

Feminization of Poverty and Urban Women's Social Inclusion: A Participatory Rural Appraisal in Bali

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Abstract

Purpose: This study maps the feminization of poverty and social inclusion among women in an urban village of West Denpasar, Bali, using a Participatory Rural Appraisal (PRA) approach.

Research Methodology: A descriptive-participatory design combined PRA with secondary village data. Thirty participants, including female heads of households, elderly women, women with disabilities, domestic violence survivors, and women laborers, participated in social mapping, Focus Group Discussions (FGDs), Venn diagrams, seasonal calendars, and ranking matrices. The activities were facilitated by lecturers and students from Universitas Ngurah Rai in collaboration with the Bali Sruti NGO.

Results: The study identified 119 female-headed households, 25 women with disabilities, 124 economically active elderly women, 1,017 women experiencing double burdens of more than 12 working hours daily, 35 domestic violence cases, and 7 women earning below IDR 50,000 per day. The PRA process generated social maps and village action plans and strengthened community awareness.

Conclusions: Poverty feminization is shaped by economic hardship and sociocultural structures that marginalize women. PRA was effective for participatory data collection and community empowerment, while highlighting disparities in participation among vulnerable groups.

Limitations: The study was limited to one village, used a descriptive participatory approach without causal analysis, and did not capture long-term social dynamics.

Contributions: The findings provide empirical and methodological support for village-level GEDSI planning and offer a replicable PRA model for mapping urban poverty in Indonesia.

Keywords: Denpasar, Feminization of Poverty, Gender, PRA, Social Inclusion

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1. Introduction

The feminization of poverty is a persistent social issue in sustainable development discourse, referring to conditions in which women experience greater economic vulnerability than men due to limited access to resources, decent employment, and equal education ([Nhlapho, & Zondi, 2025](#); [Nayak, 2025](#)). According to [Ridwan and Susanti \(2019\)](#), the feminization of poverty is influenced not only by economic factors but also by social and cultural systems that place women in subordinate positions and restrict their participation in decision-making processes. This structural condition makes it difficult for women, particularly those from marginalized groups, to escape poverty cycles ([Ridwan, 2025](#); [Elanda, & Alie, 2024](#)). In Bali, this phenomenon is clearly visible in urban areas such as the Dauh Puri Kangin Village in West Denpasar. As an urban area with high economic dynamics, this region also harbors social inequality, in which many women serve as the primary breadwinners without adequate social support ([Pepall, Earnest, & James, 2007](#)). Women in this area generally work in the informal sector as small traders, domestic workers, or microentrepreneurs without social protection or economic security. Gender-inclusive empowerment policies are therefore essential to expand women's economic opportunities and participation in village development ([Widnyana & Astawa, 2026](#)). In addition to economic pressures, these women are vulnerable to gender-based violence, discrimination, and social exclusion ([Silvey, & Elmhirst, 2003](#); [Singgih, Sudarso, & Mas, 2020](#); [Siregar, 2024](#)).

This condition illustrates that women's poverty in urban Bali is related not only to economic factors but also to weak access to social protection, education, and public participation ([Sibbald, Ananta, & Dartanto, 2025](#)). Therefore, addressing women's poverty requires a more comprehensive approach that is sensitive to gender dimensions. [Puspitawati, Faulkner, Sarma, and Herawati \(2018\)](#), in a comparative study of farmer families in upland and lowland West Java, found that women's subjective family well-being depends not only on economic contribution but also on gender relations and role-sharing within the household. This suggests that women's empowerment requires attention to social and relational dimensions, alongside economic improvement. In this context, community service activities in Dauh Puri Kangin Village were conducted through a research approach integrated with the Participatory Rural Appraisal (PRA) method. This approach emphasizes the direct involvement of the community, particularly women and vulnerable groups, in data collection, problem identification, and socio-economic situational analysis ([Chambers, 1994](#)).

Although prior studies have examined urban poverty and social inclusion in Indonesia, most rely on secondary survey data or macro-level indicators and do not directly involve marginalized women as co-producers of knowledge in the research process. [Asmorowati and Schubert \(2018\)](#) analyzed the intersection between inclusive development policy and the feminization of poverty at the national and regional levels, while [Salim and Drenth \(2020\)](#) examined how local governance reforms shape urban service access without applying a participatory field methodology at the village level. [Akbar, Flacke, and van Maarseveen \(2020\)](#) demonstrated the value of participatory planning for achieving Sustainable Development Goals in rural Indonesia; however, its application to dense, informal sector-dominated urban villages such as Dauh Puri Kangin remains unexplored. This indicates that although the feminization of poverty and the utility of participatory methods have each been studied separately, no prior study has combined [Chambers \(1994\)](#) PRA framework with a gender-focused lens to examine urban poverty at the village level in Bali.

The present study addresses this gap by using PRA as both a research method and an empowerment tool in the context of urban Bali. Through surveys and participatory mapping, this study sought to obtain an empirical picture of the condition of women's poverty, access to social services, and the potential for empowerment at the community level ([Beard, & Cartmill, 2007](#); [Muhammad, Darpito, & Siswanti, 2018](#)). By foregrounding [Chambers \(1994\)](#) PRA framework in this setting, this study extends the conventional application of PRA, which is traditionally associated with rural development, to the socio-economic dynamics of an urban village. Thus, the present study is positioned as an empirical and methodological contribution to the literature on urban poverty, gender inclusion, and participatory development within the specific context of Indonesian cities, rather than as a claim of relevance across the far more heterogeneous Global South.

2. Research Methodology

2.1 Research Location

The PRA activities were conducted at the Dauh Puri Kangin Village Office, Jl. Diponegoro Gg. IV No. 3, West Denpasar, Bali. Dauh Puri Kangin is an urban village (*desa urban*) within the Denpasar Barat sub-district, characterised by dense population, a large informal-sector workforce, and a relatively high proportion of women-headed households. The village was selected because of its representativeness of urban poverty conditions in Bali and the prior engagement of the Bali Sruti NGO with the local community.

2.2 Research Design

This study employed a descriptive participatory research design that combined a research approach with PRA methodology. A descriptive approach was used to systematically document the socioeconomic characteristics, welfare levels, and access to social services among women in the study area. The integration of PRA enables direct community participation in data collection, problem identification, and the formulation of community-based solutions ([Chambers, 1994](#); [Muhammad et al., 2018](#)). This combination yields both quantitative indicators from village secondary data and qualitative data from participatory activities, including social mapping, FGDs, and community discussions.

The quantitative indicators reported in this study, including the number of female-headed households, women with disabilities, and cases of domestic violence summarized in Table 1, were compiled primarily from village administrative and secondary data as described in Section 3.7, and were subsequently cross-verified through PRA field mapping, key-informant interviews, and FGDs involving 30 direct participants (the triangulation principle described in Section 2.3). The 30 direct participants took part in social mapping, FGDs, and other PRA activities but did not complete a separate structured survey instrument. Accordingly, the terminology used throughout this manuscript has been revised from 'survey-based research' to a PRA-based design that incorporates secondary quantitative data to avoid conflating participatory activities with a formal quantitative survey instrument. Thus, this is a descriptive-participatory study that focuses on deepening the understanding of social phenomena while empowering the community to become active subjects in the process of social change at the local level ([Asmorowati & Schubert, 2018](#); [Jackson, 1997](#)).

2.3 Theoretical Framework

The theoretical framework underpinning this study is [Chambers \(1994\)](#), which views knowledge production as a collaborative, grounded and emancipatory process. Chambers' four principles, namely the reversal of learning, handing over the stick, triangulation, and self-critical awareness, guided every stage of data collection, analysis, and action planning in this research. In the context of the feminization of poverty, Chambers' framework intersects with feminist participatory research theory, particularly the emphasis on centering the experiences of marginalized women in knowledge creation ([Kabeer, 1996](#)). This study also draws on [Puspitawati, Faulkner, Sarma, and Herawati \(2018\)](#) work on gender relations and family well-being in Indonesia, which argues that meaningful women's empowerment requires structural changes in social and cultural relations, not merely economic support.

The theoretical foundations of this study include several works published before 2016, namely [Chambers \(1994\)](#); ([Kabeer, 1996](#)); ([Kabeer, 1996](#)); [Jackson \(1997\)](#); [Silvey and Elmhirst \(2003\)](#); [Beard and Cartmill \(2007\)](#); [Pepall, Earnest, and James \(2007\)](#), and [Triatmanto, Respati, and Rachyuningsih \(2014\)](#). These sources were retained deliberately because they represent the originating and still-authoritative formulations of the PRA methodology and feminist empowerment theory that underpin this study's analytical framework; no comparably foundational replacement for these specific theoretical contributions has emerged in the post-2016 literature. To balance this, the reference list has been supplemented with recent (2016–2025) empirical studies so that most citations reflect current research (see References).

2.4 Participants

The study involved 30 participants drawn from various segments of the Dauh Puri Kangin community, including women in poverty, female heads of households, elderly women, women who married as minors, female laborers, women traders, women with traditional/cultural roles (pelaku adat), domestic violence survivors, and child workers. Participants were selected through purposive sampling in coordination with village officials and the Bali Sruti NGO, targeting individuals who represented a range of vulnerability categories relevant to the study's objectives. The facilitating team comprised lecturers and students from the Faculty of Social and Humanistic Sciences, Universitas Ngurah Rai, in collaboration with the Bali Sruti NGO. This multistakeholder facilitation approach ensured both academic rigor and community-based trust ([Beard & Cartmill, 2007](#)).

A formal population denominator for these vulnerability categories was not available at the village administrative level, which is a common constraint in Indonesian village-level data systems and limits the extent to which the 30 participants can be characterized as being statistically representative of the target population. Accordingly, the findings in this study should be read as illustrative and participatory in nature, since they reflect the depth of engagement achieved through PRA rather than as claims of statistical representativeness. This is a structural limitation of village-level participatory research in Indonesia, rather than a gap specific to this study alone.

2.5 PRA Tools

In PRA implementation, participatory tools are essential for exploring and understanding social realities from the community's perspective. According to [Chambers \(1994\)](#), PRA tools function not only as data collection instruments but also as empowerment tools that encourage communities to learn collectively, reflect on their conditions, and take active roles in the development process. The primary tool used was social mapping, through which participants drew a village map together and marked the locations of female-headed households, elderly and disabled women's homes, public facilities, and areas of social vulnerability. Social mapping serves as both a data collection method and a critical awareness tool, enabling women to articulate their experiences of resource access barriers and social exclusion ([Triatmanto et al., 2014](#)).

Additional tools included Venn diagrams to map stakeholder relationships and institutional support systems, seasonal calendars to identify periods of economic vulnerability in households, and ranking matrices to prioritize community needs. These tools were applied in participatory group discussions and field observations involving women, community leaders and village officials. Each tool complemented the others, producing qualitative and quantitative data that provided a comprehensive picture of the feminized poverty and social inclusion levels in urban Bali ([Muhammad et al., 2018](#); [Rusliyadi et al., 2020](#)).

2.6 Marginalised Groups

Marginalized groups are those excluded from society because of poverty or a lack of power. They are pushed to the periphery of mainstream society and are often unable to express their desires, hopes and aspirations. Additionally, they are at a disadvantage in accessing healthcare, decent education, and employment, which would improve their welfare ([Sari & Bintari, 2024](#)). Marginalization can be caused by (a) discrimination and bias, meaning social forces such as gender bias and prejudice that create structures excluding certain groups from full participation; (b) poverty, which is a major contributor to marginalization, as poor people often lack the time or resources to advocate for their interests; and (c) structural disadvantage, meaning when society marginalizes people by refusing to provide the space or accommodation needed to make their voices heard. Several types of marginalization are relevant to this study: economic marginalization (differential access to wealth and employment), political marginalization (inability to participate in civil processes such as voting or accessing political representation), and social marginalization (denial of access to community groups and social networks). Due to their lack of access to voice their aspirations, marginalized groups often lack awareness of developments in their surroundings and tend to accept existing decisions, even when they do not benefit from village development programmes.

2.7 PRA Methods

PRA involves several participatory techniques ([Muhammad et al., 2018](#); [Solano Lara et al., 2018](#)), collection of secondary data from village planning documents, social statistics, maps, research results, books, scientific articles, and activity documentation; interviews with key informants such as village officials, community leaders, vulnerable groups, and social organizations; semi-structured interviews with flexible question guides adapted to the dynamics of discussion; Focus Group Discussions (FGD) to address local needs, potentials, and challenges; participatory mapping and modelling involving residents in identifying social, cultural, economic, and environmental aspects; transect walks, meaning direct observation with residents to identify village resources; and community activity timeline development as a chronological record supporting the sustainability of social programs. In practice, these techniques may be used in combination and adapted to local contexts and needs.

2.8 Research Ethics

All PRA activities, including discussions involving domestic violence survivors, were conducted with the free and informed verbal consent of the participants, who were informed of the purpose of the activity and their right to decline participation or withdraw at any time. Findings involving sensitive topics, including the 35 identified cases of domestic violence, are reported in aggregate and anonymized form throughout this manuscript, without recording or disclosing individually identifying information. Sensitive discussions were facilitated in coordination with Bali Sruti NGO, which has established community-based referral pathways for survivors of gender-based violence. As this study was implemented as a community engagement and participatory service activity rather than an experimental or clinical intervention, it followed the institution's standard procedures for community-based fieldwork, including verbal informed consent and coordination with Bali Sruti NGO established referral protocols for sensitive disclosures (see the above section). The authors acknowledge that a formal, activity-specific ethical clearance number was not issued for this study, which is a limitation. Future PRA-based studies involving sensitive topics, such as domestic violence, are encouraged to seek prospective ethical reviews to strengthen procedural accountability.

3. Results and Discussion

The results of the PRA activities in Dauh Puri Kangin Village, West Denpasar Sub-district, demonstrate that this urban village exhibits complex socioeconomic dynamics with a strong tendency toward the feminization of poverty and low levels of women's social inclusion. This condition illustrates how urbanization and structural economic change in cities are not always accompanied by equitable welfare distribution, particularly for women working in the informal sector, who occupy socially vulnerable positions ([Singgih, Sudarso, & Mas, 2020](#); [Elanda, & Alie, 2024](#)). Applying [Chambers \(1994\)](#) PRA framework, this study positioned the community, particularly poor women, as active subjects in data collection, analysis, and formulation of social action plans. This approach aligns with the principles of the reversal of learning (learning from the community), handing over the stick (transferring control to the community), triangulation (verification from multiple sources), and self-critical awareness (reflective practice in the research process). Figure 1 presents the social map of Dauh Puri Kangin Village produced through the participatory mapping process, while Table 1 summarizes the key findings of the PRA.

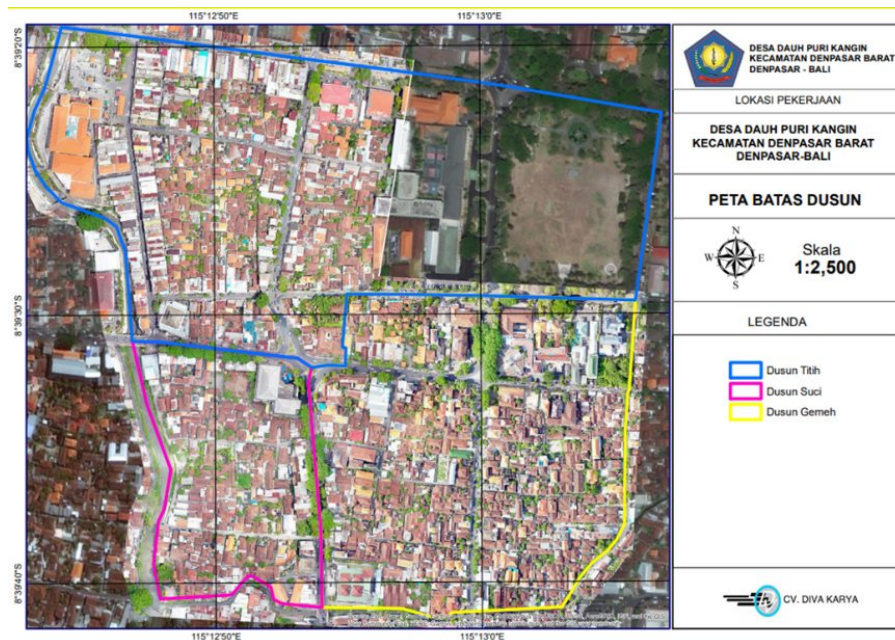


Figure 1. Social Map of Dauh Puri Kangin Village, West Denpasar

Table 1. PRA Results in Dauh Puri Kangin Village

No	Indicator	Number	Brief Analysis
1	Female-Headed Households	119	Majority work informally; widows or victims of polygamy
2	Women with Disabilities	25	Physical, sensory, and mental disabilities; partial access to assistive devices
3	Elderly Women	124	Most still working; high posyandu participation
4	Women Working >12 Hours/Day	1,017	Double burden between domestic and public work
5	Domestic Violence Cases	35	Psychological violence most prevalent; linked to household economic pressure
6	Low-Wage Women (<IDR 50,000/day)	7	Labourers in cultural economy (tukang suun, ceper makers)

The PRA in Dauh Puri Kangin was conducted in a collaborative and participatory atmosphere involving diverse community members, with particular focus on women's groups. PRA activities were facilitated by a team from the Bali Sruti NGO in cooperation with Universitas Ngurah Rai academics and involved village officials, posyandu cadres, community leaders, and female-headed household groups. Activities were carried out over several days through structured stages comprising orientation, PRA method training, participatory social mapping, focus group discussions (FGD), and the formulation of a community action plan. In the initial stage, facilitators introduced the basic principles of PRA and explained the importance of direct community involvement in identifying the problems faced. This approach positioned residents as the primary knowledge holders rather than merely research objects, consistent with the reversal of the learning principle from [Chambers \(1994\)](#), whereby facilitators learn from the community through their lived experiences.

3.1 Female-Headed Households and the Feminization of Poverty

Based on PRA findings, 119 women were household heads, the majority due to divorce, the death of a husband, or abandonment through polygamy. Most work in the informal sector as small traders, domestic workers, tailors, and odd-job laborers without social security. In PRA discussions, participants reported that their incomes were often unpredictable and insufficient to meet their families' basic needs ([Ridwan, 2025](#); [Elanda, & Alie, 2024](#)). Through the principle of the reversal of learning, researchers and facilitators learned directly from female household heads about their survival strategies, household economic management, and forms of inter-women social solidarity in

densely populated environments. Women described their reliance on informal social networks, such as arisan groups or small cooperatives, to survive difficult periods. This confirms that the feminization of poverty in urban Denpasar stems not only from economic factors but also from social structures that restrict women's independence and participation in local governance ([Asmorowati, & Schubert, 2018](#); [Sulandari, Astawa, Wirata, & Indrayana, 2026](#)).

Simultaneously, this reliance on informal social networks also points to a limitation of the present PRA process: because these coping mechanisms were reported through group discussion rather than verified individually, the findings may somewhat overstate the extent to which such networks are consistently accessible to all female heads of household, particularly those who are newly widowed or socially isolated. The PRA mapping produced a social map marking the locations of female-headed households and areas with high vulnerability. This map became a shared reflection tool that raised community awareness of gender inequality and the importance of cross-sectoral support in addressing women's poverty in urban areas.

3.2 Vulnerable Groups: Women with Disabilities and Elderly Women

The PRA results identified 25 women with disabilities and 124 elderly women distributed across several banjar (sub-village wards). Most are still working in light informal sector activities, such as making handicrafts, tailoring, or assisting family businesses. Despite a strong motivation for independence, these groups face limited access to social services, assistive devices, and economic opportunities ([Mursalin et al., 2024](#)). Consistent with Chambers' theory, the PRA process provided them with space to speak and assess their own priority needs. The handing over the stick principle was applied by giving participants full control to map the locations of vulnerable group residences, discuss the social barriers they experienced, and propose the forms of support they required. Women with disabilities, for instance, highlighted the importance of physical access to public facilities, while elderly women emphasized the need for productive economic training suited to their age and capacity.

However, not all women with disabilities and elderly women were equally able to participate in these mapping sessions; those with more severe mobility or sensory impairments were more likely to be represented indirectly through caregivers or community leaders rather than directly voicing their own priorities. This limitation is discussed in Section 5.2. This finding confirms that social mapping through PRA functions not only as a technical process but also as a means of strengthening social inclusion. Figure 2 shown groups whose voices were previously unheard became active participants in community planning, reflecting the spirit of participation as empowerment, as emphasized by [Chambers \(1994\)](#).



Figure 2. PRA Presentation and Community Orientation Session, Dauh Puri Kangin Village

3.3 Double Burden and Gender Role Inequality

The next finding was that 1,017 women worked more than 12 hours per day, indicating a pervasive double burden. They must balance domestic work with public employment to increase household income. In PRA discussions, women reported working from early morning to sell at the market and then continuing domestic work from the afternoon into the night ([Cameron et al., 2020](#); [Cameron et al., 2019](#)). The PRA approach encouraged participants to engage in social reflection (self-critical awareness) regarding the division of roles in the family. Through discussion, participants began to recognize that gender role inequality is not a "natural" state but a product of patriarchal social and cultural structures. This awareness generated proposals from participants to form women's support groups focused on economic skills training and campaigns for more equitable domestic role-sharing ([Beard & Cartmill, 2007](#)).

This finding of a pervasive double burden is consistent with earlier Indonesian studies. [Singgih et al. \(2020\)](#), similarly reported that female breadwinners in East Java relied on flexible, informal survival strategies that combined income-generating work with domestic responsibilities, whereas [Cameron et al. \(2019\)](#) observed that Indonesian women's labor-force participation has stagnated in part because of the unequal distribution of unpaid domestic work. A precise, hour-for-hour quantitative comparison between the double-burden figures found in Dauh Puri Kangin and those reported by [Singgih et al. \(2020\)](#) and [Cameron et al. \(2019\)](#) could not be completed in this revision, as this would require direct access to the primary datasets of both studies rather than their published summaries. The self-critical awareness principle from Chambers proved effective in cultivating critical consciousness at the community level in this study. Collective reflection between women and facilitators produced follow-up action plans, including home-based entrepreneurship training with flexible scheduling and the formation of gender-friendly family forums at the banjar level.

3.4 Domestic Violence and Economic Pressure

The PRA also identified 35 domestic violence (KDRT) cases, with psychological violence being the most prevalent. These cases generally stem from economic pressure and women's financial dependence on partners, a pattern also documented in recent Indonesian research on the socioeconomic correlates of domestic violence ([Siregar, 2024](#)). Through timeline analysis, PRA participants traced patterns of KDRT occurrence and their relationship with household economic situations ([Sibbald et al., 2025](#)). Consistent with the reversal of the learning principle, facilitators learned directly from KDRT survivors about the most effective forms of social support. Group discussions created a safe space for the participants to share their experiences and receive emotional support from fellow participants. Given the sensitivity of this topic, discussions were structured to minimize the risk of re-traumatization, and referrals for survivors were coordinated with Bali Sruti NGO existing support protocols (see Section 3.8). In the context of Chambers' theory, this activity demonstrated how PRA can function as a social tool that restores the voice of marginalized groups rather than being merely a research method. As a result, the participants proposed the establishment of a village women's support post integrated with posyandu and PKK (Family Welfare Programme) activities, so that cases of violence can be detected and handled more swiftly at the community level.

3.5 Low-Wage Women and the Cultural Economy

Seven women in Dauh Puri Kangin were reported to be working for wages below IDR 50,000 per day. They work as tukang suun (assistants in ceremonial preparations) or as makers of ceper (small offering baskets for Hindu ceremonies). These activities hold high cultural and spiritual value in Balinese society but are accorded a low economic value. In PRA activities, women articulated a dilemma between cultural preservation and meeting their economic needs ([Harianto & Listyani, 2025](#)). Through the handing over the stick principle, participants proposed strategies for developing culture-based enterprises, including ceremonial design training, product diversification and online sales. It is worth noting that these proposed strategies have not yet been tested in practice; whether online sales channels, in particular, are realistically accessible to these women, given the potential barriers in digital literacy and capital, remains an open question that this study's design does not allow it to answer. Nonetheless, the PRA served as a medium for cultivating social and economic creativity at the local level. According to [Chambers \(1994\)](#), participatory processes of this kind constitute genuine empowerment because communities are given space to assess, design, and act based on their own

realities. This finding demonstrates that women are not merely recipients of development programmes but also drivers of social and economic transformation grounded in local Balinese values ([Pepall et al. 2007](#)).

3.6 Social Mapping and Collective Learning

The social map produced through PRA is not only a visual document but also a collective learning tool for the community. In social mapping activities, the participants drew the Dauh Puri Kangin Village map together, marking poverty points, locations of female-headed households, and areas of key economic activity. This process created new awareness of the relationship between space, poverty, and gender. Residents could clearly see that the majority of poor women's households are located in densely populated areas with limited access to public facilities, such as clean water and open spaces. The triangulation principle was applied by combining information from multiple sources, namely interviews, field observations, and village administrative data, to produce more valid and contextually grounded results. As [Chambers \(1994\)](#) explained, social mapping helps communities "see again" their territory critically, not only geographically but also socially and economically. While this process fostered shared awareness, it also relied, in part, on participants' subjective recollection of household locations and conditions, which may not fully align with more precise administrative boundaries or official census data. Consequently, the population denominators reported in Table 1 in Section 4 should be verified against official village records. Figure 3 show the map produced was subsequently used in village action plan discussions as the basis for planning women's empowerment and local economic strengthening programs ([Muhammad et al., 2018](#)).



Figure 3. Focus Group Discussion (FGD) Session with Women's Groups, Dauh Puri Kangin Village

3.7 PRA as a Tool for Social Inclusion and Transformation

Overall, the PRA findings at Dauh Puri Kangin Village demonstrate that the participatory approach can be an effective means of improving the social inclusion of poor women in urban areas. Through this activity, women obtain space to express their opinions, strengthen solidarity, and understand their potential in village development ([Hannah, 2020](#); [Asmorowati, & Schubert, 2018](#)). Chambers' theory affirms that the success of PRA is not measured by the quantity of data obtained but by the extent to which the community gains confidence to act. In this study, women who were previously passive became more vocal in village deliberations and engaged in formulating community economic activities. PRA became a process of social learning that strengthened the collective capacity and nurtured a sense of ownership over the social maps they co-created. Participatory processes can also strengthen women's epistemic agency by recognizing them as producers of knowledge and collective strategies for gender equality ([Hendrastiti, 2026](#)).

However, it should be acknowledged that this overall picture of PRA effectiveness is necessarily shaped by the perspectives of those who were able to participate most actively. As elaborated in Section 5.2, representation across all vulnerable subgroups was not equal, and this should temper the extent to which PRA success can be generalized across the full range of women in the village, rather than treated as an unqualified confirmation of the method. With this caveat in mind, it can be concluded that women's poverty in the urban area of Dauh Puri Kangin is caused not only by economic factors but also by social and cultural systems that have not yet achieved equality. Through the application of [Chambers \(1994\)](#) PRA theory, the community, particularly poor women, reflected on their lived realities, identified root problems, and formulated intervention strategies based on their real needs. The principles of the reversal of learning and handing over the stick proved effective in building critical consciousness and strengthening social inclusion, even as some groups remained more visible in this process than others.

4. Conclusions

4.1 Conclusion

PRA activities in Dauh Puri Kangin Village successfully revealed the conditions of the feminization of poverty and gender inequality in urban Bali. This participatory method created space for the community, particularly women, to actively participate in responsive and inclusive development planning and policy-making. The PRA at Dauh Puri Kangin (West Denpasar) mapped a strong feminization of poverty and low social inclusion of women in the urban context: 119 female heads of household who predominantly work informally and are economically vulnerable; 25 women with disabilities and 124 elderly women with limited access to support; 1,017 women experiencing double burdens (>12 hours/day); 35 domestic violence cases (predominantly psychological) linked to economic pressure; and seven workers receiving very low wages in the cultural economy (tukang suun, ceper makers). PRA theory, namely reversal of learning, handing over the stick, triangulation, and self-critical awareness, this participatory process not only produced social maps and cross-verified data but also cultivated critical awareness, voice, and bargaining power among women in formulating action plans: strengthening access to health services and social protection, culture-based economic initiatives with greater value, gender-friendly family forums, and KDRT support networks positioning women as subjects of local policy change.

4.2 Research Limitations

This study has several limitations that should be considered in future research. First, it covered only one location, namely, Dauh Puri Kangin Village in West Denpasar, meaning that its results cannot yet represent the full socio-economic dynamics of urban areas in Denpasar or Bali. Each area has different characteristics in terms of economic structure, social composition, and cultural value systems, all of which influence the feminization of poverty and women's participation in society. Therefore, further studies are needed across several other villages in both urban and semi-urban areas to obtain more comprehensive comparisons.

Second, this study was descriptive-participatory, emphasizing community involvement in the data collection and social mapping. While this produced rich qualitative findings, it was insufficient to explain the causal relationships between variables, such as the influence of education level, age, family status, or type of employment on women's poverty and social exclusion. Future research should combine PRA methods with quantitative surveys, including a clearly documented sampling procedure and population denominators to obtain more objective and numerically measurable results.

Third, limitations in PRA implementation arise from participant representation and activity duration. Not all community groups had equal opportunities to actively engage in discussions and mapping, particularly women with disabilities, older women, or those with high workloads. Groups of women who are more socially active tend to be more dominant in voicing opinions, while the most vulnerable groups are underrepresented, a pattern already noted in Sections 4.1, 4.2, and 4.7. To address this, future studies should implement inclusive strategies, such as home visits, small-scale FGDs, and ongoing community accompaniment.

4.3 Suggestions and Directions for Future Research

Based on the study's findings and limitations, the following recommendations are offered: First, a GEDSI-based digital database should be developed at the village level to serve as a tool for planning, advocacy, and sustainable policy-making, and integrated with digital village information systems. Second, follow-up studies should expand the research scope to multiple urban villages in Denpasar and other Indonesian cities to enable comparative analysis of feminized poverty dynamics and the effectiveness of PRA-based interventions. Third, a longitudinal research design is recommended to measure the long-term effectiveness of community action plans produced through PRA and to track social and economic change over time. Fourth, future PRA implementations should adopt more targeted inclusivity strategies to ensure that the most vulnerable groups, namely women with disabilities, elderly women, and those with extreme workloads, are meaningfully represented in participatory processes, and should document sampling procedures, population denominators, and ethical clearance explicitly to meet the reporting standards expected of peer-reviewed publication.

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