

Community-based education: Strategy to increase women's capability in rural community

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Abstract

This study aims to describe a strategy to increase the capacity of women in rural communities. The method used in this research is a qualitative method with a case study design. Determination of subjects in the study using purposeful sampling, namely selecting informative cases based on the strategies and objectives set by the researcher. Data collection techniques used documentation, archival records, interviews, direct observation, participant observation, and physical devices. The research instrument is the researcher. The data analysis technique uses data collection, condensation, presentation, and conclusion. The data's validity using source and method triangulation. The results of this study indicate that strategies to improve women's abilities in rural communities can be carried out through community-based education. In community-based education, women can; a) increase capabilities and skills in processing natural potential in the form of products that can be sold, b) increasing women's access to utilizing natural resources and accessing information in society, c) increasing women's ability to interact both in the community and in society at large. The novelty of this research is a theoretical novelty, namely, using the concept of community-based education to improve women's abilities in rural communities.

Keywords: capacities; community-based education; community; rural; women's abilities

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1. Introduction

1.1. Conceptual and theoretical framework

Women have a role in national development. This is in line with the national SDG's (Sustainable Development Goals) goal at point 5, which aims to achieve gender equality and empower women. Gender equality is an equal condition between men and women in fulfilling their rights and obligations. Gender equality can accelerate progress toward a more just and sustainable future for all (Arico et al., 2021); (Bexell & Jönsson, 2017). These SDGs emphasize the equality of rights between women and men for the realization of justice and gender equality through gender mainstreaming strategies in development. Ministry of Villages, Development of Disadvantaged Regions and Transmigration Number 13 of 2020 concerning the use of village funds which explains that all village communities must feel the benefits of development without being left behind. That village development leads to 18 sustainable development goals. The fifth point of the SDGs Desa stated that the involvement of village women in village development means a women-friendly village (Menteri Desa Pembangunan Daerah Tertinggal dan Transmigrasi Republik Indonesia, 2020).

Indonesia has made efforts to achieve gender justice and equality. However, to date, Indonesia's Gender Development Index and Gender Empowerment Index have not been comparable to the conditions achieved by other countries. However, until now Indonesia's Gender Development Index and Gender Empowerment Index have not experienced a significant increase. Indonesia's Gender Development Index in 2020 was 91.06, experiencing a slight decrease compared to 2019 (91.07). Even though Indonesia's Gender development Index is above 90 percent, women's development achievements are still lower than men's. Men's development is included in the "high" category because men's Human Development Indeks achievement has exceeded 70, while women's development is only in the "moderate" category because women's Human Development Indeks achievement is still below 70. Meanwhile, Indonesia's Gender Empowerment Index data in 2020 reaches 75.57. In 2020 there were 15 provinces that experienced a decline compared to 2017. This decrease was related to the decreased involvement of women in development so that women's economic contribution also decreased (Tanziha I, 2021). Therefore, until now, the government is still establishing Gender Mainstreaming as a strategy to realize gender justice and equality, which is explicitly stated in PP No. 18 of 2020 concerning the National Medium-Term Development Plan (Peraturan Presiden Republik Indonesia Nomor 18 Tahun 2020, 2020).

Although a policy has been issued regarding the presence of women in the development process, one of which is tourism development, practice in the field illustrates that women still have a lower position than men (Pastore et al., 2020); (Ferguson & Alarcón, 2015); (Gentry, 2007); (Schellhorn, 2010); (Alrwajfah et al., 2020), mentions that in the division of labor women often do not receive justice with men. Improving the capacity of women can be done through gender mainstreaming, which means that both women and men are involved in national development equitably (Instruksi Presiden Republik Indonesia Nomor 9 Tahun 2000, n.d.). The involvement of women in development other than men provides opportunities for equality and the fulfillment of women's rights, which are expected to encourage the improvement of the community's economy (Riani, 2018). This is one of the strategies for overcoming the gap in accessing natural resources as well as the involvement of women in decision (Prihatiningsih, 2019). They stated that women prefer to work in a community to achieve a broader impact than working individually.

Women play a crucial role in community-based development because they are active in the community (WTO, 2012). The involvement of women in the community can empower the community because, in the community, women can find themselves and can maintain communication and thoughts (Hanson, 2009). The results of a study (Zikargae et al., 2022) on communities for adolescents

and adults explain that community programs are essential to improve the basic skills and knowledge of the group. Community programs must be implemented in groups as a place for members to find themselves, maintain communication and thoughts and improve basic skills and knowledge.

The forms of women's communities in improving women's abilities are the *griya chocolate* community, the *griya batik* community, and the *griya spa* community in the *Nglanggeran* tourist village. The *Nglanggeran* tourist village provides opportunities for the community, both men and women, to take economic benefits. These opportunities are that the community has tourism business opportunities and increased income (Manaf et al., 2018); (Noviyanti J & Fajar Wianti, 2012) new job opportunities apart from the agricultural sector (Hermawan, 2016); (Ristiawan & Tiberghien, 2021). In addition to having opportunities, the community also has a role in *Nglanggeran* tourism. The primary role of the local community (men and women) as program implementers is the key to tourism success (Manaf et al., 2018). Increasing women's income due to activities in the community can lift women out of poverty and provide opportunities for women to manage finances and build themselves in society (Ahrouch, 2014);(Ibourk et al., 2014); (Charrouf & Guillaume, 2009);(Dossa, 2011).

However, the role of women is still limited, namely that women do not participate in the *Nglanggeran* tourism village community. Women are involved in culinary groups, homestay provider groups, and cocoa producer groups. While men mostly occupy strategic positions (Putri A, 2018).

1.2. Related research

Research on community-based education for the community has been widely carried out(Purbasari & Asnawi, 2014)has conducted research on community education for both women and men. Another research is related to the impact of community-based education conducted by (Mutmainah Y, 2015). The analysis results show that these studies have not focused on community-based education strategies to improve women's abilities in rural communities. Therefore, strategies for women in improving women's abilities are necessary to be researched.

1.3. Purpose of the research

The purpose of this research is to explore strategies for increasing the capacity of women in rural communities, which can be carried out through community-based education. This study uses the concept of community-based education by providing benefits for women in rural communities to improve their abilities.

2. Method and materials

2.1. Research method

This study applies a qualitative case study methodology. The research was conducted using a case study with the characteristics described a) a case of community-based education for women, b) this case is time bound, namely, the *Nglanggeran* tourist village has become a Community based Tourism (CBT) since 2017, and the only tourist village with The best CBT in Asean, c) in collecting data using various sources of information, namely tourism village managers, women in the community, communities around tourist villages and local government, d) in collecting data, researchers are involved in community activities.

2.2. Participants

Determination of the subject in this study was carried out using purposive sampling. The researcher entirely determines the determination of informants in this research, so it is called purposeful sampling, namely selecting informative cases based on the strategies and objectives

set by the researchers. The key informant in this study was the head of the *Nglanggeran* tourism village manager. The primary informants know technically and in detail about the research problem to be studied. The primary informants in this study are women who are members of the *griya* chocolate community, women who are members of the *griya spa* community, and women who are members of the *griya batik* community. Supporting informants are people who can provide additional information as a complement to the analysis and discussion in qualitative research. The supporting informants in this study were the community around the *Nglanggeran* tourist village.

2.3. Data collection tools

In this study, researchers use six instruments: documentation, archive record, open-ended interview, direct observation, participant observation, and practice equipment. The collection technique in this study was carried out at the secretariat of the ancient volcano to obtain data related to training programs for the women's community at *griya chocolate*, *griya spa*, and *Griya batik*. Archival recording techniques in this study were carried out at the secretariats of the *griya* chocolate community, the *griya spa* community, and the *griya batik* community. This technique is used to obtain data related to the profile of women's communities in the three communities.

The interview technique in this study was conducted with the heads of tourism awareness groups, secretaries, chairpersons, and treasurers in the *griya chocolate*, *griya spa*, and *griya batik* communities to obtain more in-depth information about the supporting factors, inhibiting factors, opportunities, and challenges for women in the *griya chocolate* community, *griya spa* and *griya batik* community. Interview activities were conducted by researchers using the questions "what", how, and why. These questions in the case study will help understand the phenomenon in depth and even explore and elaborate on it (Yin, 2018). The "what" questions are aimed at obtaining descriptive knowledge, the "how" questions are for obtaining explanative knowledge, and the "why" questions are for obtaining explorative knowledge.

Direct observation technique in this study was carried out in the *griya chocolate* community, the *griya spa* community, and the *griya batik* community. Direct observation techniques are used to find out directly the situation in the field related to women's activities in the *griya* chocolate community, the *griya spa* community, and the *griya batik* community. Researchers participated directly in the activities of women's communities consisting, including the *griya* chocolate community, the *griya spa* community, and the *griya batik* community. This study uses technological equipment in the form of a camera to obtain pictures of women's activities in the *griya* chocolate, *griya spa*, and *griya batik* communities.

2.4. Data analysis

Data analysis techniques begin with data collection, namely collecting all data obtained from observations, interviews, documentation, archives, and physical devices. The researcher interpreted all collected data. The next stage is data condensation, namely the process of selecting, focusing, simplifying, abstracting, and transforming data contained in field notes and transcripts in research (Miles M, 2014). Data condensation includes selection, summarization, simplification, and transformation. The next step after compacting the data is presenting the data, namely structured information that allows concluding and taking action. The final step is drawing conclusions, namely new findings that have never existed before. Data validity uses source triangulation and method triangulation. Triangulation of sources to extract the same data from several sources, namely informants and archival documents. At the same time, method

triangulation is digging up the same data from several different techniques: interviews, direct observation, documentation, archives, and physical devices.

3. Result

The *Nglanggeran* tourist village provides many benefits for the community, especially in the *Nglanggeran* village. Women and men can take advantage of the opportunities that exist with the existence of the tourist village. However, the ratio of men and women involved in the management of tourist villages has not been balanced. The involvement of rural women in tourist villages is more in community activities that women specifically carry out.

Women in the *Nglanggeran* tourist village are members of 3 communities: the *griya chocolate* community, the *griya batik* community, and the *griya spa* community. The *griya chocolate* community consists of 10 members, the *griya batik* community consists of 8 members, and the *griya spa* community consists of 7 group members. A grouping of members in the community based on the interests of each woman. Women who are community members are the initiators of forming these communities. Women who are community members have the opportunity to be involved in managing the tourism village from the entrepreneurial side. The activities carried out by women start from planning the program, implementing, and evaluating the program. Through these communities, women can improve their ability to cope with the problems of everyday life. Various products produced by the community can be seen in the following table:

Table 1. Products of women's community

No	Communities	Product Name
1	<i>Griya Coklat</i>	Chocolate
		Chocolate drink
		Chocolate banana chips
		Chocolate Bakpia
		Chocolate dodol
2	<i>Griya Batik</i>	Batik Nglanggeran
3	<i>Griya Spa</i>	chocolate scrub
		chocolate body mask

Source: result observation of primarily research

Women's activities in communities cannot be separated from various factors, namely supporting factors and inhibiting factors. This affects women's activities in the community to improve their ability to solve various problems. In more detail, it can be described as follows:

3.1. *Griya chocolate community*

Table 2. Internal supporting factors that influence women in the *griya chocolate* community

No	Internal factor	External factor
1	Motivation from women	There is potential for cocoa trees
2	Family support (husband)	Support from the Nglanggeran tourism village pokdarwis

3	Comfortable work environment	Infrastructure support from partners
4	Ikatan kebersamaan dalam komunitas	The bond of togetherness in the community

Source: result observation of primarily research

The supporting factors that influence women's involvement in the community consist of internal and external factors. Women in the *griya chocolate* community have motivations that come from the women themselves; they feel they have the opportunity to enjoy the impact of the *Nglanggeran* tourist village. They took the initiative to form a group based on their inner desire and saw the many natural potentials in the form of cacao trees, the results of which have not been maximized. So far, cocoa processing has only been limited to being sold raw. Through the community, they can work together to process cocoa into various processed foods for tourists as souvenirs. The next factor comes from the family. The family is very supportive of women's activities to be involved in the community, namely by permitting them to carry out various activities outside the home.

Apart from the family, the tourism awareness group supports physical buildings and infrastructure for producing processed cocoa and marketing it, which is currently called *Griya chocolate*. A comfortable work environment for women is also a supporting factor for women in activities in the community. Women in the community have the same goals, so they feel there is a family bond or togetherness to succeed together. The current capacity of women cannot be separated from the training that partners have attended. Partners, in this case, are institutions that work together with the tourism office and tourism awareness groups in the *Nglanggeran* tourist village.

Table 3. Internal inhibiting factors affecting women in the *griya chocolate* community

No	Internal factor	Eksternal faktor
1	The skills of community members in making chocolate banana chips vary	Some women do not support the existence of a chocolate griya community
2	The idea of innovating is still low	
3	The ability of online product marketing is still low	

Source: result observation of primarily research

Women in the *griya chocolate* community experience various obstacles in their implementation. These obstacles include differences in the skills of each member, especially in making chocolate bananas, which are not the same. The skill of slicing bananas for each member is different, some are appropriate, and some are not up to standard. Another factor is that not all community members can develop innovative ideas for variations of processed chocolate, so the number of products developed is still small. The ability of product marketing by members is also still low.

So far, marketing has been through *griya chocolate* outlets directly and also information through WhatsApp groups. Women in the community are also influenced by external factors, namely, many women who are not involved in the community but do not support the existence of women in processing cocoa. They assume that community activities do not positively impact family life.

Table 4. Opportunities and challenges external to women in the *griya* chocolate community

No	Opportunity	Challenge
1	There is an opportunity to market chocolate-processed products through social media	Social media app competition in marketing
2	Opportunity to develop diversification of processed cocoa products	There are many variations of processed cocoa, so it must be unique
3	Marketing products to foreign countries	High capital production and delivery costs

Source: result observation of primarily research

Women who are involved in the *griya* chocolate community have the opportunity to market processed chocolate products through social media. This is due to the increasingly advanced development of information technology. Visitors to the *Nglanggeran* tourist village come from various directions; international tourists, therefore, the chocolate *griya* community, have the opportunity to market their products to foreign countries. This also provides an opportunity to develop a variety of diversified chocolate preparations that are increasingly varied. With the opportunity for women in the *griya* chocolate community, there are also challenges faced, namely the number of online marketing applications that are easily accessible by consumers. In addition, many variations of processed cocoa are on the market, so the chocolate community must be able to make the characteristics of processed chocolate different from other productions. The next challenge is the existence of significant capital for production costs and expensive shipping costs if exported abroad.

3.2. *Griya spa* community

Table 5. Internal supporting factors that influence women's activities in the spa community

No	Internal factor	eksternal factor
1	Motivation from women	Support from the <i>Nglanggeran</i> tourism village tourism awareness groups
2	Family support (husband)	
3	Comfortable work environment	
4	The bond of togetherness in the community	

Source: result observation of primarily research

The women's community in the *Nglanggeran* tourist village, apart from the chocolate *griya* community and the batik *griya* community, is the spa *griya* community. Women members of the spa community have ideas to take advantage of the potential of cocoa pods other than being processed into food. They process cocoa into materials for spas. The idea made some women join the spa community.

The existence of women in this spa community has the support of the family, namely the permission from the husband to do activities outside the home. In the spa community, they find

friends who can exchange ideas and can teach each other. In addition, to support from the family, the tourism awareness group also provides support in the form of facilitation in terms of training. Tourism awareness groups always provide information to the women's community if there are opportunities for spa training for women.

Table 6. Internal inhibiting factors affecting women's activities in the spa community

No	Internal factor	external factor
1	There is still a lack of training to improve the ability to do spa	Partners for training activities are still lacking
2	Cohesiveness in the group is not stable	Some women do not support the spa community
3	Promotion ability is still low	Not many spa service users
4		Infrastructure facilities are still lacking

Source: result observation of primarily research

The inhibiting factor for women in the spa community is that women's skills are still low. In this case, they have not mastered the variety of spa techniques. The discipline of community members is not the same; namely, the level of attendance is different, and the ability to promote is still low. They have not dared to promote through social media because the ability to do a spa is still simple. Externally the inhibiting factor is that women outside the spa community do not support the activities of women in the spa community. They expressed the same thing with the *griya batik* community, that activities did not provide many benefits for women. Another factor is that not many tourist visitors use spa services and the facilities and infrastructure for spa services are still minimal.

Table 7. Opportunities and challenges external to women in the *spa* community

No	Opportunity	Challenge
1	There is an opportunity to market processed chocolate products into a chocolate spa	Social media app competition in marketing
2	Opportunity to develop spa services	

Source: result observation of primarily research

Women who are members of the *spa* community have opportunities and challenges in its implementation. The opportunity is to develop *spa* services due to the increasing number of tourist visitors from various regions, even staying overnight. The *spa* community can provide solutions to relieve fatigue. Regarding product marketing, namely the advancement of information technology, women in the *spa* community must have adequate information technology skills and the ability to market both directly and online.

3.3. *Griya batik* community

Table 8. Internal supporting factors that influence women's activities in the *griya batik* community

No	Internal factor	External factor
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1	Motivation from women	Support from the Nglanggeran tourism village pokdarwis
2	Family support (husband)	
3	Comfortable work environment	
4	The bond of togetherness in the community	

Source: result observation of primarily research

Women in the tourist village of *Nglanggeran* are also members of the *griya batik* community. Women who are members of this community also come from the idea of women trying to develop *batik* as souvenirs for tourists. Women get support from their families in the form of permission from their husbands to get involved in the batik community. Women find new families in their work, so they learn from each other, exchange ideas, and share opinions for the betterment of the *batik* community. In addition to supporting from the family, the *batik* community also received support from tourism awareness groups, namely the existence of buildings that can be used to produce batik. The tourism awareness group also facilitates the batik community to receive training from partners who work closely with the *Nglanggeran* tourist village.

Table 9. Internal inhibiting factors that affect women's activities in the *griya batik* community

No	Internal factor	eksternal factor
1	The idea to innovate in making batik motifs is still low (only a few batik motifs)	Partners for training activities are still lacking
2	Cohesiveness in the group is not	Some women do not support the existence of a batik community
3	Marketing ability is still low	Orders for batik are not yet widespread in the community (manufacturing is done by order)
4	Skills in batik are still limited	Lack of training from partners

Source: result observation of primarily research

The inhibiting factor in the *griya batik* community, namely the idea for innovation to make various batik motifs, is still low. Women in the *batik* community still need assistance in the batik process. Cohesiveness in the group does not all have the same goal; it can be seen from the level of discipline in the presence of different communities. In addition, marketing capabilities are also still low. So far, marketing activities have been carried out manually and produced from orders. The training from partners has also not been intensively carried out, so women in the *batik* community still need more training related to batik.

Table 10. Opportunities and challenges externally for women in the *griya batik* community

No	Opportunity	Challenge
1	There are opportunities to market batik products through social media, tourist visits	Social media app competition in marketing
2	Opportunity to develop batik motif	There are many variations of batik motifs, so they must be unique
3	Marketing products to foreign countries	High capital production and shipping costs

Source: result observation of primarily research

Women in the *griya batik* community have opportunities and challenges in their management. These opportunities include batik handicrafts that can be marketed through social media and also direct tourist visits. In addition, there is an opportunity to develop various batik motifs because of the facilities provided by tourism-aware groups in collaboration with partners. However, in managing the *batik* community, there are also challenges, namely the increasing number of buying and selling applications that are easily accessible to the wider community. The number of *batik* motifs that have been circulating in the wider community and capital production costs is also high.

4. Discussion

Community-based education is a strategy for rural women, in this case, a tourist village, to improve women's ability to manage the *Nglanggeran* tourist village. Women in the *Nglanggeran* tourism village have the opportunity to be involved in the management of the tourist village. Helping them to be realized in the women's community which was formed on their own initiative. They have the awareness to go into the community because they see the opportunities that exist, namely the potential of cocoa trees that have not been properly cultivated and women's free time apart from being housewives and taking care of agriculture.

Community-based education occurs in communities formed by women as a strategy for women to improve the condition of women in tourist villages. This can be seen from the factors that influence both supporters and obstacles. Factors supporting women in the *griya* chocolate community are women's motivation to be involved in the community, family support, tourism awareness groups support and infrastructure support, a comfortable work environment in the community, a bond of togetherness in the community, potential natural resources in the form of cocoa trees, and training. Given by partners to the *griya* chocolate community. While the inhibiting factors can be seen from the different skills of each member of the community, ideas that are less innovative, the ability to market products online is still low, and women who are not members of the community do not support women's activities in the community. Women who are members of *griya* chocolate community provide opportunities for them to vary processed chocolate products and market processed chocolate products through social media. In addition to the opportunities that exist, the women's community is also faced with challenges, namely increasingly sophisticated application competition, the many variations of processed cocoa, and the high capital costs when shipping overseas.

Women in the *griya* batik community also get various supporting and inhibiting factors. Supporting factors include women's motivation to join the community, family and tourism awareness groups support, a comfortable work environment in the community, and bonds of togetherness such

as family in the community. While the inhibiting factors are the low ability to innovate in *batik*, low group cohesiveness, and low marketing skills because they feel they don't have optimal abilities in *batik*, so they feel embarrassed if the *batik* market gets criticized, partners who are members of the *batik griya* are still low, some are women outside the community does not support women's activities in the *batik griya*. Nonetheless, women in the community have the opportunity to market *batik* through social media, travel visits, and developing *batik* motifs because women in the community is very enthusiastic about making *batik* in various variations, as well as marketing it nationally and internationally. The challenge for women in the *batik* community is related to online marketing; there are already many applications that contain *batik* products, more variations of *batik*, and a lot of capital if you are going to develop a bigger *batik* business.

Women who are members of the *griya spa* community are not much different from women who are members of the *griya Chocolate* and *griya batik* communities. Many things influence them to be involved in the community both internally and externally. Internal factors include women's motivation to be involved in the community, family and tourism awareness groups support to work in the community, a comfortable work environment in the community, and the existence of bonds of togetherness in the community.

While the inhibiting factor for women in the community is the lack of training in *spa* skills because partners who work with awareness groups are still lacking, group cohesiveness is not stable, and promotion capabilities are still lacking because the products produced have not been tested by the Food and Drug Administration thereby hindering marketing, women who are not involved in the community do not support the existence of a *spa* community, and *spa* service users are still small. Opportunities faced by *spa* groups by joining the community are opportunities to develop *spa* services to become wider after the Food and Drug Administration standards are established. The challenge faced is application competition in marketing, so women must be able to utilize information technology as a marketing medium.

The results of the analysis of the supporting and inhibiting factors, as well as the opportunities for women in the community, can be explained that the supporting factors for women in the community increasingly provide reinforcement for women. This is because women themselves have the initiative to form communities and carry out various businesses within the community. Various support from both family and tourism awareness groups has made women more confident to carry out various programs in the community.

Women are very relevant to community-based education. This is in line with the opinion (Probosiwi, 2015) that women tend to live in groups while men socialize life in a sedentary manner. Thus, it will be easier for women to learn if they are in society. Women prefer to study in the community because, in that community, women can get to know each other's ideas and can formulate creative ideas together (Prihatiningsih, 2019); (WTO, 2012) so they can improve their abilities through various programs (D. B. Edwards, 2015); (D. B. Jr. Edwards, 2019). The education experienced by women in the women's community comes from women's ideas, is carried out by women, and the results are also enjoyed by women. This is in line with community-based education proposed by (Fildzah A'inun N et al., 2015) of the people, by the people, and for the people.

The strategy for increasing women's abilities through community-based education in the tourist village of Nglanggeran is in line with Murphy's opinion (Sunaryo, 2013), namely the existence of equal space between men and women in carrying out their roles, empowering local communities, having income and fair profit sharing, attitudes mutual respect in socio-cultural relations and the existence of funds in community development.

Through community-based education, women's abilities can increase in terms of knowledge and skills. The knowledge and skills are that women can produce works in the form of processed chocolate products (chocolate bars, chocolate drinks, chocolate bakpia, chocolate dodol, chocolate banana chips), batik and eco print products, as well as spa products that can be sold to the wider community so that they can produce economic income. The income earned by women is used to pay for the education of their children to a higher level and for the social needs of the community. More broadly, women have the ability to make decisions to use their income (Aboukhsaiwan, 2014). Improving women's skills in society is important because, through these skills, women can contribute to strengthening women's participation in the brown griya community, the spa griya community, and the batik griya community (Faysse et al., 2015); (Waroux, 2012).

Women in community-based education can increase access to resources. Access to resources is demonstrated by the ease with which women take advantage of the potential of tourism village in the form of cocoa and the ability of women to access information related to resources. The awareness that women must cultivate natural potential cannot be separated from the nature of rural women who have the responsibility to meet the daily needs of their families, so they have a strong tradition of ecological knowledge and an interest in environmental protection. Women also develop a special relationship with the environment, so they pay attention to the availability and access to natural resources in the tourist village of *Nglanggeran* (Ingram JC, 2012); (Howard, 2003).

Increasing the ability of women with community-based education is also seen in the ability of women to communicate and interact with the wider community. Women in the community are able to develop mutual respect. That is, differences in skills are not an obstacle for them to continue to innovate in developing programs in the community. The existence of education, experience, and capacity building provides opportunities for various experiences and mutual learning (Zikargae et al., 2022).

5. Conclusion

This research explores strategies to improve women's abilities that can be done through community-based education. This is based on the results of a study that women are more productive when they work in the community, so with community-based education, it is easier for women to improve their abilities. Community-based education, in this case, occurs in 3 groups, namely the brown griya community, the spa griya community, and the *batik griya* community. Community-based education has increased the abilities of rural women, especially women in the *Nglanggeran* tourist village, in this study. Increasing the ability of these women includes; a) increasing knowledge and skills in processing natural resources into products that have a sale value, such as cocoa powder, chocolate dodol, chocolate banana chip bakpia, handmade batik, eco print, chocolate masks, and chocolate spa. This increase in abilities and skills can increase women's economic income. b) increasing women's access to utilizing natural resources owned by tourist villages as well as women's ability to access various sources of information in society. c) increasing the ability of women to interact both in the community and in society at large.

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