



Support and Improvement of the DRPPA Program Based on Islamic Ecotheology in the Village of Alasnyiur

Cahya Farida Putri^{1*}, Fitria Susilowati², Nur Fadilah³, Isma Aulia Salsabila⁴,

Magfirotul Hamdiah⁵

Universitas Islam Zainul Hasan Genggong, Probolinggo, Indonesia

c2827632@gmail.com, ftryy8004@gmail.com

fnur94195@gmail.com, ismaaulia993@gmail.com

magfirohhamdiah@gmail.com

Abstract:

The Women-Friendly and Child-Caring Village Program (DRPPA) is a government policy aimed at creating villages that are safe, inclusive, fair, and equitable for women and children. Alasnyiur Village, Besuk Subdistrict, Probolinggo Regency, is one of the villages implementing this program through various forms of social protection and empowerment. This community service research aims to describe the process of assisting and improving the Islamic eco-theology-based DRPPA Program in Alasnyiur Village. The method used is the Islamic Eco-theology-based Asset Based Community Development (ABCD) approach with the stages of discovery, dream, design, and destiny. The Islamic eco-theology approach is integrated to harmonize religious values with the implementation of social development programs. The results of the assistance activities show that Alasnyiur Village already has women-friendly programs such as the Great Parents School (SOTH), women's health education, and batik training, as well as child care programs such as the Sunda Kelapa Family Planning Program and assistance for children with disabilities. Program improvements were made by strengthening children's character building based on Al-Qur'an tajwid at the Baiturrahman Mosque and reinforcing social awareness and moral responsibility through Stop Bullying education. Thus, improvements based on Islamic ecotheology were able to strengthen the implementation of the DRPPA to be more contextual, down-to-earth, and sustainable in accordance with the religious character of the Alasnyiur Village community.

Keywords: DRPPA, Islamic Ecotheology, ABCD Method, Alasnyiur Village.

INTRODUCTION

The government established the Women-Friendly and Child-Caring Village Program (DRPPA) to make villages safe, fair, equitable, and inclusive for women and children. This program promotes the empowerment of women and children's rights, protection, participation, and empowerment throughout the village development process. DRPPA views women and children as both beneficiaries and participants in regional development (Permana Putra, 2025). In addition to focusing on the protection of rights, DRPPA also aims to comprehensively promote the social and cultural development of local communities. In the digital age, DRPPA is also intended to enhance the social cohesion of local communities so they can adapt to various social changes.

*Corresponding author.
E-mail addresses: c2827632@gmail.com

There are two villages recognized as Women-Friendly and Child-Caring Villages in the Probolinggo region, one of which is Alasnyiur Village (Azizah, 2024). Alasnyiur Village, Besuk Subdistrict, Probolinggo Regency, has implemented the DRPPA program and established a commitment to supporting social development that addresses the needs of women and children. Various forms of community engagement have emerged to promote the well-being of families, women, and children. However, the implementation of the DRPPA program in Alasnyiur Village still requires guidance and improvement to ensure its execution is more thorough and comprehensive. This step is crucial so that the DRPPA is not merely implemented in a formal manner but is also able to actively engage with and shape the character of the community.

The community of Alasnyiur Village has a strong religious life that is integrated into daily social activities. Religious values are manifested not only through worship practices but also in social relationships and family nurturing. This religious potential serves as a vital social capital in strengthening the implementation of the DRPPA Program at the village level. Therefore, an approach that integrates religious values is relevant to the characteristics of the Alasnyiur Village community.

The facilitation and enhancement of the DRPPA Program in Alasnyiur Village are carried out by utilizing the Islamic eco-theology approach as an effort to align social development programs with the character of the local community. This approach emphasizes the harmonious relationship between humans, God, and the environment as an interconnected unity (Chayati, 2025). Islamic eco-theology was chosen because it bridges DRPPA policies with the community's daily practices, which align with religious values. Through this approach, the mentoring process is designed to be more grounded, easily accepted, and relevant to the village's social reality. Thus, DRPPA is not merely understood as a formal program but as part of a collective effort to foster social awareness and responsibility.

Based on previous research by Diah Puspaningrum (2023), titled "Development Communication in the Women-Friendly and Child-Caring Village Program (DRPPA) in Efforts to Empower Women and Children," and Rostiena Pasciana (2024), titled "Development Communication in the Implementation of the DRPPA Program in Cirebon Regency," both highlight aspects of development communication, policy dissemination patterns, and strategies for empowering women and children within an institutional framework. These studies provide important insights into the implementation of the DRPPA from the perspectives of policy and program management. However, an approach grounded in religious values, particularly Islamic eco-theology, has not yet been extensively discussed. Therefore, this community service initiative offers a distinct perspective by integrating Islamic eco-theological values into the guidance and enhancement of the DRPPA Program.

The development of the digital era presents both challenges and opportunities in the process of character development for children and the strengthening of social values (Alfanda Annur, 2023). Therefore, an adaptive form of mentoring is needed to ensure that religious values remain relevant to the times. A religious values-based approach is one alternative for maintaining the relevance of the DRPPA program to the times. This community service activity aims to describe the process of mentoring

and improving the DRPPA program based on Islamic eco-theology in Alasnyiur Village. As such, this initiative is expected to contribute to the creation of a village that is sustainable, women-friendly, and child-friendly.

RESEARCH METHODOLOGY

This community service initiative employs an approach rooted in Islamic eco-theology, utilizing the Asset-Based Community Development (ABCD) method. The ABCD method is used to identify, optimize, and develop the existing assets of the Alasnyiur Village community, including personal, social, institutional, cultural, and spiritual assets. In this approach, the community is positioned as the primary subject of the community service initiative, actively involved from the initial stages through to the conclusion of the activities.

The implementation of the ABCD method is carried out through several stages: discovery, dream, design, and destiny, tailored to the findings from field research regarding the implementation of the Women-Friendly and Child-Caring Village Program (DRPPA) in Alasnyiur Village. During the discovery stage, a mapping of the village's existing local assets and potential is conducted, including regulatory assets such as the Village Regulation on DRPPA, institutional assets like GTDLA, the Village Children's Forum (FAD), and SAPA Volunteers, as well as social, educational, economic, and religious assets such as the Great Parents School (SOTH) program, women's health education, the Sunda Kelapa Family Planning Clinic, assistance for children with disabilities, batik-making training, and the presence of a mosque as a center for moral education. The "dream" phase is carried out through participatory dialogue with the village government and the community to formulate expectations for program strengthening, particularly in enhancing women's empowerment, preventing violence and bullying against children, and strengthening character development based on values.

Based on the results of these phases, the design phase focused on developing program components relevant to the village's needs, namely supporting the sustainability of SOTH and batik-making training as part of a women-friendly program, implementing "Stop Bullying" education to strengthen child protection, and organizing Qur'anic recitation (tajwid) instruction and distributing tajwid books at the mosque to strengthen children's religious character development. The implementation phase involves the participatory implementation and evaluation of the program in collaboration with the village government and the community, assessing the level of engagement, participant responses, and institutional support for the sustainability of the activities. Thus, the application of the ABCD method in this study emphasizes the utilization of existing local assets to strengthen the implementation of the DRPPA in an inclusive, participatory, and sustainable manner. In addition to the ABCD method, this community service activity also applies the Islamic Ecotheology approach, which emphasizes theological and ethical awareness regarding human responsibility in maintaining the balance of relationships between humans, nature, and God. The ecotheological approach is integrated into the activities through the reinforcement of Islamic values, character development for children, and the instillation of moral responsibility in religious activities at the mosque.

RESULTS AND DISCUSSION

Support for the DRPPA Program in Alasnyiur Village

The Women-Friendly and Child-Caring Village (DRPPA) Program in Alasnyiur Village represents the village government's commitment to achieving development that is inclusive, gender-equitable, and focused on child protection. This program did not emerge suddenly but through a lengthy process that began when Alasnyiur Village became actively involved in the Kampung KB program under the P2KBP3A Office. A pivotal moment occurred in 2018 when the village received a visit from the International Labour Organization (ILO) regarding the issue of preventing child labor in the tobacco sector. This visit reinforced the village's commitment to seriously and sustainably addressing child protection issues.

This commitment further evolved in 2023 through discussions with Muslimat NU focused on women's empowerment and child protection. The outcome of these discussions led to the creation of a Village Regulation on Women-Friendly and Child-Caring Villages as the legal basis for implementing the program. From this village regulation, three main institutions were established: the GTDLA (Village Task Force for Child-Friendly Villages), the FAD (Village Children's Forum), and the SAPA Volunteers. These three institutions serve as extensions of the village government in carrying out protection and empowerment programs.



Figure 1.1 Approval of the DRPPA Program for Alasnyiur Village

a. Purpose, Strategy, and Objectives of the DRPPA

Based on field findings and an analysis of the implementation of the Women-Friendly and Child-Caring Village Program (DRPPA) in Alasnyiur Village, several key objectives that the policy aims to achieve have been identified. These objectives were formulated as a commitment by the village government to ensure the protection and empowerment of women and children and to improve their quality of life in a sustainable manner.

Table 1.1 Objectives of the DRPPA Program in Alasnyiur Village

No	Aspect	Objective
1.	Child Protection	Preventing child labor, early marriage, violence, and exploitation
2.	Women's Empowerment	Increase women's participation to at least 30% in village development
3.	Education	Ensuring free access to early childhood education
4.	Social and Legal	Providing protection and support through "Rumah Kita"

5. Inclusivity

Providing opportunities for people with disabilities to participate

To achieve these objectives, the Alasnyiur Village government has developed a range of structured and systematic strategies. These strategies are not merely administrative in nature but also encompass institutional, participatory, and community-needs-based approaches. It is through these strategies that the DRPPA program can be effectively implemented in the social life of the village community.

Table 1.2 DRPPA Program Strategy for Alasnyiur Village

No	Strategy	Forms of Implementation
1.	Regulatory	Drafting of the DRPPA Village Regulation
2.	Institutional	The establishment of the GTDLA, the FAD (Village Children's Forum), and the SAPA Volunteers (Friends of Women and Children)
3.	Preventive	Health education, early marriage, and human trafficking prevention
4.	Curative	"Rumah Kita" as a shelter and support center
5.	Economy	SME training, emergency cash assistance, and a grant of five chickens

The Women-Friendly and Child-Caring Village Program (DRPPA) in Alasnyiur Village targets community groups that are vulnerable or have special needs. The selection of beneficiaries is based on data collection and analysis of the village's social conditions, ensuring that program interventions are effective and well-targeted.

Table 1.3 DRPPA Program Objectives for Alasnyiur Village

No	Objectives	Types of Intervention
1.	Children aged 0–6 years	Free Early Childhood Education (PAUD), Kindergarten (TK), and Preschool (KB)
2.	Teenager	Village Children's Forum, Awareness Campaign on Early Marriage
3.	Mother or Woman	Parents and Children School (SOTH), economic training
4.	People with Disabilities	Volunteer involvement and business support

In substance, the DRPPA in Alasnyiur Village demonstrates a model of village development based on social protection and gender equality. This program is not merely a ceremonial activity but has been institutionalized through regulations and the establishment of a clear organizational structure. The inclusion of at least 30% women in village development indicates the presence of affirmative policies that support gender equality. Meanwhile, the inclusion of people with disabilities in the SAPA Volunteers serves as an indicator of the implementation of inclusive principles. Through the integration of education, social protection, economic empowerment, and village regulations, the DRPPA in Alasnyiur Village can be

categorized as a model of participatory and sustainable village development. The sustainability of this program heavily depends on policy consistency, budgetary support, and active community participation.

Enhancement of the DRPPA Program in Alasnyiur Village

The enhancement of the DRPPA program in Alasnyiur Village was carried out by strengthening existing community programs, both those related to women and children. This enhancement aims to ensure that DRPPA is not merely introduced as a separate new program, but rather serves as a framework to reinforce existing social practices. The program enhancement focuses on two main aspects: women-friendly programs and child-centered programs. These two aspects are analyzed based on the program format, the role of community service, and their connection to Islamic eco-theological values.

a. Expansion of the Women-Friendly Program in Alasnyiur Village

The village of Alasnyiur has implemented a number of programs that support women's empowerment. These programs demonstrate the village's commitment to enhancing women's capacity, health, and independence. The existence of these programs serves as a foundation for creating a village environment that is women-friendly and equitable. Therefore, the enhancement of the DRPPA Program in this community service initiative is focused on strengthening the existing women's programs.

Table 2.1. Women-Friendly Programs in Alasnyiur Village and Their Forms of Improvement

NO	Women-Friendly Program	Program Format	Forms of Community Service Enhancement	The Values of DRPPA and Islamic Ecotheology
1.	Sekolah Orang Tua Hebat (SOTH) (Village Program)	A total of 13 sessions were held on family and child-rearing education (Parenting Skills)	Supporting sustainability by awareness of the role of mothers in the family	Women as agents of child-rearing and the shaping of future generations
2.	Women's Health Education (Village Program)	Reproductive health education and women's well-being	Promoting the understanding of health as a personal and family responsibility	Islam views health as a trust
3.	Batik-Making Training (Village Program)	Batik-making skills training for rural women	Direct involvement in the batik-making process and the creation of batik works	Cultural preservation and the environment

Based on the table above, it can be seen that Alasnyiur Village has implemented various women-friendly programs that support the objectives of the DRPPA. One notable program is the Great Parents School (SOTH). Mrs. Nining, as

the chairperson of the SAPA (Friends of Women and Children) Volunteer Organization, explained that women's empowerment in Alasnyiur Village is realized through the Great Parents' School (SOTH) program. "For women, there is SOTH training as part of empowerment. Even if they didn't continue their education, they can still learn," she said.



Figure 2.1.1 The Great Parents School Program (SOTH), 2022

The SOTH program consists of 13 sessions and is designed for mothers with children aged 0–6 years. The topics covered include child-rearing practices, parenting skills, and nutrition education. According to Mrs. Nining, "Mothers with children aged 0–6 are taught child-rearing practices, so the village provides the facilities and resources so that the mothers can learn." Through this program, women are not merely beneficiaries but are also empowered to be better prepared and more confident in fulfilling their roles within the family.

Additionally, the village conducts women's health education sessions aimed at raising women's awareness of the importance of personal and family health. This program aligns with the principles of the DRPPA, which emphasize the protection and fulfillment of women's rights. From an Islamic perspective, maintaining health is viewed as part of a trust that must be upheld by every individual, including women as guardians of family well-being.



Figure 2.1.2 Women's Health Education, 2024

In addition, the batik-making training program in Alasnyiur Village is one of the indicators of the DRPPA, specifically aimed at promoting women's entrepreneurship in Alasnyiur Village (Fahmi, 2022). This program has led to the establishment of two batik businesses in Alasnyiur Village: Aisyna Batik and Batik Worogo. Batik-making serves not only as a means of enhancing women's skills and economic opportunities but also as an effort to preserve local culture.



Figure 2.1.3 Batik Training Program, 2022

In this community service initiative, program improvements were achieved through direct involvement in the batik-making process alongside village women, ranging from introducing batik motifs to enabling them to create batik works independently. This involvement strengthened support for existing programs without supplanting the community’s primary role. When analyzed through the perspective of Islamic eco-theology, batik-making represents a harmonious relationship between humans, the environment, and spiritual values. Islamic eco-theology views humans as stewards of the earth who bear a moral responsibility to maintain the balance of nature and social life (Hesty and Anwar, 2025). The wise use of resources in the batik-making process reflects the value of ecological responsibility, which aligns with Islamic teachings.



Figure 2.1.4 Enhancement of the Batik Program, Community Service Program 2026

Expansion of the Child Welfare Program in Alasnyiur Village

The village of Alasnyiur has implemented a number of programs that demonstrate its commitment to fulfilling children’s rights and ensuring their well-being. These programs cover health, early childhood education, and social protection for vulnerable children. The existence of these programs serves as a crucial foundation for the implementation of the Women-Friendly and Child-Caring Village Program (DRPPA). Therefore, the enhancement of the Child-Caring Program in this community service initiative is focused on strengthening existing programs while addressing aspects that have not yet been adequately addressed.

Table 2.2 The Child Care Program in Alasnyiur Village and Its Enhancements.

NO	Children's Care Program	Program Format	Forms of Community Service Enhancement	The Values of DRPPA and Islamic Ecotheology
1.	Sunda Kelapa Family Planning	Free early childhood	Raising awareness of the importance of	Children’s right to education and

Cahya Farida Putri^{1*}, Fitria Susilowati², Nur Fadilah³, Isma Aulia Salsabila⁴, Magfirotul Hamdiah⁵
Support and Improvement of the DRPPA Program Based on
Islamic Ecotheology in the Village of Alasnyiur

Clinic (Village Program)	education services (ages 0–6)	education and character development for children	development
2. Assistance for Children with Disabilities (Village Program)	A donation of 5 chickens and emergency cash assistance	Moral support and fostering a sense of social responsibility	Protecting vulnerable children as a responsibility
3. Anti-Bullying Education (Community Service Activity)	Interactive outreach and education sessions for children on the dangers of bullying, its effects, and how to prevent and report it	Raising children's awareness of mutual respect, encouraging them to speak up, and creating a safe environment.	Protecting children's rights from violence, creating a child- friendly village environment, and instilling the values of compassion, mutual respect, and maintaining harmony among one another.
4. Character Development Based on Islamic Values (Community Service Activity)	There are currently no specific Islamic- based programs available	Enhancing the program through Quranic Tajwid instruction at Baiturrahman Mosque	The mosque as a center for children's moral development

Based on the table, Alasnyiur Village has demonstrated a commitment to supporting children's well-being through various inclusive and sustainable programs. Ms. Nining stated that Alasnyiur Village has demonstrated a tangible commitment to safeguarding children by providing inclusive and affordable early childhood education. The village has established an active PAUD (Early Childhood Education Center) and founded the Sunda Kelapa Kindergarten as part of the DRPPA program. The Sunda Kelapa Kindergarten has been in operation for two years and is offered free of charge, with no tuition fees, textbook costs, or uniform fees, thereby helping children from low-income families maintain access to education. The Sunda Kelapa Kindergarten program is a concrete manifestation of fulfilling children's right to early childhood education, provided free of charge for children aged 0–6 years. This program contributes to children's optimal growth and development, both cognitively and socially, aligning with the DRPPA principle that positions children as the subjects of village development.



Figure 2.2.1 Sunda Kelapa Family Planning Program, 2025

In addition, the village also provides special attention to children with disabilities through an assistance program consisting of five chickens and emergency cash aid. This program is not merely economic assistance but also reflects social concern for children in vulnerable situations. From an Islamic perspective, the protection of children—especially those with special needs—is part of society's moral responsibility and an expression of social justice.

As part of efforts to create a safer and more comfortable environment for children, the community service activity also conducted an "Anti-Bullying Education" session at MI Bahjatussibyan. The event went smoothly and was enthusiastically received by the students and school staff. The children were invited to engage in a casual discussion about bullying, its impact on peers, and the importance of mutual respect. The warm and interactive atmosphere made them more willing to share their stories and opinions. Through this activity, a shared awareness grew that school should be a safe, enjoyable, and caring place.



Figure 2.2.2: "Stop Bullying" Education Program at MI Bahjatussibyan, Community Service Program

2026

However, based on the results of our fieldwork, no child welfare programs specifically grounded in Islamic values have yet been identified. The religious life of the community in Alasnyiur Village is quite strong, and the mosque plays a strategic role in the moral development of the younger generation. Therefore, the enhancement of the Child Care Program in this service initiative is focused on strengthening children's character development through educational activities in the science of tajwid and the distribution of 20 tajwid books, conducted at the Baiturrahman Mosque. This approach aligns with the concept of Islamic eco-theology, which views humans—including children—as part of a life system that

must be nurtured in a balanced manner across spiritual, social, and environmental dimensions (Akbar, 2023). The mosque functions not only as a place of worship but also as an educational space that shapes children's character to foster care for others and their environment. Thus, the enhancement of the Child Care Program in Alasnyiur Village not only strengthens child protection and well-being but also builds an adaptive religious character amidst the developments of the digital age.



Figure 2.2.3 Tajwid Education Program and Distribution of 20 Tajwid Books, Community Service Program
2026

CONCLUSION

The Women-Friendly and Child-Caring Village Program (DRPPA) in Alasnyiur Village is not merely a written policy, but a tangible manifestation of the village government's concern for women and children. This commitment is evident in the enactment of Village Regulations and the establishment of institutions such as the GTDLA, the Village Children's Forum, and the SAPA Volunteers, who actively support the community. This program addresses various aspects of life, ranging from education and social protection to economic empowerment, including for vulnerable groups and people with disabilities. Continuous efforts are being made to ensure that the DRPPA program is not merely implemented administratively but that its benefits are genuinely felt by the community.

In the realm of women's empowerment, initiatives include the Great Parents School (SOTH), health education, and batik-making training, which help women become more confident and economically independent. Meanwhile, for children, focus is placed on anti-bullying education and character development based on Quranic recitation (tajwid) at the mosque, serving as a safe and meaningful learning space. The Islamic eco-theological approach makes this program more aligned with the values and religious life of the Alasnyiur village community. With the joint support of the village government and the community, DRPPA has grown not merely as a program, but as a social movement that fosters care, responsibility, and shared hope toward a better village.

REFERENCES

- Akbar, M. I. (2023). *Ekospiritualisme Al-Qur'an (Studi atas Tanggungjawab Manusia sebagai Khalifah Fî Al-Ardh dalam Penyelamatan Alam)* (Doctoral dissertation, Institut PTIQ Jakarta).
- Annur, P. A., Susanti, E., & Gera, I. G. (2023). Urgensi Pendidikan Moral Sekolah

- Dasar dalam Membentuk Karakter Religius di Era Digital menurut Henry Alexis Rudolf Tilaar. *Jurnal Edukasi*, 1(3), 271-287.
<https://share.google/kS79PhppparZ9omNubjA>
- Azizah Raphael. (2024). *Wujud Kepedulian Pada Perempuan dan Anak, Desa Alasnyur Probolinggo Bentuk Relawan SAPA*. Probolinggo. Inews Probolinggo.
- Fahmi Muhammad. (2022). *Pemberdayaan UMKM di Alasnyur Besuk Angkat Ikon Desa*. Probolinggo. Radar Bromo.
- Gunagraha, S., Chayati, S., & Ibrahim, R. (2025). Implementasi Ekoteologi Pendidikan Islam (Studi Kasus MI Mambaul Huda Widodaren Ngawi). *Al-I'tibar: Jurnal Pendidikan Islam*, 12(3), 210-216.
<https://share.google/YaYYAOKGFvfiruiqp>
- Pasciana, R., Febrina, R. I., Iriany, I. S., Juliasih, L., & Karmila, M. (2024). Komunikasi Pembangunan dalam Implementasi Program Desa Ramah Perempuan dan Peduli Anak di Kabupaten Cirebon. *Konferensi Nasional Ilmu Administrasi*, 8(1), 324-333. <https://share.google/1bu9N7HRqJP092pOk>
- Pratama, L. D., & Setyaningrum, W. (2018b). Game-Based Learning: The effects on student cognitive and affective aspects. *Journal of Physics: Conference Series*, 1097(1). <https://doi.org/10.1088/1742-6596/1097/1/012123>
- Puspaningrum, D., Aji, J. M. M., Subekti, S., & Fauziah, D. (2023). Komunikasi Pembangunan Dalam Program Desa Ramah Perempuan Dan Peduli Anak (Drppa) Dalam Upaya Pemberdayaan Perempuan Dan Anak. *INTEGRITAS: Jurnal Pengabdian*, 7(1), 255-267.
<https://share.google/NmtCn0eWN3YHADGNu>
- Putra, I. P. A. P. (2025). Pembangunan Desa berbasis Gender: Analisis Model Desa Ramah Perempuan dan Peduli Anak (DRPPA) sebagai Instrumen Pembangunan Berkeadilan di Kota Denpasar. *Jurnal Good Governance*, 189-202.
<https://share.google/1uRAqo9pGcC3NJBcm>
- Setyaningrum, W., Pratama, L. D., & Ali, M. B. (2018). Game-Based Learning in Problem Solving Method: The Effects on Students' Achievement. *International Journal on Emerging Mathematics Education*, 2(2), 157.
<https://doi.org/10.12928/ijeme.v2i2.10564>
- Widiastuty Hesty, & Khairil Anwar. (2025). Ekoteologi Islam Ekoteologi Islam: Prinsip Konservasi Lingkungan dalam Al-Qur'an dan Hadits serta Implikasi Kebijakannya. *Risalah Jurnal Pendidikan Dan Studi Islam*, 11(1), 465-480.
<https://doi.org/10.31943/>