



Promoting Family Well-being in Indonesia: An Examination of Education-based Initiatives

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Abstract

Keywords:

Family well-being;

Indonesia;

Education-Based
Initiatives;

This study examines at the efficacy of education-based efforts in boosting family well-being in Indonesia. The study examines various programs that use education to address family difficulties using a library research approach that includes a full literature review. The goal is to learn how education-based initiatives affect family dynamics and well-being. The article delves into efforts aimed at improving parenting skills, financial literacy, health awareness, and skill development. It assesses their efficacy in improving family connections and general well-being. The research assesses the effectiveness of educational interventions in positively influencing family dynamics and overall well-being through an in-depth review of diverse projects. Furthermore, the study investigates the responsibilities of educational institutions and government agencies in the design, implementation, and sustainability of these family assistance programs. The study also investigates the cultural significance of these programs in light of Indonesia's cultural landscape diversity. The paper calls for inclusive and community-driven initiatives to empower families across the country by identifying approaches that accept varied cultural values and traditions. The findings contribute to comprehend the importance of education-based activities in creating a nurturing and resilient environment for Indonesian families. The findings can help policymakers and stakeholders improve and expand programs, eventually promoting family well-being and increasing community harmony.

INTRODUCTION

Family well-being stands as a cornerstone of a thriving society, and its significance is universally acknowledged.¹ Rofika and Hariastuti stated in their paper that in the Indonesian context, where cultural values and societal norms deeply influence familial dynamics, the promotion of family well-being takes on a special importance.² The complex interplay of family dynamics, cultural traditions, and the growing modern world necessitates a closer look at initiatives aimed at improving the well-being of Indonesian families.³ This paper digs into a major aspect of this investigation—education-based initiatives—and their function in building family well-being within Indonesia's heterogeneous fabric.

The cultural diversity and multifaceted nature of Indonesian society shape the dynamics of families in unique ways.⁴ Traditional norms and values, interwoven with modern influences, contribute to the complexity of familial relationships. Education, as a powerful instrument of change,⁵ has been recognized as a potential catalyst in fortifying the foundation of families. This paper, through a meticulous examination of education-based initiatives, seeks to unravel the ways in which education intervenes to

¹ Jerica M Berge et al., "Longitudinal Associations between Family Meal Quality and Quantity: Does One Matter More for Child, Parent, and Family Health and Well-Being or Are They Synergistic?," *Appetite* 191 (2023): 107080, <https://doi.org/10.1016/j.appet.2023.107080>.

² Ainur Mila Rofika and Iswari Hariastuti, "Social-Cultural Factors Affecting Child Marriage in Sumenep," *Jurnal PROMKES* 8, no. 1 (2020): 12.

³ Rofika and Hariastuti. Hlm. 32

⁴ Ramot Peter and Masda Surti Simatupang, "Keberagaman Bahasa Dan Budaya Sebagai Kekayaan Bangsa Indonesia," *Dialektika: Jurnal Bahasa, Sastra, Dan Budaya* 9, no. 1 (2022): 96–105.

⁵ Saikat Chakraborty et al., "Education as an Instrument of Social Change and Enhancing Teaching-Learning Process with the Help of Technological Development," *Retrieved December 23* (2018): 2020.

strengthen familial bonds, bolster parenting skills, and cultivate holistic well-being. According to Kolle in Bintarto, measuring a person's welfare can be done using welfare indicators, one of which is through education.⁶ In Kolle, this education includes mental and spiritual aspects in measuring a person's level of well-being.

Against this background, the primary objective of this research is to scrutinize the effectiveness and implications of education-based initiatives in promoting family well-being across the Indonesian landscape. The initiatives under investigation span a spectrum of programs—ranging from parenting workshops and financial literacy campaigns to health awareness initiatives and skill development courses.⁷ The examination extends beyond a mere evaluation of these initiatives' outcomes; it delves into their alignment with cultural contexts, the degree of inclusivity they offer, and the potential they hold for steering Indonesian families toward greater stability and resilience.

Based on article searches, several articles were found that are relevant to this paper. among them is Suud Sarim's article which discusses the urgency of pre-marital education to build a prosperous family. In his research, it is concluded that pre-marital education is very important as a provision for prospective husbands and wives to be able to understand substantially about various problems of life in the family. Therefore, Khoiruddin Nasution recommends that the government pay serious attention to the implementation of pre-marital education which is not only a formality. Then, pre-marital education is needed to provide insight into knowledge, understanding, skills and awareness to every prospective husband and wife who want to carry out marriage in order to realize a prosperous family so as to give birth to a quality generation.⁸ Another article written by Syamsu Rijal discusses family planning (KB) policy as an effort to realize a prosperous family from the perspective of hadith. From his research, it is concluded that in the present context, 'azl has shifted. 'azl has shifted, we can see this from the implementation of the aims and objectives of the family planning program, which is to regulate the number of births. family planning program, which is to regulate the number of births. The specific definition of family planning is the prevention of conception or the prevention of the meeting of the male seminal cell with the female ovum. egg. If we look at the results between 'azl and family planning, they are the same, because the aim is to prevent conception (pregnancy), but the difference between family planning and 'azl is only in the process and tools used. only in the process and tools used, 'azl does not use any tools (naturally) while family planning uses tools (naturally). whereas family planning uses contraceptives in the form of either birth control pills or injections.⁹ This paper aims to summarize the various writings that discuss initiatives in realizing family welfare in the context of education.

In the pages that follow, this paper embarks on a journey through the realms of education-based family support programs in Indonesia. It engages with the discourse surrounding the impact of these initiatives on family well-being, fostering a deeper understanding of how education, when thoughtfully integrated, can empower families to navigate the evolving landscape while honoring the essence of their

⁶ Raden Bintarto, *Interaksi Desa-Kota Dan Permasalahannya* (Ghalia Indonesia, 1983).

⁷ José Aurelio Medina-Garrido, José María Biedma-Ferrer, and Maria Bogren, "Organizational Support for Work-Family Life Balance as an Antecedent to the Well-Being of Tourism Employees in Spain," *Journal of Hospitality and Tourism Management* 57 (2023): 117–29, <https://doi.org/10.1016/j.jhtm.2023.08.018>.

⁸ Suud Sarim Karimullah, "Urgensi Pendidikan Pra Nikah Dalam Membangun Keluarga Sejahtera Perspektif Khoiruddin Nasution," *Kariman: Jurnal Pendidikan Keislaman* 9, no. 2 (December 31, 2021): 229–46, <https://doi.org/10.52185/kariman.v9i2.184>.

⁹ Syamsu Rijal, "Pendidikan Keluarga Berencana (KB) Dalam Keluarga Islam: Kajian Living Hadis Dalam Memperkuat Keluarga Sejahtera," *JURNAL SERAMBI ILMU* 24, no. 2 (September 30, 2023): 227–38, <https://doi.org/10.32672/si.v24i2.6502>.

cultural identities.¹⁰ The primary research method used in this study is a library research methodology to evaluate the influence and possibilities of information literacy in Islamic education in the Indonesian environment. Library research, also known as desk research or secondary research, entails the systematic investigation and analysis of existing literature, scholarly papers, books, reports, and other relevant information sources. This research technique allows for a thorough study of existing knowledge, theories, and viewpoints on information literacy in Islamic education by harnessing the huge resources available in libraries and digital databases.

This methodology gives significant insights and a solid foundation for understanding the current state of information literacy practices in the Indonesian Islamic educational scene through a systematic examination and synthesis of scholarly publications. It provides a solid framework for delving into key topics, finding research gaps, and delving into the challenges and opportunities related with information literacy in Islamic education. This study aims to contribute to the existing body of knowledge on information literacy in Islamic education by using library research as the primary methodology, providing a foundation for future empirical investigations, and informing the development of effective information literacy programs in the Indonesian context. Literature review, according to Chigbu, is an examination of accessible research works on a given academic theme, topic, or subject under investigation by a researcher.¹¹ It is the process of analyzing previously authored and published collections of writing in order to reach specific research objectives that the works under inquiry do not already meet. Snyder emphasized that literature reviews are useful when presenting an overview of a certain subject or research problem.¹² This type of literature review is frequently used to measure the amount of knowledge on a specific topic. It can be used to establish research agendas, identify research gaps, or simply discuss a particular issue. They can also serve as a foundation for knowledge growth, make policy and practice suggestions, provide evidence of an effect, and, if done well, have the ability to generate new ideas and directions for a certain subject.¹³

RESULTS AND DISCUSSION

Indonesian Concept of Family Well-being

According to Selo Soemardjan, a family is considered ideal if it is happy and successful. When evaluated psychologically, one is happy; when viewed economically or financially, one is affluent. From an economic standpoint, the establishment of a rich family can be divided into three stages. The first stage is the survival stage, in which humans must survive. At this point, the family must meet basic requirements such as food, clothing, and shelter. The second stage is the social-psychological stage, which focuses on how family members establish relationships with members of the community, how family members can live and work together with the surrounding community, how family members can accept and live up to existing cultural values and norms, and how family members can pass down existing value rules so that conflict does not arise in society. The third level is family self-development.¹⁴

¹⁰ Joaquim C Reis et al., "Low Social and Family Well-Being Is Associated with Greater RAGE Ligand S100A8/A9 and Interleukin-1 Beta Levels in Metastatic Breast Cancer Patients," *Brain, Behavior, & Immunity - Health* 21 (2022): 100433, <https://doi.org/10.1016/j.bbih.2022.100433>.

¹¹ E E Chigbu and Linus Eze, "An Empirical Study on the Causality between Economic Growth and Taxation in Nigeria," *Current Research Journal of Economic Theory* 4, no. 2 (2012): 29–38.

¹² W Kim Halford and Douglas K Snyder, "Universal Processes and Common Factors in Couple Therapy and Relationship Education: Guest Editors: W. Kim Halford and Douglas K. Snyder," *Behavior Therapy* (Elsevier, 2012).

¹³ Michael Huberman and Matthew B Miles, *The Qualitative Researcher's Companion* (New York: sage, 2002).

¹⁴ Desiree Zuraida, "Masyarakat Dan Manusia Dalam Pembangunan: Pokok-Pokok Pikiran Selo Soemardjan," 1993.

A prosperous family, according to Law No. 10 of 1992, which was amended into Law No. 52 of 2009 concerning Population Development and Development of a Prosperous Family, is a family formed on the basis of a valid marriage, capable of meeting the spiritual and material needs of a proper life, and devoted to God Almighty. almighty, having a peaceful, harmonious, and balanced interaction between family members, the community, and the environment, while the National Population and Family Planning Board (BKKBN) defines a prosperous family as one that can meet the needs of its members, including clothing, food, housing, social, and religious needs; one that has a balance between family income and the number of family members; one that can meet the health needs of family members, live together with the surrounding community, and worship diligently in addition to meeting basic needs.¹⁵ The government's proclamation of prosperous family development through BKKBN is carried out through three movements: 1) the prosperous family reproduction movement, which includes improving the quality of Family Planning (KB) services, the healthy and prosperous family movement, and fostering reproductive resilience and harmonious husband and wife life, 2) the prosperous family economic movement, which favours families with weak economic functions by empowering the father, and 3) the prosperous family social movement (BKKBN, 1996). According to several of these viewpoints, a prosperous family is one that is able to meet every need of its members at a minimum based on their perspectives.

The Cultural Context of Indonesian Family Well-Being

The Indonesian family well-being's cultural context is deeply rooted in the nation's rich and diverse cultural tapestry. Indonesia, with its hundreds of islands and diverse ethnic groups, has a distinct blend of traditions, rituals, and beliefs that profoundly influence familial relationships and well-being perspectives.¹⁶ The concept of "*gotong royong*" which translates to mutual collaboration and community spirit, is central to the Indonesian cultural background.¹⁷ This core value emphasises the significance of family and community responsibility. "*Gotong royong*" occurs in extended family structures, where many generations frequently live together, sharing not just physical space but also caregiving obligations.¹⁸ This cultural norm has a significant impact on the support networks accessible to Indonesian families, influencing child-rearing practises, senior care, and economic cooperation among family members.¹⁹

Indonesia is also well-known for the richness of its religious diversity. Religion, particularly Islam, has enormous impact on Indonesian society and family life.²⁰ Gender roles and family expectations are heavily influenced by Islamic traditions.²¹ While traditional gender roles are still prevalent in many parts of Indonesia, Islamic teachings have a more nuanced impact, frequently emphasising the value of mutual respect and collaboration between spouses. This interaction between cultural norms and religious beliefs

¹⁵ Arif Handayani, Padmi Dhyah Yulianti, and Sukma Nur Ardini, "Membina Keluarga Sejahtera Melalui Penerapan 8 Fungsi Keluarga," *J-ABDIPAMAS (Jurnal Pengabdian Kepada Masyarakat)* 2, no. 1 (2018): 76–80.

¹⁶ Firman Parlindungan, Irfan Rifai, and Afida Safriani, "The Representation of Indonesian Cultural Diversity in Middle School English Textbooks," *Indonesian Journal of Applied Linguistics* 8, no. 2 (2018): 289–302.

¹⁷ Nelly Marhayati, "Internalisasi Budaya Gotong Royong Sebagai Identitas Nasional," *Jurnal Pemikiran Sosiologi* 8, no. 1 (2021): 21–42.

¹⁸ Carolus Borromeus Mulyatno and Yosafat Yosafat, "Praktik Bergotong-Royong Dalam Hidup Bermasyarakat Sebagai Pengamalan Nilai-Nilai Pancasila," *Jurnal Kewarganegaraan* 6, no. 2 (2022): 4624–34.

¹⁹ Muru'atul Afifah and Ulfatul Hasanah, "Pola Asuh Karyawati Rokok Muslimah Dalam Membina Karakter Anak Usia Dini Di Kabupaten Sumenep Madura Indonesia," *Bulletin of Indonesian Islamic Studies* 1, no. 2 (December 7, 2022): 129–42, <https://doi.org/10.51214/biis.v1i2.389>.

²⁰ Peter and Simatupang, "Keberagaman Bahasa Dan Budaya Sebagai Kekayaan Bangsa Indonesia."

²¹ Rofika and Hariastuti, "Social-Cultural Factors Affecting Child Marriage in Sumenep."

highlights the intricacies of Indonesian family relations, emphasising the importance of educational measures that match with both cultural and religious contexts to enhance family well-being.

Furthermore, beyond economic factors, Nusa and Mardianto appointed that the cultural context shapes Indonesian perceptions of well-being.²² "*Kebahagiaan*" (happiness) and "*kesejahteraan*" (prosperity) go beyond individual happiness to include family and community well-being. Sadli's insights underscore the importance of aligning family well-being measures with the community ethos of Indonesian society.²³ Such programmes should not only respect but actively celebrate cultural values such as familial relationships and community harmony. These activities can be more effective in creating family stability and happiness if they recognise the collaborative aspect of well-being within the Indonesian cultural framework.

Finally, comprehending the cultural context of Indonesian family well-being is critical for developing effective education-based initiatives. Cultural values, religious beliefs, and societal conventions all influence family dynamics and well-being judgements. Initiatives can be adapted to empower families, enhance communal relationships, and foster holistic well-being while respecting and aligning with Indonesia's unique cultural traditions by identifying and working within this cultural framework.

Indonesian's Family Well-Being Empowerment

In Indonesia, the concept of family well-being empowerment represents a multifaceted approach to enhancing the holistic prosperity of families.²⁴ Rooted in cultural values and societal norms, this approach recognizes the interconnectedness of family members within the Indonesian context.²⁵ At its core, Indonesian culture emphasizes the significance of collective identity and community cohesion, values reflected in the practices of "*musyawarah*" (consensus decision-making) within families and communities.²⁶

One critical aspect of family well-being empowerment in Indonesia is education-based initiatives.²⁷ Scholars like Kusumawati have emphasized the pivotal role of education in enhancing the knowledge and skills of individuals and families.²⁸ These initiatives encompass diverse programs,²⁹ such as financial literacy workshops, parenting education, and health awareness campaigns.³⁰ Importantly, these educational interventions are designed to be culturally sensitive and aligned with Indonesian norms and values, acknowledging the significance of cultural context.

Economic empowerment is another fundamental component of family well-being empowerment in Indonesia.³¹ Studies conducted by Mulyanti, Hastuti and Berry shed light on microfinance programs

²² Putri Nusa, "Kontribusi Religiusitas Terhadap Subjective Well-Being Pada Remaja Etnis Minangkabau," *Jurnal Riset Psikologi* 6, no. 2 (2023): 78–86.

²³ Saparinah Sadli, *Berbeda Tetapi Setara: Pemikiran Tentang Kajian Perempuan* (Penerbit Buku Kompas, 2010).

²⁴ Dwi Muhammad Ramadani, "Upaya Pemberdayaan Dan Kesejahteraan Keluarga (PKK) Dalam Pemberdayaan Perempuan Di Desa Mukti Jaya Kecamatan Rantau Pulung Kabupaten Kutai Timur," *Jurnal Ilmu Pemerintahan*, 2020.

²⁵ Peter and Simatupang, "Keberagaman Bahasa Dan Budaya Sebagai Kekayaan Bangsa Indonesia."

²⁶ Yesi Eka Pratiwi and Sunarso Sunarso, "Peranan Musyawarah Mufakat (Bubalah) Dalam Membentuk Iklim Akademik Positif Di Prodi PPKn FKIP Unila," *Sosiohumaniora* 20, no. 3 (2018): 199–206.

²⁷ W Bank, "The Promise of Education in Indonesia," *Washington: World Bank*, 2020.

²⁸ Sri Arum Reny Kusumawati, "Mendidik Anak Usia Dini Di Era Digitalisasi," *Jurnal Lentera Anak* 3, no. 1 (2022).

²⁹ N Nurhadi et al., "Pengaruh Pendidikan Dan Pendapatan Keluarga Terhadap Kesejahteraan Keluarga Di Desa Sidolaju Ngawi," *Jurnal Cakrawala Ilmiah* 1, no. 8 (2022): 2195–2200.

³⁰ Heni Puji Wahyuningsih et al., "The Influence of Implementation of Health Promotion Model Precede-Proceed Towards Growing Child, Nutritional Status, and Quality Of Life of Children," *Indonesian Journal of Pharmacy*, 2022, 34–41.

³¹ Saru Arifin et al., "PENGUATAN KAPASITAS EKONOMI DAN SOSIAL KELOMPOK MASYARAKAT SEBAGAI UPAYA MENINGKATKAN KESEJAHTERAAN KELUARGA DAN KETAHANAN SOSIAL," *SNKPPM* 1, no. 1 (2018): 551–57.

that facilitate access to financial resources, particularly for women.³² These initiatives not only address economic constraints but also promote gender equality within households, aligning with Indonesia's broader commitment to women's empowerment and enhancing family welfare.

Parenting education is another vital component of family empowerment.³³ Educational initiatives often provide parents with evidence-based strategies for child-rearing, fostering healthier family dynamics. Understanding the cultural context in which parenting occurs is essential, as it allows programs to resonate with families and encourage the adoption of positive parenting practices.³⁴ This conveys the ideals that parents instill in their children are the seeds of fundamental values that serve as the foundation for character building. Children will create basic systems and behaviours based on the ideals that their parents instill in them. Social and cultural values are the primary values brought by parents and become the foundational values in the creation of parents' personalities, which children might subsequently internalise in their relationships. These initiatives contribute not only to individual well-being but also to the overall stability of the family unit.

Health awareness campaigns are pivotal in improving the overall health and well-being of Indonesian families.³⁵ Initiatives focusing on healthcare access, nutrition, and disease prevention play a critical role in empowering families to lead healthier lives. Health education, grounded in cultural sensitivity, ensures that families can access and utilize healthcare services effectively, contributing to their well-being and reducing healthcare disparities. Skill development courses, particularly vocational training, are instrumental in enhancing the employability and economic prospects of family members.³⁶ These programs can address unemployment and underemployment challenges faced by many Indonesian families. By imparting practical skills and knowledge, skill development initiatives empower individuals to contribute meaningfully to their families' financial stability.

The Indonesian government recognizes the importance of family well-being and has implemented various policies and programs to support it. Notably, the Family Hope Program (Program Keluarga Harapan or PKH) provides conditional cash transfers to vulnerable families, aiming to improve their access to education, healthcare, and nutrition. Government efforts seek to reduce poverty, strengthen social safety nets, and promote the overall well-being of families. In conclusion, Indonesian family well-being empowerment encompasses a range of interconnected components rooted in cultural values, educational initiatives, economic empowerment, and government policies. It reflects the deeply ingrained sense of community and interconnectedness within the Indonesian cultural context. Initiatives that respect and align with cultural norms and values are pivotal in fostering family stability and prosperity. Empirical research, complemented by government initiatives, continues to drive progress in this critical aspect of Indonesian society.

³² Kurniawati Mulyanti, Isti Puji Hastuti, and Yunike Berry, "PENGUATAN EKONOMI KELUARGA MELALUI SUBSISTENSI PRODUKSI," *DEVOSI* 3, no. 1 (2022): 12–19.

³³ Yulita Pujiharti, Amanah Agustin, and Loesita Sari, "Pentingnya Pendidikan Parenting Bagi Orang Tua Anak Usia Dini (Studi Kasus Di TK Al Huda Malang)," in *Prosiding Seminar Nasional Pengabdian Masyarakat*, vol. 1, 2022, 109–16.

³⁴ Tina Afiatin Muchlisah, "NILAI BUDAYA DALAM PENGASUHAN: UPAYA MENYANDINGKAN KARAKTER TRADISIONAL DAN MODERN DALAM MENGHADAPI ERA DIGITAL," n.d.

³⁵ Kartini M Ali and Rusny Muhammad, "Pendampingan Perilaku Hidup Bersih Dan Sehat (PHBS) Pada Keluarga Di Kelurahan Tobololo Kota Ternate Di Era New Normal," *ABDIKESMAS MULAWARMAN: Jurnal Pengabdian Kepada Masyarakat*, 2021, 25–31.

³⁶ Rachmat Destriana, Angga Aditya Permana, and Syepri Maulana Husain, "MEMBANGUN TINGKAT KEPEDULIAN MASYARAKAT DESA AKAN PENTINGNYA KESEHATAN MELALUI PROGRAM LOKAKARYA MINI," *KUAT: Keuangan Umum Dan Akuntansi Terapan* 1, no. 3 (2019): 176–80.

Family Well-Being Empowerment: Education-Based Initiatives in Indonesia

Education is the transmission of knowledge via the teaching and learning processes. Education provides a person with more knowledge that will be valuable in life. Education can develop people who are qualified and qualified based on their needs. Education is the most significant factor in society's development and social development.³⁷ Education can also improve people's lives by allowing them to use what they have learned. Education is also used to assess the level of social welfare.³⁸ The outcome or pay earned when a person lives, works, and produces results is referred to as family income. The average income per household reveals the income earned by families. Different incomes for each household have an impact on social welfare. High-income individuals have a significant impact on welfare.³⁹ Everyone strives for prosperity in their daily life. Humans are regarded to be prosperous if all of their needs have been addressed and can be met by numerous techniques that are implemented to achieve this welfare Level. A successful society is defined by the standard of living of each household. Higher welfare entails having a high quality of living, allowing the family to create better conditions for themselves.⁴⁰

The overall Indonesian index or percentage of the awareness of pursuing higher education in the community, or by the smallest unit, amongst family members, is considered better year-by-year. Scrutinizing the Indonesia Family Life Survey, an international team lead by Amanda Beatty by the year 2021 discovered that Indonesia had achieved high levels of school enrollment between 2000 and 2014, with notable advances centred in junior secondary and senior secondary school.⁴¹ It is strongly supported by the statement from the World Bank that learning readiness is thus vital for success not only in elementary school but throughout life.⁴² Strong family support for initiatives to enhance readiness to learn and aid in their child's academic and socioemotional development through high-quality early childhood care and education yields great returns at a low cost.

As stated in the report presented by The World Bank,⁴³ it is elucidated that demographics will be critical to Indonesia's future competitiveness. The changing age structure of a population can be a potent stimulant to economic growth and family wellbeing. Indonesia's existing demographic dynamics may support a "demographic dividend". The population is very young, with 50% of Indonesians under the age of 30. A demographic dividend — the benefit of having more workers in relation to dependents — is already manifesting, and right policies may ensure that the country reaps the greatest possible benefit from it.

Taking Indonesian perspectives on wellbeing into account, the research conducted by Maulana et al., concisely concluded that the main indication of wellbeing for the majority of participants on the research was the fulfilment of fundamental requirements,⁴⁴ which included access to health care, accesible

³⁷ Muhammad Robi Nurwahyudi, "Pengaruh Tingkat Pendidikan Terhadap Tingkat Kesejahteraan Masyarakat Di Kabupaten Bantul," *Kajian Ekonomi Dan Bisnis* 15, no. 1 (2020).

³⁸ Muhammad Yasir, "Peran Pentingnya Pendidikan Dalam Perubahan Sosial Di Masyarakat," *Tugas Mata Kuliah Mahasiswa*, 2022, 122–32.

³⁹ Nurhadji et al., "Pengaruh Pendidikan Dan Pendapatan Keluarga Terhadap Kesejahteraan Keluarga Di Desa Sidolaju Ngawi."

⁴⁰ Febriyanti Dwi Ningrum, "Pengaruh Tingkat Pendidikan Dan Keterampilan Terhadap Kesejahteraan Masyarakat Di Kelurahan Bendul Merisi Kota Surabaya.(The Effect of Education and Skills Level on Community Welfare in Bendul Merisi City Surabaya)" (Universitas 17 Agustus 1945 Surabaya, 2022).

⁴¹ Amanda Beatty et al., "Schooling Progress, Learning Reversal: Indonesia's Learning Profiles between 2000 and 2014," *International Journal of Educational Development* 85 (2021): 102436.

⁴² Bank, "The Promise of Education in Indonesia."

⁴³ Bank.

⁴⁴ Herdian Maulana, Trish Obst, and Nigar Khawaja, "Indonesian Perspective of Wellbeing: A Qualitative Study," *Qualitative Report* 23, no. 12 (2018): Article-number.

transportation and of course, affordable education. The majority of participants stated that meeting fundamental requirements was necessary before they could achieve a satisfying answer regarding an ideal image on family wellbeing. In addition, with a population of over 275 million plus people, or 3.3% of the global population, Indonesian measures to enhance wellbeing have focused on objective determinants such as economic and physical infrastructure. As a result, research that contribute to a better understanding of psychosocial aspects that lead to a higher quality of life are critical.

The prior examples of studies that prove education has greater impact on family wellbeing is conducted by Aini et al., that examined the phenomenon that occurs in the level of education pursued by the majority of residents of Kesatrian sub-district is the high school level.⁴⁵ However, given the majority of them work as soldiers and must mobilise fast due to the state tasks they do, it is not unexpected that high school graduates earn the same as or more than a bachelor's degree. Those who enter the military after graduating from high school are compelled to undertake army schooling for a set period of time, which results in more high school graduates. Similar research study case involving different region is conducted by Nurwahyudi, in which according to his research findings, the level of education influences the well-being of the residents of Bantul Regency.⁴⁶ The research shows that the inhabitants of Bantul are aware of the importance of education. People's perception of the importance of education is influenced by factors such as 12 years of obligatory schooling, hereditary culture, and the majority of people's jobs as Indonesian National Army (TNI), which only prioritise education up to the high school level. The degree of education in Bantul Regency can have an impact on the well-being of the population. Despite the fact that the majority are in high school, the military education they chose provides them with a wage equivalent to that of a bachelor's degree graduate. The study conducted by Sudarmiani et al., in Sidolaju, Ngawi, also prove the exact similar issue.⁴⁷ Research carried out using three test tools, namely the Normality Test, Multicollinearity Test and Heteroscedasticity Test, clearly reveals that education and family income together influence the welfare of Sidolaju Ngawi Village.

On the other hand, there is also a research which obtained partial results, meaning that education only has half of the impact in promoting family well-being. The research is carried out by Ningrum & Suparta,⁴⁸ describing that by the end of the research, it can be concluded that the variable level of education has a contribution to the social welfare variable in the community of Bendul Merisi District, Surabaya, East Java. So the education level variable partially has a significant influence on the community welfare variable. Research carried out by Arifin et al., on strengthening the economic and social capacity of community groups,⁴⁹ one of which underlines the importance of improving education. Because in this context, the planned community service is intended to improve the knowledge of the target community so that awareness grows about the dynamics and social development of the community

Despite numerous researches and studies with positive feedbacks on how education plays its role in promoting Indonesian family wellbeing, there are challenges foreshadows the glory. In the report

⁴⁵ Ela Nur Aini et al., "Pengaruh Tingkat Pendidikan Terhadap Tingkat Kesejahteraan Masyarakat Di Kelurahan Kesatrian Kota Malang," *Technomedia Journal* 3, no. 1 Agustus (2018): 58–72.

⁴⁶ Nurwahyudi, "Pengaruh Tingkat Pendidikan Terhadap Tingkat Kesejahteraan Masyarakat Di Kabupaten Bantul." hlm. 23

⁴⁷ Nurhadi et al., "Pengaruh Pendidikan Dan Pendapatan Keluarga Terhadap Kesejahteraan Keluarga Di Desa Sidolaju Ngawi." hlm. 65

⁴⁸ Ningrum, "Pengaruh Tingkat Pendidikan Dan Keterampilan Terhadap Kesejahteraan Masyarakat Di Kelurahan Bendul Merisi Kota Surabaya.(The Effect of Education and Skills Level on Community Welfare in Bendul Merisi City Surabaya)." hlm. 21

⁴⁹ Arifin et al., "PENGUATAN KAPASITAS EKONOMI DAN SOSIAL KELOMPOK MASYARAKAT SEBAGAI UPAYA MENINGKATKAN KESEJAHTERAAN KELUARGA DAN KETAHANAN SOSIAL." hlm. 31

provided by the World Bank, it can also be seen that still there is inequity based on disparities in household income and wealth, which is a major issue in Indonesia. According to household surveys conducted, financial factors account for more than half of the situations where parents do not send their child to primary school or where children drop out. And the achievement inequalities related to family affluence are large.⁵⁰ Poverty continues to be an essential factor of school enrollment, and impoverished families frequently have to choose whether to send their children to school when finances are limited. In one research, more than half of the boys (55 percent) said their family's economic situation was the main reason they didn't attend to school, whereas just half of the girls said the same.⁵¹

Adolescent boys may learn less because they have socioemotional requirements that are not met by the school's typically rigid environment, demotivating mindsets, the desire to work to support family finances, and other behavioural issues. Students who have a growth mindset and feel they can improve their academic talents via devotion and hard work are more motivated, work harder, and achieve higher exam scores in a variety of environments, including Chile and the United States. In Indonesia, for example, boys have lesser educational aspirations, which may contribute to lower learning.⁵² Thus, the principles of ideal family wellbeing will be hindered by the existence of the problems arise.

CONCLUSION

Based on the results of the research and the discussions presented, several key conclusions can be drawn regarding Indonesian family well-being and the role of education-based initiatives. Firstly, the Indonesian concept of family well-being is deeply rooted in cultural values and societal norms. Family well-being is perceived as a multi-dimensional concept, encompassing not only economic prosperity but also harmonious relationships, adherence to cultural norms, and community integration. This holistic perspective highlights the importance of considering cultural and social factors when designing initiatives to promote family well-being. Secondly, the cultural context of Indonesian family well-being is shaped by the core value of "gotong royong," emphasizing mutual collaboration and community spirit. Extended family structures and religious diversity play crucial roles in influencing familial relationships and well-being perspectives. Islamic traditions, while reinforcing some traditional gender roles, also emphasize mutual respect and collaboration between spouses, adding complexity to family dynamics. Thirdly, family well-being empowerment in Indonesia is a multifaceted approach encompassing education-based initiatives and economic empowerment. Education is seen as a critical tool for enhancing the knowledge and skills of individuals and families, with programs ranging from financial literacy workshops to parenting education. Economic empowerment, particularly through microfinance programs, addresses economic constraints and promotes gender equality within households. Additionally, health awareness campaigns and skill development courses contribute to overall family well-being by addressing healthcare access, nutrition, and employability. Government policies such as the Family Hope Program aim to reduce poverty, strengthen social safety nets, and enhance family welfare. In conclusion, promoting family well-being in Indonesia is a complex endeavor that requires a comprehensive understanding of cultural values, economic factors, and social dynamics. Education-based initiatives play a pivotal role in empowering families, but challenges such as income disparities and gender-related barriers persist. To further enhance family well-being in Indonesia, future research should focus on addressing these

⁵⁰ Bank, "The Promise of Education in Indonesia."

⁵¹ Maimun Sholeh, "PENGARUH PENDIDIKAN, JUMLAH ANGGOTA KELUARGA, DAN AKSES INFORMASI TERHADAP KEMISKINAN DI INDONESIA," *Jurnal Ekonomi Dan Pendidikan* 19, no. 1 (2022): 61–72.

⁵² Tazeen Fasih, Rythia Afkar, and Heather Tomlinson, "Learning for All: Towards Quality Education for Enhanced Productivity and Economic Growth in Indonesia," 2018.

challenges and tailoring initiatives to align with the unique cultural and social context of the country. Additionally, efforts should be made to ensure that educational opportunities are accessible to all, regardless of socioeconomic background, to maximize the potential of Indonesia's young and dynamic population. Recommendations for further research include exploring the impact of income disparities on educational access, examining the role of gender-related barriers in education, and assessing the effectiveness of specific education-based initiatives in promoting family well-being. Additionally, longitudinal studies tracking the long-term outcomes of individuals and families who have participated in such initiatives would provide valuable insights into their effectiveness and sustainability.

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