services and complaints on children and family issues, PUSPAGA at RW centers in Surabaya City also receives services related to the prospective bride and groom (Catin) class. In Figure 1, the activity carried out is a service related to the mechanism for attending the Bride-to-be class organized by PUSPAGA.

2. Parenting Class

Parenting class is one of the activities carried out by providing material to parents about parenting in order to be able to understand how to characterize and nurture their children, protect and prevent children from bad actions such as violence and so on (Sibarani, 2024). Meanwhile, according to (Rahmah et al., 2022) parenting is a parent's involvement in an activity by providing education for parents to help create a comfortable and safe environment where it can support children during growth and development properly.



Figure 2. Atmosphere of the *parenting* class at the community center in RW 04 Kapasan Village

Parenting at RW Hall is a routine activity organized by PUSPAGA which is held every Tuesday starting from 16.00 until completion. This class is held through the zoom meeting channel and Live Youtube after the link is sent to the facilitator to be delivered to residents before the class starts. In the parenting class held every Tuesday, the speaker will convey themes related to parenting that have been determined and then after the presentation is complete the participants are invited to ask questions related to the material presented. The picture above is the atmosphere of the *parenting* class attended by RW 04 residents of Kapasan Village, Surabaya City at the RW 04 hall.

Based on the results of interviews with the Head of RW 01 Kapasan Village, Mr. Eriawan stated that he welcomed the existence of this RW hall parenting class, PUSPAGA itself is not a new program because it has previously been socialized, but the programs designed have not really been implemented in RW 01, *he added*.

3. Socialization

Another prevention program conducted by PUSPAGA in the community is socialization. The implementation of socialization to the community in order to provide an understanding of PUSPAGA's free services and parenting activities carried out with presenters or facilitators from PUSPAGA.



Figure 3. Socialization of PUSPAGA related to RW hall at Budi Mulia Kindergarten RW 01 Kelurahan Kapasan



Figure 4&5. Education related to *bullying* at Nurul Islam Elementary School RW 01 Kapasan and State Elementary School 1 Simokerto

According to (Sekarningrum et al, 2020) socialization is defined as the process of learning by interacting with others in how to act, think and feel and produce effective social participation. In the picture above, PUSPAGA facilitators conduct socialization related to bullying to elementary school students at Nurul Islam Kapasan Village and State Elementary School 1 Simokerto, specifically this activity is referred to as PUSPAGA goes to school. This socialization activity is important as part of delivering materials related to family education and violence against women

and children, this is part of the effort to introduce PUSPAGA itself by delivering and interacting directly with the community.

Purpose of PUSPAGA Balai RW

According to (Ardito&Puspaningtyas, 2023) the objectives of the PUSPAGA Balai RW service include the following:

1. Increase and bring closer access to services related to family learning and handling of violence against women and children to the community.
2. The availability of free services for families in the form of a “*one stop service*,” which is a comprehensive and integrative family *one-stop* service based on children's rights.
3. Availability of a place to get information, consultation, and counseling services for children, parents who are responsible for children
4. The creation of family resilience and fulfillment of children's rights. The establishment of PUSPAGA at the Balai RW level is expected to have benefits as a service unit required by Regional Government Law No. 23 of 2014 related to the affairs of women's empowerment and child protection as in article 11 paragraph 2 which includes the sub-affairs of fulfilling children's rights and service provider institutions in improving the quality of life and family resilience, especially at the Balai RW level.

Next (Larasati & Radjikan, 2023) states that the purpose of PUSPAGA is as follows:

1. As an information center on women and children
2. Improve and unify services related to family learning/addressing child and women's violence
3. As a facility to provide information, consultation and counseling for children, parents and families
4. As a free service called “*One Stop Service*” a *one-stop* service based on children's rights, Puspaga services can be a gateway for the community and can be accessed every day.

Based on the above opinion, it can be concluded that the purpose of PUSPAGA is as an information center by bringing closer access to free family learning services in order to increase family resilience and fulfillment of children's rights.

Principles of PUSPAGA Services

Principles according to the Big Indonesian Dictionary (KBBI) are principles (truths that are the basis for thinking, acting, and so on). Principles are generally used as provisions that must exist and must be followed. Based on the standard guidelines for the Family Learning Center (PUSPAGA) in 2021, it states that there are 5 service principles in the development of fulfilling children's rights, namely non-discrimination, the best interests of children, the right to live, grow, develop and listen to children's views and be easily accessible. According to (Salsabilla & Wahyudi, 2023) the principles of PUSPAGA are prioritizing gender equality, eradicating violence against children and women and human trafficking, so that these principles are expected to make PUSPAGA a service that can be accessed by families.

PUSPAGA Balai RW programs that include receiving complaints & providing counseling services, parenting classes, PUSPAGA goes to school are learning processes carried out in the community as part of lifelong education. This is in accordance with the statement (Fathul Jannah in Yunus & Wedi, 2016) that the lifelong education process takes place on an ongoing basis, there are no time and place restrictions throughout the course of human life from birth to death both

formally, informally and non-formally. Azis (2013) views lifelong learning as a process that takes place endlessly from birth to death, this understanding is expected so that humans in addition to developing throughout their lives, on the other hand it also has the aim that society and government can create situations that stimulate learning activities. On this basis, school is not the main role holder of the period for learning but a small part of the learning process that will last throughout life.

The implication of this progressive step is that people know that education can not only be done in school institutions, but can occur outside of school and occur continuously and last throughout their lives, this is also referred to as the implementation of lifelong education. This practice is reflected in Bride-to-be class and the Balai RW parenting classes that are held regularly every Tuesday afternoon at each Balai RW.

Based on the overall explanation, it can be concluded that the principle of PUSPAGA is present as an easily accessible service for the sake of survival by providing a sense of comfort and security for families. In relation to the concept of lifelong learning in an effort to build family resilience, the PUSPAGA programs implemented and explained above are implemented by containing learning materials that seek to provide an understanding of education for family resilience.

D. CONCLUSION

The implementation of the Family Learning Program (PUSPAGA) of Balai RW in Kapasan Urban Village, Surabaya City in the form of services is carried out through receiving complaints if there are problems related to children & families, in addition to services related to follow-up if the problem of complaints submitted by residents must be counseled by experts, there is also a class service for prospective brides (Catin). Furthermore, related to the concept of family education facilities, PUSPAGA activities are implemented in the RW hall parenting program which is carried out every Tuesday starting at 16.00 until completion and PUSPAGA goes to school as socialization related to the theme of child abuse. The services and programs implemented in PUSPAGA Balai RW apply the principles of lifelong education, the concept of learning can be done outside formal education institutions and without an end limit, meaning that a person continues to learn throughout his life.

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