Inclusive education practices in rural communities: A community-based empowerment model for gender equality

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Abstract: This study examines the role of Tanoker Ledokombo in promoting gender equality and social inclusion in Jember through a community-based approach. Using Pierre Bourdieu's theoretical framework, this study explores the use of social and cultural capital in creating a new habitus that supports diversity. The findings show that Tanoker successfully facilitates women's empowerment through skills training, active participation in economic activities, and cultural festivals. This approach gives women increased financial independence and builds self-confidence and societal position. Cultural festivals become inclusive spaces that celebrate diversity, facilitate dialogue between community members, and strengthen social networks. Cultural practices such as local craft-making preserve traditions and create equal economic opportunities for all community members. This approach shows that women's empowerment involves creating an environment that supports active participation and collaboration. Tanoker also successfully reconfigures gender norms by transforming community habitus, allowing women to challenge traditional stereotypes and strengthen their agency. By leveraging social and cultural capital, Tanoker promotes community solidarity and builds inclusive social structures. This study provides practical implications for developing community empowerment policies, highlighting the importance of cross-sector collaboration and evidence-based approaches. The Tanoker empowerment model can be adapted to other contexts to support gender equality and social inclusion. This study confirms that cultural and community-based social practices are important catalysts for sustainable social change.

Keywords: *Gender equality, Habitus, Social capital, Social inclusion, Tanoker Ledokombo.*

1. Introduction

Gender equality and social inclusion are two crucial issues of global concern in the context of community development [1]. In Indonesia, especially in areas such as Jember, efforts to achieve these two goals often face various challenges in terms of culture, economy, and society. Tanoker Ledokombo, one of the elements of society in Jember, was born as an initiative that seeks to overcome these challenges through community empowerment. This study aims to examine the social practices carried out by Tanoker in building gender equality and social inclusion and how this approach contributes to the development of a more inclusive and empowered society.

Tanoker Ledokombo is a community that focuses on community empowerment through various programs that emphasize collaboration and active participation [2]. In its efforts, Tanoker not only prioritizes the values of gender equality but also strives to create an inclusive space for all members of society, regardless of social, economic, or cultural background [3]. Through programs such as cultural festivals, skills training, and local craft making, Tanoker has created a new habitus supporting gender equality and diversity [4].

The approach used in this research is based on Pierre Bourdieu's social theory, which offers an in-depth analytical framework on how social practices are shaped and influenced by various forms of capital [5]. Bourdieu argues that individuals and groups operate in a social space structured by relations of power and capital-whether social, cultural, economic, or symbolic capital [6]. In the context of Tanoker, social and cultural capital become important tools for building mutually supportive social networks, strengthening solidarity, and creating empowered communities.

The social practices implemented by Tanoker focus on women's empowerment, which is one of the important aspects of achieving gender equality. Women's empowerment is about increasing women's access to economic resources and their voice and participation in decision-making at the community level [7]. Through skills training and other programs, Tanoker provides opportunities for women to develop their potential and actively contribute to community development.

In addition, Tanoker also prioritizes social inclusion as an integral part of community empowerment efforts. Social inclusion refers to ensuring that all members of society, especially marginalized ones, have equal access to resources and opportunities [8]. In this context, Tanoker creates a space for dialogue and collaboration between community members, allowing them to learn from and support each other. In this way, Tanoker focuses on empowering individuals and strengthening the community.

The importance of this study lies in its contribution to understanding how social practices can function as tools for achieving gender equality and social inclusion. By analyzing the practices carried out by Tanoker, this study seeks to describe the social dynamics that occur within the community, as well as how the values of equality and inclusion are integrated into daily activities. In addition, this study contributes to the development of Bourdieu's social theory by showing how concepts such as habitus, capital, and social space can be applied in the context of local communities.

Through an in-depth qualitative approach, this study will explore the experiences and perspectives of Tanoker community members, as well as the impacts of various programs that have been implemented. Thus, it is hoped that this study can provide broader insights into social practices that support gender equality and social inclusion and provide recommendations for developing future community empowerment policies and programs.

In the global context, the issues of gender equality and social inclusion are receiving increasing attention, especially with the sustainable development agenda (Sustainable Development Goals/SDGs), which emphasizes the importance of achieving gender equality and empowering all women and girls [9]. Therefore, this Tanoker Ledokombo case study is relevant to the local context in Jember and can inspire similar initiatives in other regions in Indonesia and other countries in the world.

The following problem formulations serve as a reference for a better understanding of Tanoker Ledokombo. How does Tanoker Ledokombo build gender equality through social practices in its community? How do programs implemented by Tanoker, such as cultural festivals and skills training, contribute to women's empowerment? How are the concepts of collaboration, diversity, and active participation implemented in Tanoker's social practices to achieve social inclusion?

Overall, this study aims to provide a comprehensive picture of the social practices carried out by Tanoker in building gender equality and social inclusion. Through this study, it is hoped that a deeper understanding of the social dynamics that occur within the community can be obtained, as well as Tanoker's contribution to achieving gender equality and social inclusion in Jember.

2. Method

This study aims to examine the social practices carried out by Tanoker Ledokombo in Jember in building gender equality and social inclusion through community empowerment. This study uses a qualitative and case study method to achieve this goal. This approach was chosen because it allows researchers to gain a deep understanding of the social, cultural, and practical contexts that occur in Tanoker. In addition, Pierre Bourdieu's perspective is used as a theoretical framework to analyze the phenomena that occur in the community.

This research design is descriptive and analytical, and it aims to describe and analyze social practices carried out by Tanoker. This research focuses on three main aspects: (1) programs implemented by Tanoker, (2) social interactions formed in the community, and (3) the impact of these social practices on gender equality and social inclusion.

This research was conducted in Tanoker Ledokombo, a Jember, East Java community. Tanoker is known as an organization that focuses on community empowerment through various programs that support gender equality and social inclusion. This location was chosen because Tanoker has become a successful example of implementing community empowerment principles and has multiple programs relevant to the focus of the research.

Participants in this study comprised members of the Tanoker community, including women, men, and youth involved in various programs. The participants were selected through purposive sampling, considering their involvement in Tanoker programs and their experiences related to gender equality and social inclusion.

The data in this study were collected through several techniques: In-depth interviews, participant observation, and documentation. In-depth interviews were conducted with participants to explore their experiences, views, and perceptions related to social practices in Tanoker. These interviews were semi-structured, where the researcher prepared the main questions but still provided space for participants to explain further according to their context. The participatory observation was conducted through direct observation of various activities carried out by Tanoker, such as cultural festivals, skills training, and local craft-making. This observation aims to understand the dynamics of social interactions in the community and how these practices support gender equality and social inclusion. Documentation was conducted by collecting data from relevant documents, such as activity reports, training materials, and publications issued by Tanoker. This documentation provides additional context and supports the data obtained from interviews and observations.

3. Research Results and Discussion

The findings of this study highlight the significant role played by Tanoker Ledokombo in promoting gender equality and social inclusion within the Jember community. This study uses Pierre Bourdieu's theoretical framework to explain how Tanoker's practices create an inclusive social space that promotes equal opportunities for all community members, especially women. Integrating social values into community activities is not an additional aspect of Tanoker's initiatives; it is at the heart of transforming social norms and forming a new habitus that actively supports diversity and equality.

3.1. The Role of Social Capital in Community Empowerment

One important observation from this study is the effective use of social capital for community empowerment. The role of social capital implemented in community empowerment is aimed at increasing the ability to find and solve problems together. Community empowerment activities are characterized by efforts to improve access to information and participation and strengthen the capacity of local organizations [10, 11].

Bourdieu's concept of social capital emphasizes the importance of networks, relationships and social connections in facilitating access to resources and opportunities [12]. Social capital is not only built by one individual but is located in the tendencies that grow within a group in socializing as an important part [13]. Tanoker's approach to building support networks among community members is a testament to the effectiveness of this concept. Through various programs, such as cultural festivals and skills training sessions, Tanoker creates an environment where individuals can leverage their social connections to improve their economic and social status.

Establishing networks helps in resource mobilization and cultivates a sense of ownership and collective identity among participants [14]. This is especially important in the context of gender equality, where women who have historically been marginalized are given a platform to voice their experiences and aspirations. By creating a space for dialogue and collaboration, Tanoker empowers

women to challenge traditional gender roles and assert their rights, thereby contributing to a gradual shift in societal attitudes towards gender equality.

3.2. Transformation of Habitus

As expressed by Bourdieu, habitus refers to the habits, skills and dispositions embedded in individuals through their life experiences [14]. The Tanoker initiative has successfully facilitated the transformation of habitus in the Jember community, especially about gender norms and expectations. By promoting activities that celebrate cultural diversity and encourage women's participation, Tanoker has reconfigured social networks, allowing individuals to internalize new values that align with the principles of gender equality and social inclusion.

It can be seen that habitus transformation is in the form of individual and collective habitus (community) changes. This mechanism is obtained through mentoring practices that have implications for knowledge transformation to increase knowledge obtained from mentoring activities in social practices [15, 16].

The impact of this transformation is seen in the increasing visibility and agency of women in the community. When women engage in skills development and entrepreneurial activities, they increase their economic independence and challenge stereotypes that limit their role in the domestic sphere [17]. This shift is critical in breaking down systemic barriers to gender equality, as it fosters a culture of empowerment and resilience among women, thereby redefining their position within the community.

3.3. Cultural Practices as Catalysts of Change

Tanoker's emphasis on cultural practices, such as local crafts and cultural festivals, catalyzes social change. These practices not only preserve local traditions but also create economic opportunities that are accessible to all community members, regardless of gender. By integrating cultural heritage into financial activities, Tanoker reinforces the values of diversity and inclusivity, which are essential to social cohesion.

According to [18] and Ferilli, et al. [19]) the participation of local communities is very much needed as a catalyst or accelerator of change in achieving these goals. By encouraging the community to participate in the development of a village to achieve sustainable development goals.

Furthermore, cultural events provide a platform for community members to showcase their talents and creativity, building a sense of pride and ownership of their cultural identity. This sense of ownership is particularly significant for women, who often face social pressure to conform to restrictive gender roles [20]. By participating in cultural activities, women can assert their identity and challenge norms that seek to marginalize them.

3.4. Social Practices and Women's Empowerment

One of Tanoker's main focuses is women's empowerment. Through programs such as skills training, Tanoker provides access to women to develop skills that can improve their quality of life. Empowerment aimed at women in increasing individual or group capacity is to make choices and turn those choices into desired actions and results [21].

This study noted that the skills training covered various areas, from handicrafts and culinary to information technology. This provides women with practical skills and builds their self-confidence [22]. Not only that, social practices and empowerment of women are to increase community capacity and give rise to new social roles that certain communities can fill and accept [23-25].

This activity contributes to the formation of a new habitus in which women are seen as family members who do their duties at home and as individuals who can contribute economically [26]. Through this training, women are expected to be able to participate in the labour market, both formally and informally. Interviews with training participants showed that many felt more independent and could make better life decisions.

3.5. Cultural Festival as a Space for Inclusion

The cultural festival held by Tanoker is one effective way to create an inclusive space for all levels of society. This activity not only celebrates the cultural diversity in Jember but also becomes a platform for people to express themselves and get to know each other. This festival allows various community groups, including women, children, and marginalized groups, to participate.

Cultural festivals in public spaces are considered cultural activities involving massive interactions between various communities and groups. The cultural festival is also a commodity that contests the meaning of a country with diverse cultures. The social interactions that arise in cultural festivals are a space for fighting and competing for the meaning of cultural identity [27-29].

The Tanoker Festival has successfully created an atmosphere that supports social interaction between various groups. Field observations show that the festival attracts visitors from within the community and from outside the area, thus expanding social networks and creating new economic opportunities for local communities. This aligns with Bourdieu's social capital theory, where positive social interactions can increase individual access to resources [30].

3.6. Social Capital and Cultural Capital

Tanoker leverages social and cultural capital to strengthen the community's position in achieving gender equality and social inclusion. Social capital built through networks between community members allows for the creation of strong solidarity. In this context, community members support and help each other, creating an environment conducive to individual and collective growth [31].

In addition, cultural capital owned by the community, such as traditional knowledge and local skills, are integrated into Tanoker programs. By prioritizing local cultural values, Tanoker preserves cultural heritage and empowers communities to develop marketable products. This has effectively increased community income, especially for women involved in local craft production.

3.7. Community Engagement and Active Participation

Community involvement in every activity Tanoker holds is one of the keys to success in building gender equality and social inclusion. Tanoker encourages active participation from all community members, regardless of gender, age, or social background. Through this approach, the community feels a shared responsibility in creating change.

Interviews with community leaders show that active involvement in Tanoker programs has increased a sense of belonging and ownership of the community. This contributes to increased solidarity among community members, creating a more inclusive environment and supporting gender equality. Shared ownership is important for individual well-being and serves as a basis for broader social inclusion efforts [32, 33].

3.8. Long-Term Impact and Development of Social Theory

This study confirms that the social practices carried out by Tanoker have a long-term impact on the community in Jember. By building a new habitus that supports gender equality and social inclusion, Tanoker has created significant structural changes. The community is now more open to diversity, and women have a stronger position in decision-making.
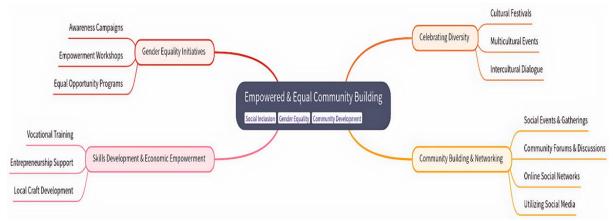
This research also contributes to the development of Bourdieu's social theory, especially in the context of local communities. By integrating social and cultural capital concepts, Tanoker shows that community empowerment can be done through a holistic and inclusive approach. This opens up opportunities for further research on other social practices that can support gender equality and social inclusion in various contexts.

Overall, this study shows that Tanoker Ledokombo has succeeded in creating an inclusive space and supporting gender equality through various social practices based on collaboration, diversity, and active participation. By utilizing social and cultural capital, Tanoker empowers individuals and builds an

empowered and supportive community. The results of this study are expected to be a reference for other parties who want to implement similar programs to build gender equality and social inclusion in society.

This study has explored the social practices carried out by Tanoker Ledokombo in Jember to build gender equality and social inclusion through community empowerment. Through an approach based on Pierre Bourdieu's theory, we have analyzed how Tanoker has successfully integrated social values into various community activities, creating an inclusive space for all levels of society. In this conclusion, we will summarize the main findings of this study, discuss the practical implications of Tanoker's social practices, and provide recommendations for future research and practice.

One of the main findings of this study is that Tanoker has succeeded in creating a new habitus that supports gender equality and diversity. Through programs such as cultural festivals, skills training, and local craft making, Tanoker provides opportunities for women to participate actively in the economy and encourages communities to support and collaborate. This shows that women's empowerment is about providing access and creating a supportive and empowering environment.

Tanoker's social practice focuses on collective empowerment, where each community member has a significant role and contribution. By leveraging social and cultural capital, Tanoker has succeeded in building a strong social network, strengthening solidarity among community members and increasing their capacity to adapt and innovate. This is in line with Bourdieu's concept of capital, where various forms of capital interact and contribute to forming social structures.

Figure 1.
Tanoker Ledokombo social practices.

The implications of these findings are significant, both for social practice at the local level and for broader policy development. Figure 1 illustrates the findings.

Figure 2.
Elements of Tanoker Ledokombo social practice.

Figure 2 illustrates three elements of Tanoker Ledokombo's social practices. First, Tanoker's empowerment practices can be a model for other communities seeking to improve gender equality and social inclusion. A community-based approach that prioritizes collaboration, diversity, and active participation can be applied in different contexts, adjusting to local needs and characteristics. Second, this study shows the importance of support from various parties, including government, non-governmental organizations, and the private sector, in creating an environment conducive to community empowerment. Cross-sector collaboration can strengthen empowerment efforts and create a greater impact in the community. For example, skills training organized by Tanoker can be supported by educational institutions or companies interested in human resource development. Third, the importance of an approach that focuses on creating inclusive spaces cannot be ignored. Inclusive social spaces allow all individuals, regardless of gender, age, or background, to participate and contribute to community development. Tanoker has succeeded in creating such spaces through various activities involving the community, which is worthy of being emulated by other communities.

Based on the findings and implications discussed, Figure 3 proposes several recommendations for future research and practice.

Figure 3.
Recommendations for further research in Tanoker Ledokombo.

Figure 3 explains that further research needs to be done to explore the factors that influence the success of empowerment practices in other communities. Comparative studies between different communities can provide deeper insights into how local contexts influence social practices and outcomes. Second, involving more voices from community members in the research is important. Participatory approaches in research can provide richer and deeper perspectives on community needs and expectations. By actively involving community members, research can be more relevant and impactful. Third, the development of policies that support gender equality and social inclusion must be based on evidence and best practices that have been proven effective. Governments and policymakers need to listen to the experiences and inputs of communities and consider the local context in formulating policies that support empowerment.

4. Conclusion

Overall, this study shows that the social practices carried out by Tanoker Ledokombo in Jember are a real example of how community empowerment can be an effective tool in achieving gender equality and social inclusion. By leveraging social and cultural capital, Tanoker has succeeded in creating an inclusive space that supports the active participation of all community members. These findings contribute to our understanding of Bourdieu's social theory and offer practical insights for other communities seeking to implement the principles of equality and inclusion in their respective contexts. Thus, we hope this study can be a source of inspiration and guidance for further efforts to create a more just and equal society. Gender equality and social inclusion are not easy goals to achieve, but positive change can be realized with collaboration, innovation, and commitment from all parties.

Transparency:

The authors confirm that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

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