



DINAMIKA GOVERNANCE JURNAL ILMU ADMINISTRASI NEGARA

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THE EFFECTIVENESS OF THE KRPPA PROGRAM FOR GENDER MAINSTREAMING IN BABAT JERAWAT VILLAGE

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ARTICLE INFORMATION ABSTRACT

Article history:

Received date : 9 September 2025

Revised date : 9 Oktober 2025

Accepted date : 10 Oktober 2025

The Women and Child Friendly Village Programme (KRPPA) is a government initiative introduced by the Ministry of Women's Empowerment and Child Protection to strengthen gender mainstreaming and child protection at the local level. This study aims to analyse the effectiveness of KRPPA in Babat Jerawat Urban Village, Surabaya. A qualitative descriptive method was employed, involving five key informants consisting of DP3APPKB staff, village officials, KSH cadres, community leaders, and female residents. Data were collected through in-depth interviews, observations, and documentation, and were analysed based on seven dimensions of programme effectiveness: clarity of objectives, resources, participation, coordination, programme quality, evaluation, and impact. The results indicate that KRPPA in Babat Jerawat is "fairly effective". Activities such as family health posts, parenting classes, and premarital courses support the programme's indicators, but implementation remains limited to health and social aspects. The main obstacles are the lack of continuous training, weak cross-agency coordination, and the absence of participatory evaluation. These findings suggest that the effectiveness of KRPPA at the local level requires further strengthening in terms of socialisation, cadre capacity building, and inter-agency synergy to achieve its objectives more optimally.

Keywords: KRPPA; gender mainstreaming; women and children programs; program effectiveness; Surabaya

INTRODUCTION

Gender-responsive and child-caring development is an important agenda in public policy in Indonesia. Since 2021, the Ministry of Women's Empowerment and Child Protection (KemenPPPA) has launched the Women Friendly and Child Caring Village/ Urban Village (DRPPA/KRPPA) program to strengthen gender mainstreaming and child protection at the local level (Setkab, 2022). This program is based on Presidential Instruction Number 9 of 2000 concerning Gender Mainstreaming and was adapted to the regional level through Surabaya City Regional Regulation Number 4 of 2019 (Pemerintah Kota Surabaya, 2020) and Mayor's Regulation Number 43 of 2020 (Walikota Surabaya, 2020). These regulations provide both legal

legitimacy and technical guidance for the implementation of KRPPA in Surabaya.

The urgency of this program is even more evident when linked to the city's socio-economic conditions. BPS data shows that the number of poor residents in Surabaya had increased from 4.51% in 2019 to 5.23% in 2021, before slowly decreasing to 3.96% in 2024 (Surabaya, 2025). Although this trend is encouraging, the vulnerability of women remains high because most depend on the informal sector for a living. Of the total 1.54 million working residents in Surabaya, almost half are recorded as laborers, freelancers, or unpaid family workers. Women make up a larger proportion of those who work independently, are family workers, and are in unpaid employment compared to men (Surabaya, 2025).

This condition indicates that the decrease in poverty does not necessarily eliminate the economic vulnerability experienced by women.

In terms of social protection, cases of violence against women are also still alarming. The Surabaya DP3APPKB recorded 93 cases in 2024, consisting of 63 domestic violence cases and 30 sexual violence cases (Elaine, 2024). This situation confirms that women remain in a vulnerable position, making the strengthening of gender institutions at the urban village level an urgent necessity.

A number of previous studies have shown that the implementation of DRPPA/KRPPA in various regions faces challenges. Martiani, Yuwono, & Supratiwi (2023) found weak institutional coordination in Purbalingga, while Enggareti, Widowati, & Maesaroh (2022) emphasized that program effectiveness is heavily influenced by local capacity and cross-actor coordination. Aryatie, Thalib, & Usanti (2022) highlighted the role of village regulations in the prevention of child marriage, while Darmaningrum & Ardiansyah (2024) demonstrated the importance of female leadership in DRPPA-based development. Obstacles in the form of a lack of socialization and evaluation were also revealed by Haslindatus (2022), Elaine (2024), and Darmaningrum & Ardiansyah (2024). However, research on the effectiveness of KRPPA in Surabaya is still very limited, especially in urban villages that have not yet received maximum program strengthening.

The study by Indarto & Rahmawati (2024) did examine KRPPA in Surabaya, but their focus was on the role of Kader Surabaya Hebat (KSH) in Manyar Sabrangan Urban Village as a community actor in promoting a women-friendly and child-caring urban village. That study provided an overview of the dynamics of the cadres but did not assess the extent to which KRPPA is effective as a public policy. This research takes a different direction by comprehensively assessing the program's effectiveness, including its achievements, supporting and inhibiting factors, and its contribution to strengthening gender institutions at the urban village level. The context of Babat Jerawat further reinforces the novelty of this research because, as of mid 2025, the urban village had not received further guidance related to KRPPA or Gender Responsive

Neighborhood Units. In fact, the DP3APPKB targets guidance in three sub-districts every month, and as of July 2025, only nine sub-districts with 44 urban villages have received guidance, while Babat Jerawat is not included. This condition indicates an implementation gap that is important to study.

Theoretically, this research uses the framework of program effectiveness proposed by Campbell (1970) in Enggareti et al. (2022) which emphasizes a program's ability to achieve measurable goals in a complex context. The policy implementation model of Van Meter and Van Horn (1975) in Martiani et al. (2023) also strengthens the analysis by highlighting the importance of communication, resources, and the disposition of implementers. From an organizational perspective, Gibson (2000) in Haslindatus (2022) emphasizes the alignment of organizational structure, process, and behavior as a measure of effectiveness. These three frameworks provide a relevant conceptual basis for assessing the effectiveness of KRPPA at the local level.

Based on this, the research problem is how effective KRPPA is as a form of gender mainstreaming implementation in Babat Jerawat Urban Village, Surabaya. The objective of this research is to analyze the effectiveness of the KRPPA program's implementation, identify supporting and inhibiting factors, and evaluate its contribution to strengthening gender institutions at the local level.

RESEARCH METHODS

This research uses a qualitative method with a descriptive approach. This method was chosen because it aligns with the research objective, which is to gain an in-depth understanding of how the Women-Friendly and Child-Caring Urban Village (KRPPA) program is implemented in Babat Jerawat Urban Village and its impact on women's well-being. The research focus is not on statistical figures, but on the experiences, meanings, and social dynamics directly felt by residents, especially women.

The research location was set in Babat Jerawat Urban Village, Pakal District, Surabaya City. This area was chosen purposively because it has been designated as one of the implementing urban villages for KRPPA, and it also has a diverse social character with active community participation in

empowerment activities. Supporting data was obtained from Surabaya City BPS documents and official DP3APPKB reports which show a high number of female residents and their level of involvement in community-based programs.

The research duration was approximately three months, from June to August 2025. In the preparation stage, the researcher conducted a literature study on program effectiveness and gender mainstreaming, and prepared interview guidelines. The research implementation stage was carried out by collecting data through in-depth interviews and field observations. Meanwhile, the analysis stage was carried out through the process of transcribing interview results, data coding, and organizing information according to the seven dimensions of program effectiveness which became the research reference. The data analysis process was carried out thematically, emphasizing the links between findings, and then compared with the theoretical framework and previous research results.

Research informants were determined using a purposive sampling technique, which is the selection of subjects who are considered most relevant and have direct experience related to the implementation of KRPPA. The main informants included a Gender Mainstreaming (PUG) staff member from the Surabaya City DP3APPKB who understands the policy framework and program implementation at the city level, the Head of the Babat Jerawat Urban Village Welfare Section who represents the role of the urban village government, the Head of the Kader Surabaya Hebat (KSH) RW 10 who is active in mentoring and empowering residents, a housewife in RW 10 who also serves as a KSH cadre, and a female resident who is a program beneficiary. The number of informants in this study is limited, primarily due to the limited research time and access to informants. Nevertheless, the selection of informants was carried out purposively so that the data obtained remains relevant to the research focus.

To maintain the credibility and validity of the research, the researcher used source triangulation and technique triangulation. Source triangulation was carried out by comparing data from various informants with different backgrounds, such as government officials, cadres, and residents. Technique triangulation was carried out by

comparing interview results with field observations and regional regulations in the form of Regional Regulations (Perda), Mayor's Regulations (Perwali), as well as official indicators from the Ministry of PPPA regarding KRPPA implementation, so that the information obtained could strengthen each other. This effort was made to minimize bias and increase the validity of the research findings.

The analysis in this study refers to the theory of program effectiveness according to Campbell (1970 in Enggareti et al. (2022) and Gibson et al. (2011 in Haslindatus (2022), which emphasizes the importance of clear goals, availability of resources, community participation, inter-institutional coordination, quality of activities, implementation evaluation, and program impact. In addition, the official indicators of the Ministry of PPPA regarding KRPPA implementation were used as a reference in assessing achievements at the urban village level. To enrich the analysis, this study also refers to the policy implementation theory of Van Meter and Van Horn, which emphasizes the importance of communication among implementers, adequate resources, and socio-political conditions in determining the success of a public policy. The integration of Campbell's effectiveness theory and Van Meter & Van Horn's implementation framework allows this research to not only assess the program's success in terms of indicator achievements but also from the dynamics of implementation at the urban village level which involves interaction among actors, institutional support, and community participation.

Thus, the research method used is able to provide a comprehensive picture of how KRPPA's effectiveness in Babat Jerawat Urban Village is formed, what factors support and hinder it, and how this program contributes to gender mainstreaming and child protection at the local level.

RESULTS AND DISCUSSION

Clarity of Objectives and Planning

The Women-Friendly and Child-Caring Urban Village (KRPPA) program in Babat Jerawat Urban Village is part of the implementation of a national policy initiated by the Ministry of Women's Empowerment and Child Protection (KemenPPPA). Initial socialization of the program was conducted on August 20, 2024, and was implemented through

coordination between the urban village, RWs (neighborhood associations), and community leaders. The main objective of the program is to create a safe, friendly, and conducive environment for women and children, while also strengthening the Gender Mainstreaming (PUG) strategy at the local level.

A PUG staff member from the DP3APPKB affirmed that the program has clear directions and indicators as established by the KemenPPPA: “KRPPA is part of the implementation of PUG... The urban village encourages the RWs to be able to fulfill the women-friendly and child-caring indicators, especially those related to violence, participation, and access to services.” (Interview, Tuesday, June 24, 2025).

However, this understanding has not been fully uniform at the urban village level. The Head of the Babat Jerawat Welfare Section stated that the objective of KRPPA is understood more as a tool for the urban village to strengthen coordination with the RWs so that activities can target women's and children's issues. He stated: “After the socialization, we helped coordinate with the RWs, so that the activities could target children and women, at least reducing violence, increasing activities, and providing a safe space.” (Interview, Tuesday, June 17, 2025).

Meanwhile, the understanding at the cadre level tends to be more practical. The Head of Kader KSH RW 10 emphasized the importance of this program for assisting vulnerable groups, although the term “KRPPA” is not fully understood by all cadres. She explained: “Gender equality is important, because we can't directly interfere in household problems, but we can provide assistance and education. For children, we have a family Posyandu every month, from babies to the elderly, everyone can be monitored.” (Interview, Thursday, July 10, 2025).

A similar sentiment was conveyed by a female cadre and Head of the RT (neighborhood unit) in RW 10. According to her, the community's understanding of the KRPPA's objectives is more often formed through routine activities: “The activities may seem small, but they have many benefits, they can increase knowledge about parenting, maintaining health, and the mothers also

become enthusiastic about getting together.” (Interview, Thursday, August 1, 2025).

From the general public's perspective, understanding of the program's objectives is still partial. A resident felt that the planning of activities was often not suitable for the working hours of residents: “The activities are actually good, but sometimes the timing is not right, working mothers cannot join. If it could be in the afternoon or on weekends, more people could participate.” (Interview, Thursday, August 1, 2025).

These findings show that although the objectives of KRPPA are quite clear at the official level, at the urban village and community level, understanding still varies. According to Campbell (1970) in Enggareti et al. (2022), clarity of objectives is an important requirement for implementers to understand the direction of a policy. The lack of clarity on the ground has the potential to cause implementation bias. This finding is in line with Martiani et al. (2023) in Purbalingga, who emphasized that the clarity of the program's direction is very decisive for the success of internalizing gender values in the community.

Table 1 Clarity of Objectives and Planning

Informant	Findings	Analysis
PUG Staff, DP3APPKB	Understands formal KRPPA indicators as part of PUG	Objectives are clear at the departmental level
Urban Village Welfare Section Head	Understands it as a tool for coordinating activities targeting women & children (but there is an overlap in understanding between RPA and KRPPA)	Planning is still general, not technically detailed
Head of Kader KSH RW 10	Focuses on practical assistance (Posyandu, education, violence cases) (but does not know that the	Substantive understanding, not identical with the term KRPPA

	program is part of KRPPA)	
Cadre (Head of RT)	Knows KRPPA's objectives through routine activities (SOTH, Posyandu, exercise, religious study) (but does not know that the program is part of KRPPA)	Socialization is not explicit, but is formed through practice
Female Resident	Considers the activities good but the time planning is not suitable for working people (only knows about pre-existing activities)	The objective is not inclusive for all groups

Resources and Facilities

The implementation of the Women-Friendly and Child-Caring Urban Village (KRPPA) Program in Babat Jerawat Urban Village involves various human resources (HR) and utilizes available local facilities. In terms of HR, the program is supported by urban village officials, RW (neighborhood association) administrators, Kader Surabaya Hebat (KSH) cadres, and residents who are involved through routine activities. A PUG staff member from the DP3APPKB emphasized that the presence of cadres is the backbone of the activities: “The HR is mostly from the urban village and the RW. Every RW has at least one KSH cadre, and they are usually empowered to carry out the activities.” (Interview, June 24, 2025).

This was reinforced by the statement of the Head of the Babat Jerawat Urban Village Welfare Section, who said that in addition to RW officials, assisting students from universities also helped with a number of activities: “We use what is already available, such as the RW hall or the PAUD (Early Childhood Education) room. There are also activities that are sometimes assisted by students who have usually received training from the DP3APPKB or Karang Taruna (youth organization).” (Interview, June 17, 2025).

The cadre structure at the RW level is quite organized. The Head of Kader KSH RW 10 stated: “In my RW, there are four RTs (neighborhood units), and each RT usually has three cadres. So that's enough to assist with activities, especially activities like weighing or parenting.” (Interview, July 10, 2025). The role of cadres is not only limited to technical implementation but also includes coordination and mobilization of residents. This is evident from the statement of a housewife who is also a KSH cadre: “As cadres, we are part of the implementers, who invite residents, arrange the place, and help create attendance lists and documentation. Sometimes we use the RW hall, sometimes we borrow the PAUD room.” (Interview, August 1, 2025).

In terms of facilities, KRPPA activities mostly use facilities that are already available in the community, such as RW halls and PAUD rooms. Residents felt that these facilities were adequate enough to support the activities, although there were obstacles to the continuity of activities that still depend on the readiness of the cadres. One resident stated: “The RW hall is enough for activities, just continue them. Sometimes the activities stop because the cadres are busy or there is no schedule yet.” (Interview, August 1, 2025).

These findings show that the availability of HR and physical facilities is basically sufficient to support the program's implementation. However, limitations are still seen in terms of skills and sustainability. Gibson et al. (2011) in Haslindatus (2022) state that the availability of competent human resources is a crucial factor for program effectiveness. This condition is similar to Aryatie et al., (2022) who found the need to strengthen the capacity of cadres so that the implementation of PUG programs is sustainable.

Table 2 Resources and Facilities

Aspect	Condition in the Field	Analysis
HR	There are urban village officials, RW, KSH cadres, assisting students, the cadre structure is quite strong	Great potential, but skills are not evenly distributed

Facilities	RW halls and PAUD rooms are used routinely	Adequate and easily accessible infrastructure
Technical Support	There is no routine training yet, activity schedules are sometimes not sustainable	Obstacles to program sustainability

Women's Participation

The participation of women in the Women-Friendly and Child-Caring Urban Village (KRPPA) program in Babat Jerawat Urban Village shows a fairly active involvement, although it is still more dominant in health and social-based activities. The most frequently attended activities include family Posyandu, parenting classes (both offline and online), group exercise, and routine religious studies. These activities not only provide health services but also serve as a means for education on child-rearing, character building, and strengthening solidarity among mothers.

The Head of Kader KSH RW 10 emphasized that health activities, especially family Posyandu, are the main entry point for women's participation: "Family Posyandu is active. In our RW it also continues to run, besides that there are also parenting activities like SOTH, and those are usually of interest to the mothers." (Interview, Thursday, July 10, 2025).

She also added that the approach through health activities is considered easier for the community to accept: "Usually, activities like mobile Posyandu are once a week, and the presence of health workers also attracts a lot of residents. Through activities like this, we insert education on parenting and health." (Interview, Tuesday, June 24, 2025).

The Head of the Babat Jerawat Urban Village Welfare Section confirmed that parenting classes held by the DP3APPKB, including those based online, also expand the space for women's participation: "The parenting classes are from the department, but we usually help distribute the invitations through cadres or RT-RW groups. The active mothers usually participate." (Interview, Tuesday, June 17, 2025).

From the perspective of a beneficiary, a female resident mentioned that these activities are not only beneficial from an educational standpoint but also strengthen social relationships: "Yes, we sometimes join the religious studies, exercise, or SOTH. I think it's important, because we also learn how to raise children, and we can also share stories and information with our neighbors." (Interview, Friday, August 1, 2025).

However, participation is not always uniform. A Head of the RT and KSH cadre explained that the level of resident attendance is heavily influenced by time factors and the topic of the activity: "The active mothers will definitely participate, but there are also those who are busy with work. Usually, if the time is right, many people come. The key is the schedule and an interesting topic." (Interview, Friday, August 1, 2025).

Overall, these findings show that women's participation in Babat Jerawat is quite high in practical activities, especially health and parenting, but has not yet reached the strategic realm such as decision-making. This shows a soft impact in the form of increased awareness and social solidarity. Indarto & Rahmawati (2024) found a similar trend in Manyar Sabrangan, that initial women's participation usually appears in practical activities before developing into strategic areas.

Table 3 Women's Participation

Activity	Participation Level	Impact
Family Posyandu	High	Increased health awareness, a forum for family education
Parenting Classes (including SOTH, Father's Parenting Class)	Medium-High	Increased insight into child-rearing
Forum/PKK & Religious Studies	Medium	Strengthened social solidarity among women
Group Exercise	Medium	Increased fitness & togetherness

Pre-marital Classes	Medium (Partial)	Better preparation for marriage
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Ardiansyah (2024) in Pekalongan, where weak synergy among actors hinders the success of PUG.

Table 4 Coordination and Support

Actor	Coordination Pattern	Analysis
DP3APPKB	Top-down, reporting and Zoom coordination	Has not yet actively involved other agencies
Urban Village	Connects RW/RT via WA & face-to-face meetings	Effective, but still limited to technical communication
Head & KSH Cadres	Routine local meetings, joined with PKK forums	More operational, minimal structural support
RT/RW	Distributes info via WA/resident groups	Information is fast, but informal channels are dominant
Residents	Receive info via RT/cadres, ask neighbors	Passive participation, less direct access to policy

Coordination and Support

The coordination for the KRPPA program implementation in Babat Jerawat Urban Village involves various actors ranging from the Surabaya City DP3APPKB, urban village officials, RWs, cadres, and residents. The coordination mechanism is carried out in the form of online meetings via Zoom, routine communication via WhatsApp, and face-to-face meetings at the RW hall or urban village office.

A PUG staff member from the DP3APPKB stated: “We always coordinate with the urban village, including in indicator reporting. There are also usually online meetings, such as via Zoom, which become a forum for discussion across RWs and cadres.” (Interview, July 24, 2025)

The Head of the Urban Village Welfare Section confirmed the same thing: “Our communication is usually via WhatsApp, for both meeting invitations and socialization. Sometimes we also meet directly at the urban village office or during RW activities.” (Interview, June 17, 2025)

The Head of Kader KSH RW 10 added that local coordination meetings are often held by combining the PKK and RW forums: “We have routine meetings, sometimes at the RW hall, sometimes we join PKK meetings. Usually, the people who attend are the Head of the RW, cadres, RTs, and the urban village also comes.” (Interview, July 10, 2025)

However, most residents receive program information indirectly, through the RT/RW channels or WhatsApp groups. An RT Head stated: “Usually, information from the urban village is sent to the RW, then to the RT, and then we forward it to the residents via the WA group.” (Interview, August 1, 2025)

This condition shows that coordination is indeed running, but it is mostly informal and top-down, and has not yet involved cross-agency or non-governmental institutions. According to Van Meter & Van Horn (1975) in Martiani et al. (2023), coordination among implementing actors determines policy effectiveness. The condition in Babat Jerawat is similar to the findings of Darmaningrum &

Form and Quality of the Program

The implementation of the KRPPA program in Babat Jerawat Urban Village is realized through various activities, both offline at the RW level and online facilitated by the Surabaya City DP3APPKB. Routine activities at the RW level include family posyandu, Early Childhood Education (PAUD), group exercise, religious studies, and PKK forums. Meanwhile, online activities such as Parenting Classes, Pre-marital Classes (Catin), and Father's Parenting are accessed through the Zoom application.

The Head of Kader KSH RW 10 stated: “The routine ones are family posyandu, PAUD, exercise, religious studies. If there's one from the urban village, we join, if not, we just run the RW activities.” (Interview, July 10, 2025)

The Head of the Urban Village Welfare Section added that the online activities are an innovation from the DP3APPKB: “The parenting classes are online, every Thursday, and the pre-marital classes are on Wednesdays. We forward the info from the DP3APPKB to the cadres, and then they spread it to the residents.” (Interview, June 17, 2025)

However, participation in online activities is not yet uniform. A resident stated: “I know the online ones exist, but I've never participated. I more often join the ones at the RW, like posyandu or religious studies.” (Interview, August 1, 2025)

A similar sentiment was conveyed by a Head of the RT: “When there's an invitation for an activity, it's usually distributed via the WA group. But if it's door-to-door or they are invited directly, more residents show up.” (Interview, August 1, 2025)

In general, offline activities are considered more effective because the atmosphere is more familiar and easy to access, while online activities provide flexibility but are constrained by technology access. Martiani et al. (2023) confirmed that a clear program identity helps residents recognize and assess its success. These findings reinforce the importance of integrating and labeling activities in Surabaya.

Table 5 Form and Quality of the Program

Activity	Frequency	Quality
Family Posyandu	Routine monthly	High
PAUD & Religious Studies	Weekly	Medium
Group Exercise	Weekly	Medium
PKK Forum	Monthly	Medium
Parenting Classes	Weekly online	Medium
Pre-marital Classes	Weekly online	Medium
Father's Parenting	Monthly online	Medium

Evaluation and Monitoring

The evaluation of the KRPPA program in Babat Jerawat Urban Village so far has been more administrative, in the form of reports on indicator achievements from the urban village to the Surabaya City DP3APPKB. A PUG staff member from the DP3APPKB stated: “Evaluation is carried out based

on the completion of fulfillment indicators. So the urban village reports the achievement of indicators from each RW.” (Interview, July 24, 2025)

The Head of the Urban Village Welfare Section added: “Every month we report to the department, containing the achievement of indicators from RW activities. But not all activities are formally evaluated.” (Interview, June 17, 2025)

However, at the RW and community level, evaluation is more informal. The Head of Kader KSH admitted: “So far there has been no formal evaluation. At most, it's just a conversation between cadres, or reporting to the Head of the RW if there are problems.” (Interview, July 10, 2025). The same thing was conveyed by other residents and cadres who affirmed that feedback is usually conveyed verbally, without a participatory mechanism or written documentation.

This condition shows a gap between administrative evaluation at the departmental level and substantive evaluation at the community level. In fact, according to KemenPPPA guidelines, an ideal evaluation must be based on citizen participation so that the social impact of the program can be recorded more comprehensively. The weak social reflection system in Babat Jerawat is in line with the findings of Martiani et al. (2023) that the absence of participatory evaluation can hinder the internalization of program values.

Table 6 Evaluation and Monitoring

Aspect	Ideal (KemenPPPA)	Babat Jerawat Reality
Evaluation	Participatory	Administrative
Reporting	Structured & reflective	Routine monthly, formality
Monitoring	Based on indicators & impact	Not routine at the RW level

Program Impact

The KRPPA program in Babat Jerawat Urban Village has had a number of positive impacts on the community, especially regarding health awareness, parenting patterns, and the strengthening of social solidarity. A PUG staff member from the DP3APPKB emphasized: “One of the KRPPA

indicators is related to child-rights-based parenting. So the goal is indeed for residents' behavior to also change... to be more sensitive, more aware.” (Interview, July 24, 2025)

This is reflected in the increased participation in family posyandu activities. The Head of the Urban Village Welfare Section stated: “Mothers are now more attentive. At the posyandu, it's not just babies who are brought, sometimes the elderly are too. So it's like all stages of a child's age are monitored.” (Interview, June 17, 2025)

Behavioral changes are also seen in the way parents raise their children after participating in parenting activities. The Head of Kader KSH observed: “Parents are more open-minded about parenting styles. It's like children are being monitored now.” (Interview, July 10, 2025)

In addition, residents also feel a stronger social bond. A resident stated: “If we have activities together, we can share experiences, especially about children. Sometimes it also makes us more enthusiastic about teaching our children at home.” (Interview, August 1, 2025)

From a structural side, major impacts such as a decrease in violence against women and child marriage have not yet been clearly seen. This condition is in line with Aryatie et al. (2022) who emphasized that community-based programs usually have a soft impact first before producing a hard impact. This is consistent with the condition in Babat Jerawat which is still in the early stages of implementation.

Table 7 KRPPA Program Impact

Impact	Condition in the Field	Analysis
Health awareness	Increased (family posyandu is active)	Direct effect of health activities
Parenting patterns	Better (parenting classes, SOTH, pre-marital classes)	Education forms new behavior

Social solidarity	Strengthened (PKK forums, community activities)	Increased social support among residents
Structural impact (domestic violence, child marriage)	Not yet visible	Needs time & long-term development

The findings of this research show that the effectiveness of the Women-Friendly and Child-Caring Urban Village (KRPPA) Program in Babat Jerawat is at a “sufficient” level because even though the activities are running and are relevant to the KemenPPPA indicators, their implementation is still partial and not yet fully integrated. This strengthens the statement in the introduction that gender mainstreaming (PUG) at the urban village level still faces a gap between regulation and implementation.

The scientific novelty of this research lies in the analysis of the seven dimensions of effectiveness that combine program effectiveness theory (Campbell & Gibson) with KemenPPPA indicators, thus providing a comprehensive overview of the supporting and inhibiting factors of KRPPA implementation. This approach is different from previous studies which tended to focus on one aspect, such as women's participation (Indarto & Rahmawati, 2024) or the role of leadership (Darmaningrum & Ardiansyah, 2024).

Thus, the results of this study not only answer the research objective of assessing the effectiveness of KRPPA in Babat Jerawat, but also provide a scientific contribution in the form of an analytical model that can be replicated in other urban villages. Its practical implication is that program strengthening needs to be focused on sustainable socialization, cross-sector coordination, and evaluation based on citizen participation so that the program's impact can be more widespread and sustainable.

CONCLUSION

This study concludes that the effectiveness of the Women-Friendly and Child-Caring Urban Village (KRPPA) Program in Babat Jerawat Urban Village can be categorized as sufficiently effective.

The program has provided a space for the participation of women and children through activities such as family posyandu, parenting classes, and pre-marital classes. Nevertheless, its implementation is not yet fully optimal as there are still obstacles in terms of the sustainability of guidance from the city government, limited resources at the urban village level, and cross-sector coordination that has not been fully maximized. These findings indicate that the effectiveness of program implementation, as theorized by Van Meter and Van Horn, is influenced by the clarity of objectives, resources, communication among actors, and external support. In the context of Babat Jerawat, some of these dimensions still face obstacles, especially in the aspects of cross-agency coordination and participatory monitoring.

Based on these findings, the Surabaya City Government and the DP3APPKB need to strengthen citizen-based evaluation mechanisms, increase the capacity of cadres through continuous training, and expand cross-sector synergy so that KRPPA not only functions as an administrative obligation but also has a real impact on the well-being of women and children. Further research is suggested to expand the study location to several other urban villages in Surabaya to capture variations in implementation and see the extent to which local regulations (Perda and Perwali) can be internalized at the grassroots level. Additionally, future research could combine qualitative and quantitative approaches to measure more concrete achievements, for example, by assessing the participation of adolescent girls, using digital evaluation instruments like SIGAS, or structural indicators such as the reduction of violence and the prevention of child marriage.

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