

**SILO's Program: A Sociological Review Of Women's Empowerment  
And Education**

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***Kata kunci***

Kualitas Hubungan  
Keluarga,  
Pemberdayaan  
Perempuan, Perspektif  
Sosiologis, Program  
SILO, Peran  
Perempuan

***Abstrak***

Penelitian ini bertujuan untuk menganalisis dampak Program Sekolah Istri Teladan Sawahlunto (SILO) terhadap pemberdayaan perempuan, khususnya di Desa Talawi Mudiak, melalui perspektif sosiologis. Program SILO telah dilaksanakan sejak tahun 2022 dengan tujuan memberikan pelatihan kepada perempuan yang berperan sebagai istri dan ibu untuk meningkatkan peran mereka dalam keluarga dan masyarakat. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif untuk mengeksplorasi pengalaman para peserta, yang terdiri dari 15 perempuan menikah yang mengikuti program ini. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi, kemudian dianalisis menggunakan teknik analisis tematik. Hasil penelitian menunjukkan bahwa meskipun program ini memberikan dampak positif terhadap pemahaman peserta mengenai komunikasi keluarga, peran dalam rumah tangga, dan pemberdayaan sosial, terdapat beberapa tantangan seperti ketidakhadiran peserta dan penggunaan modul yang sudah usang yang menjadi kendala dalam pelaksanaan program. Secara keseluruhan, program SILO berkontribusi dalam meningkatkan kualitas hubungan keluarga dan pemberdayaan perempuan di desa tersebut. Penelitian ini juga memberikan rekomendasi untuk memperbarui modul dan sistem rekrutmen peserta guna mengoptimalkan program di masa mendatang.

**Keywords**

*Family Relationship Quality, SILO Program, Sociological Perspective, Women's Empowerment, Women's Roles*

**Abstract**

*This study aims to analyze the impact of the Sawahlunto Exemplary Wife School Program (SILO) on women's empowerment, particularly in Talawi Mudiak Village, through a sociological perspective. The SILO program has been implemented since 2022 with the goal of providing training to women who are wives and mothers to enhance their roles within the family and society. A qualitative approach with a descriptive method was used to explore the experiences of participants, consisting of 15 married women who participated in this program. Data were collected through interviews, observations, and documentation, which were then analyzed using thematic analysis techniques. The results of the study indicate that, although the program has had a positive impact on participants' understanding of family communication, household roles, and social empowerment, some challenges, such as participant absenteeism and the use of outdated modules, posed difficulties in the program's implementation. Overall, the SILO program has contributed to improving the quality of family relationships and women's empowerment in the village. This study also provides recommendations to update the modules and the participant recruitment system to optimize the program in the future.*

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**INTRODUCTION**

Indonesia is known as a country rich in culture. This wealth is reflected in various aspects of life, ranging from traditional clothing, traditional houses, regional dances, regional songs, traditional ceremonies, and many more. Indonesia also has a diverse array of ethnic groups, languages, and unique traditions. The Indonesian society lives harmoniously with an attitude of tolerance amidst numerous differences. According to the Central Bureau of Statistics (BPS), there are more than 1,300 ethnic groups in Indonesia. The diversity of ethnic groups in Indonesia has led to inter-ethnic and inter-regional marriages. Marriage is considered a unifying activity, not only bringing together two individuals but also two families, each carrying different values, hopes, and goals.

Marriage involves a deeper bond than just a physical connection; it is an emotional bond built through commitment, love, and friendship. Marriage is also a gateway to uniting broader visions and life goals for a better future. However, marriage between a man and a woman often places women in a position of weakness, with fewer rights within the household. Women are often expected to sacrifice their personal ambitions to fulfill traditional roles as wives and mothers, which can sometimes lead to pressure and impact their parenting style.

The role of women in child-rearing is crucial because they often have more time and opportunities to accompany children in every aspect of their growth. Women hold an important position within the family as wives and mothers; however, little preparation is provided to women for these roles. The role of a wife and mother is often seen as a natural role, leading to the assumption that all women can perform this role

without proper training.

Training for women is considered essential to improve family quality, and it can also prevent child abuse within the family. Children are at risk of experiencing abuse within the family, and while it may be unimaginable for parents, especially mothers, to engage in such violence, it unfortunately happens. Several factors contribute to a woman's distress and trigger violence against children, including early marriage, financial instability, lack of parenting knowledge, family conflicts, domestic violence by husbands, trauma/mental wounds, divorce, and socialization failures (Maknun, 2016). Data from the Online Women and Children Protection Information System (SIMFONI-PPA) shows an increase in cases and victims of child abuse among children aged 0-17 years in recent years.

Table 1. Number of Cases and Victims of Child Violence

Year	Number of Cases	Number of Victims
2020	11.264	12.410
2021	14.446	15.914
2022	16.106	17.641
2023	18.175	20.221

Source: Ministry of Empowerment and Child Protection (2024)

Other findings from the SIMFONI-PPA system show that the perpetrators of child abuse are predominantly close relatives, with parents being the highest among them. It is essential for parents, especially women who play the role of wives and mothers, to receive training to help create harmonious and high-quality families. In light of the increasing instances of child abuse, Sawahlunto City, located in West Sumatra Province, has been striving to achieve family resilience and to become a child-friendly city for its community. One of these efforts is the SILO program (Sekolah Istri Teladan Sawahlunto).

SILO, or the Sawahlunto Exemplary Wife School, is an excellent initiative aimed at strengthening the family institution. The program aims to provide education to women who hold the status of wives and mothers in Sawahlunto City, empowering them to optimize their roles as wives and mothers, thereby fostering harmonious and strong families in Sawahlunto. Based on observations, we found several complaints or issues commonly felt by some training participants, including the lack of communication between husbands and wives and the lack of trust that husbands have towards their wives. These issues motivated women to empower themselves through this program. Therefore, this study aims to determine the impact of the SILO program's implementation and the benefits gained by its participants, specifically women who hold the title of wife and mother, particularly in the village of Talawi Mudiak, Sawahlunto, from a sociological perspective.

## **LITERATURE REVIEW**

### ***Empowerment and Education of Women***

The role of women as wives is undeniably significant (Utami, 2019). In the family, the role of women is just as important as that of men, commonly referred to as husbands or fathers. A wife's or mother's happiness often directly influences the happiness of a family. The success of a family is also highly dependent on the role of a mother. A mother's mental and emotional well-being must always be nurtured, as when a mother is healthy and happy, her love and affection towards her children are equally expressed. The success of children in various aspects can be largely attributed to the motivation provided by a mother (Saffaruddin, 2016). Women should be provided with specific programs by the government that offer guidance and education to enhance their knowledge, which they can apply in their married life and in creating a happy family.

The theory of women's empowerment focuses on the process that enables women to gain control over resources, decision-making, and the freedom to shape their own lives. Empowerment is not limited to the economic aspect but also involves social and political dimensions. One definition of women's empowerment according to Kabeer (1999) is the process that enables individuals, particularly women, to recognize their rights and take actions that allow them to change their social, economic, and political conditions.

### ***Women's Role in Social Life***

The SILO program is a learning activity for married women in Sawahlunto City aimed at improving their knowledge and abilities in both their fundamental roles (within the family) and their extended roles (within society), with the goal of creating strong families. The innovation behind SILO is driven by the rising divorce rates, the increasing cases of violence against women and children, and other social issues related to parenting within families (Fitri et al., 2024). Social role theory identifies how individuals behave according to societal norms. This theory also explains how women are perceived and expected to perform their roles within both the family and society. With programs like SILO, it is hoped that women can shift from traditional roles limited to household duties to broader roles, such as agents of change in their communities.

## **RESEARCH METHOD**

This study uses a qualitative approach with a descriptive method to assess the implementation of the Sawahlunto Exemplary Wife School Program (SILO) in Talawi Mudiak Village. The aim of this research is to analyze the impact of the program on women's empowerment, specifically wives and mothers, through a sociological perspective. This approach was chosen because it allows for an in-depth exploration of the experiences, perceptions, and social impacts felt by the program participants. The research was conducted in Talawi Mudiak Village, Talawi District, Sawahlunto City, which is one of the villages implementing the SILO Program. The participants in this study consisted of 15 married women who have participated in the SILO Program since

2022. In addition, interviews were conducted with the Head of Talawi Mudiak Village and the mentors involved in the program's implementation.

Data in this study were collected using several techniques, including: (1) In-depth Interviews: Interviews were conducted with program participants, the Head of the Village, and mentors to obtain information about experiences, challenges, and benefits felt during participation in the SILO Program; (2) Observation: The researcher conducted direct observation of the program's implementation, including interactions between participants and mentors, as well as activities conducted in each session; (3) Documentation: Documents used in this research include questionnaires completed by the participants and the training modules used during the program.

The data collected from interviews and observations were analyzed using thematic analysis techniques. The steps in data analysis included: (1) Transcription: All interviews were recorded and subsequently transcribed to facilitate analysis; (2) Coding: Data from the transcribed interviews and observations were coded based on emerging themes; (3) Grouping: Relevant themes, such as women's empowerment, program benefits, and challenges faced during the implementation, were grouped to gain a clearer understanding of the program's impact; (4) Conclusion Drawing: Based on the analyzed data, the researcher drew conclusions about the effectiveness of the SILO Program in empowering women in Talawi Mudiak Village, and provided recommendations for future program improvements.

To ensure data validity, this study employed triangulation techniques by comparing data obtained from various sources (interviews, observations, and documentation). In addition, the researcher conducted member checking by confirming the research findings with informants to ensure that the interpretations made aligned with their experiences. By using this approach, the study aims to provide a clearer picture of the impact of the SILO Program on women's empowerment in Sawahlunto City, particularly in Talawi Mudiak Village.

## RESULT AND DISCUSSION

The Sawahlunto Exemplary Wife School Program (SILO) has been implemented since 2022. One of the villages that has implemented this program is Talawi Mudiak Village, Talawi District, Sawahlunto City.

Table 2. Problems That Wives Often Complain About in the Household

<i>No</i>	<b>Problem</b>	<b>Amount</b>
1	Lack of communication between husband and wife	2
2	Husband spends more time playing with cellphones (gadgets)	3
3	Lack of husband's trust in wife	1
4	Lack of husband's role in earning a living	2
5	Children often play until they forget the time	2
6	Children are addicted to playing with cellphones (gadgets)	5

Source: primary data 2025

Based on the data above, it can be observed that in a household, women or wives, in this case as participants in the SILO program, often face seemingly minor issues that, while small, can affect the wife's mood and potentially trigger conflicts within the household.

Referring to the Webster's Dictionary (Langkai, 2020), the term "implementation" means "to provide means for carrying out" or "to give practical effect to"—in other words, to provide the tools or resources necessary for executing something and making it have a practical impact or result. Meanwhile, a program is defined as an activity designed with careful planning and a solid system to be carried out as a tangible and sustainable activity involving many people. For a program to achieve its objectives and maintain high quality, it needs to be well-prepared and systematically structured in accordance with its intended goals (Hayat, 2021). Thus, the implementation of the Sawahlunto Exemplary Wife Program (SILO) refers to how the government provides the means to carry out the program smoothly, ensuring it produces impactful and beneficial results for its participants.

The SILO program is carried out over 15 sessions, with one meeting held each week. Based on observations, we found that, in terms of planning and the orderliness of activities in the program, before the program begins, the Department of Social Affairs, Community Empowerment, Women's Empowerment, and Child Protection (DINSOSPMDPPA) will issue an official letter informing the Village Head about the SILO program, who is then responsible for recruiting and sending the names of 15 participants to take part in the program. The participants recruited must meet certain criteria and requirements. These criteria and requirements are outlined as follows (DINSOSPMDPPA-SWL, 2024):

1. Women who are married (those without children may also participate).
2. Priority is given to families with toddlers suffering from stunting and families at risk of social issues (targeted by PKH).
3. Obtaining permission from their husbands.
4. Willing to attend 15 sessions of learning (one per week, lasting 2 hours each).
5. Submitting a copy of their ID card and Family Card.

From the perspective of orderliness, we found that in implementing the activities within the SILO program, the Sawahlunto City government uses the same module for all sessions in each village across the district, including the module used in Talawi Mudiak Village. This module contains 15 chapters, with each chapter outlining the learning objectives, methods, different materials, and evaluation to be discussed during each session of the SILO program. According to Ms. Yasmina (Istiqamah & Liftiani, 2021), the SILO module (Sawahlunto Exemplary Wife School) is designed as a guide to help the SILO Motivators educate in a structured manner in the supported areas. To strengthen the author's observation, an interview was conducted with the Head of Talawi Mudiak Village regarding the implementation of the SILO Program, particularly in Talawi Mudiak Village. The Village Head, Mr. Syamsir, stated:

*“Kalau SILO ko partamo munculnyo idenyo dari Ibu Eti Suherin, jadi nyo pingin ibuk-ibuk kito ko jan sampai kekurangan ilmu dalam rumah tangga. SILO ko khusus diikuti oleh orang yang telah berkeluarga sampai batas umur sebelum lansia, terkait kendala namanya masalah tentu ada, tentu masalah tu bisa diatasi contohnya dalam proses belajar misalnya dari jumlah peserta 15 orang terkadang ada yang absen dalam pertemuan, adojuo yang full kadang yang ikut dalam SILO tu kadang adolah bekerja, tapi ini bisa lah di atasi”*

*(The idea for the SILO Program initially came from Mrs. Eti Suherin, who wanted the women in our village to not lack knowledge in managing their households. The SILO program is specifically designed for women who are married, up until the age before they reach seniority. Regarding the challenges faced, sometimes there are participants who do not attend the SILO meetings, but there are also times when all participants are present. Additionally, one factor that affects attendance is when the wives or participants are working; however, these issues can still be managed.)*

Based on the interview, it can be understood that the SILO Program has a good objective, which is to ensure that housewives are not lacking knowledge in managing their households. The program has 15 participants, all of whom are married or have families. According to the village head, one of the challenges faced so far is the attendance of participants, which is sometimes disrupted because the timing of the activities occasionally coincides with the working hours of some participants.

However, it is not only the Village Head who provided insight; one of the participants, Mrs. Sulastri, also shared her experience regarding the implementation of the training she had attended. Mrs. Sulastri expressed her opinion, saying:

*“Mentor pelatihan etek urang e lombuik, anak-anak e patuoh-petuoh jadi salut lo awak dek e untuk bakpo caroe nyo mendidik anak, itu-itu pelatihan tu sambil golak ,kalau dek etek angkatan etek tu satu sekolah sadoe sakawen jadi sa grup tu seiring sajalan jadi lomak caro belajar, lagian ibuk mentor tu kami suko lo. Jadi happy rilek, kadang tompek e kok di Pustaka,kok di Kandih, tu beko kalau pertemuan ditanyo pertanyaan kadang hadiah e minyak bagai untuk motivasi awak”*

*(The training mentor, Auntie, is kind and gentle. She has obedient and well-behaved children, which makes us admire her and want to know how she educates her children. The training we did was enjoyable, and we often laughed together. During that batch, the participants were her school friends, which made us feel united and comfortable in learning. We also really liked the mentor, which made us feel happy and relaxed. Sometimes the training sessions were held at the library, and other times at the Kandih Zoo. Not only that, at every meeting, there were quizzes, and if we answered correctly, we received vegetable oil as a prize, which motivated us.)*

From the explanation above, it can be seen that the participants feel comfortable with the way the mentor delivers the material, as well as from the mentor's background, which is perceived as successful in managing her household. This has sparked

enthusiasm among the participants to learn from and absorb knowledge from the mentor or resource person. Additionally, the location of each meeting is adjusted to the comfort of the participants, based on mutual agreement, creating a comfortable, fresh, and relaxed atmosphere during the sessions. Furthermore, the rewards given by the mentor when participants successfully answer quizzes or questions about the previous week's material motivate participants to focus on understanding and absorbing the knowledge being shared. It is not uncommon for participants over the age of 40 to take notes on paper to remember the material after the training sessions.

The provision of rewards to participants in the SILO program has been influential. The purpose and benefit of giving rewards (recognition) is to encourage individuals to become more motivated to achieve their goals or improve and enhance their performance (Astika, 2024). This reward system also serves as an effort to continuously motivate participants in the SILO training program to remain engaged and complete all fifteen sessions. Motivation itself is the driving force that causes a person to be willing and eager to dedicate their skills, energy, and time to carry out various responsibilities (Maswar, Zikriati Mahyani, & Muhammad Jufri, 2020).

On the other hand, from the implementation of the SILO Program, which, according to Mrs. Sulastri, contains beneficial and enjoyable activities, the author found a fact that some registered participants resigned after attending just one session of the SILO program. These participants who withdrew are usually replaced by others. According to one of the three participants who withdrew, Mrs. Delvia, the reason she withdrew was:

*“Uni dipanggia kojo dek itu uni bonti silo”*

*(I received a job offer, so I had to leave the SILO Program.)*

From the statement above, it can be understood that during the implementation of this program, registered participants can withdraw for certain reasons. Although these participants can be replaced by new ones, this can have an impact on the training process. One of the effects is that the new participants, who have not attended the previous sessions, may require the facilitator to repeat or adjust the content, which could disrupt the flow of the program. Another consequence is that the administrative team may need to reorganize the participant data, including certificates, attendance lists, and other relevant details.

Next, after learning about the implementation of the SILO Program from various informants, we collected questionnaires that had been filled out by the participants. Overall, the program appears to be beneficial for the participants, as evidenced by their growing love for their families and their ability to provide solutions to their household issues. Some of the responses are as follows:

Table 3. Meaning of Family and Participants' Solutions After Attending Training

No	Participants	Meaning of Family	Solution
1	Gusmita	Togetherness with family is an important moment in achieving a happy household.	Togetherness with family is an important moment in achieving a happy household.
2	Nanda Gusalma	Family is where we get our unconditional love, happiness, support and strength.	Honesty and openness in understanding each other.
3	Fatmidiawati	The important thing in a family is to protect the family from various problems that can destroy the family.	Always solve problems together and have smooth communication between family members.
4	Leni Marlina	The important thing in a family is to love each other, not fight each other.	Trust each other, honest.

Source: primary data 2025

From the table above, it can be seen that each participant of the SILO Program is able to interpret family positively and find solutions to create the happy family they desire. Not only has the program been beneficial in changing the perspectives of the participants, all of whom are wives and mothers, but additional benefits have also been felt by the participants. The Head of Talawi Mudiak Village, Mr. Syamsir, expressed his opinion:

*“suatu kebanggaan bagi peserta SILO karena bisa mendapatkan ilmu baru yang selama ini tidak didapatkan bisa dia tahu, ilmu bagaimana kita berbicara, menyelesaikan masalah, dengan keluarga, baik berhubungan dengan anak, dengan orang lain maksudnya masyarakatlah”*

Regarding the benefits of the program, Mrs. Sulastri also said:

*“hebat lo Kota Sawahlunto mengadon SILO tuk an, kan seorang ibu tu dak buliah koreh ka anak do, sobuik ei anak soleh, dulu jo nada kasar lo etek tapi kinin dak, ya allah ya tuhan lunakkan lah hati anak ibu. Ka suami mode itu lo dulu etek kok dak diyoon dek paketek tobik rabo, kalau kini dek la dapek etek sekolah itu kok baliek paketek kojo lai etek tanyo lah minum? Jd pas belajar tu diagie tau doso jadi awak kan takuik dek e”*

*(It's great that Sawahlunto City has implemented the SILO Program. As we know, a mother should not be harsh with her children, so when angry, she should say 'Oh, righteous child.' In the past, I would scold my child in a harsh tone, but now I don't anymore. I now say, 'Oh Allah, soften the heart of my child.' The same goes for my husband. In the past, if my husband didn't listen to me, I would get angry. But now, since I received education from the program, when my husband comes home from work, I now ask, 'Have you had something to drink?' During the training, we were also taught about sins, which made us fear committing them.)*

According to the Head of Talawi Mudiak Village and Mrs. Sulastri, the SILO Program has been beneficial for the wives participating in this activity. After completing the 15-session educational program, the participants have become more positive in their thinking and actions, which they have applied in their daily household lives.

Based on the results of observations, interviews, and data processing of the questionnaires outlined above, the following can be concluded: First, the SILO Program has been implemented since 2022. During its implementation, some issues have arisen, such as participants withdrawing after attending only one session and being replaced by new participants, which could disrupt the program's continuity. From the aspect of organization, the program does have a module that serves as a reference for activities and learning. However, the module used in the SILO Program, which was published in 2021, is somewhat monotonous. As time progresses, the issues faced by society continue to evolve, and it would be more appropriate to update the module content to address current issues while maintaining religious values. As societies experience change, whether gradual or rapid, new technologies or discoveries can impact society, potentially leading to social and cultural changes (Wiryaningrum, 2019). In light of this, it would be beneficial if the content of the teaching module for participants is continuously developed in line with the times while upholding religious values.

Second, from the perspective of benefits, the SILO Program has provided significant advantages to participants who have completed all 15 sessions. The participants have become more positive, more patient, and better able to understand their family members, such as their husbands, children, and even society. Purba (as cited in Ratnasari, 2015) states that the success of a program or project can be measured by the alignment of infrastructure with the plans established, the suitability of the involved actors, obtaining policy recommendations, and building a monitoring system for future programs. This study is expected to serve as a monitoring tool for the implementation of future SILO Programs, so they can continue to be optimized and full of innovation in their execution.

## **CONCLUSION**

Based on the results of the research conducted, it can be concluded that the implementation of the SILO Program is fairly good but not yet optimal. The Sawahlunto City Government, particularly Talawi Mudiak Village, has provided the necessary resources to run the SILO Program, including mentors and facilities for the activities. This support from the village government is commendable. However, the program's smooth execution can be disrupted by participants withdrawing and being replaced with new ones. Moving forward, improvements can be made in the recruitment system so that once participants register, they are fully committed to completing the program. One of the provided resources is the teaching material in the form of a module, which has been in use since 2021 and continues to be used until 2024. Given the rapid advancements of the times, it would be better if the learning module is continuously

updated and developed

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