

Women's Public Leadership in the Implementation of Women-Friendly Village Program Policy and Child Protection in Kediri Regency

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Abstract:

The purpose of this article is to illustrate the strength of women's leadership power as village heads in the implementation of the National Program for Women-Friendly Villages and Child Protection as well as an indicator of gender justice at the village level. This research method uses a qualitative approach with a type of case research. A single informant from the village heads of Kedak, Semen, Kediri and additional informants from the Sahabat Perempuan cadre. Data analysis using the Cresswel model. The findings of this study are: 1. the village head's decision on women's and children's organizations has been drafted; 2. disaggregated data on population by sex, vulnerable groups, disability are available; 3. the village head's decision on Women-Friendly and Child Care Villages has been drafted; 4. allocated budget for activities; 5. Women's representation in Village Governments, Village Consultative Bodies, Village Resilience Institutions, and Village Customary Institutions; 6. There is still a lack of women who are entrepreneurs; 7. There is still a lack of children receiving child-based care; 8. No violence against women and children; 9. no children work; and 10. There is no child marriage. The conclusion of this study is that women's public leadership requires going directly to the community and listening to aspirations and implementing in accordance with the beliefs and personal abilities of the village head.

Keywords: Child care; Women-friendly village; Women's public leadership

Introduction:

Kedak Village, Semen District, Kediri Regency, East Java Province is a village geographically located on the slopes of a mountain or including a plateau. Most of the female occupation is widowed

In March 2022 Kedak Village was selected by the Regent of Kediri through the Office of Population Control, Family Planning, Women's Empowerment and Child Protection (OPF WC). The new program

in mid-2022 of the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia (MWC RI) is a Women-Friendly Village and Child Protection (WFV CP).

There are two villages in Kediri Regency as WFV CP Model Villages, namely: (1) Rembangkepuh Village; and (2) Kedak Village. This study chose Kedak Village as the target village, because the Village Head is a woman.

The problem that has been identified by the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia, as the background to the launch of the WEV CP national program is that one of the issues that needs attention is the rate of violence against children, including child marriage. The number of girl child marriages in this village is also quite high. Central Bureau of Statistics (2017) states that 1.33% of girls are married before the age of 15. Meanwhile, the cumulative marriage rate of girls in the village is 26.91%. In addition, based on the National Survey of Life Experience of Children and Adolescents (SNPHAR) in 2018, it is known that the rate of violence against women and children in rural areas is quite high and the details of contact sexual violence are 9.50%, non-contact sexual violence 4.70%, physical violence 19.10% and mental violence 57.20.

Based on this, the Ministry of Women's Empowerment and Child Protection (MWE CP) together with the Ministry of Villages, Disadvantaged Regions and Migration (MV DRM) developed the Women-Friendly Village and Child Protection Policy (WEV CP). WEV CP is a village that integrates aspects of gender and children's rights in the implementation of village government, village development and village community empowerment, carried out in a planned, comprehensive, sustainable manner according to Indonesia's development vision. Villages must provide a sense of security, uphold rights and protect against all forms of violence and discrimination, and provide public infrastructure that is friendly to women and children and vulnerable groups (elderly, disabled, pregnant, breastfeeding mothers, disaster survivors, survivors). violence and crime) trafficking). The implementation of WEV CP is strongly based on community participation which is social capital that is expected to support the realization of safe and inclusive villages, especially Women and Children.

The purpose of SAPA development is to strengthen community capacity in solving the problem of violence against children and women in

the community. SAPA also plans to build community capacity to implement child protection and women's empowerment. SAPA's objectives are as follows: (1) Increase public awareness of gender equality in daily life, including the elimination of gender-based violence; (2) Increase public awareness of the realization and protection of economic, educational, social, political and cultural rights of women and children; (3) Encourage the exposure of the interests of women and children groups in the realization of children's and women's rights (4) Social norms that support abolition. construction of gender violence, especially violence against women and children.

Since SAPA Desa is implemented in villages, the legal foundation that strengthens women's empowerment as part of inclusive community development can refer to several laws No. 6 of 2014 affected villages. According to article 26 paragraph 4 letter e, one of the duties of the village head is to carry out a democratic and just life, supporting the implementation of village development that pays attention to gender aspects. In the context of community empowerment, this can be seen in articles 2 b and 2 d of Law Number 6 of 2014 concerning Villages, which states that the task of the village is to improve the standard of living of the village community and develop the quality of life of the village community empowerment of the village community. Then Article 68(2)(b) outlines the duties of the village community, i.e., for example. Encourage the creation of village management activities, implementation of village development, community development. Government Regulation No. 45 of 2017 concerning Community Participation.

In the implementation of local government, which includes community participation in the preparation of regional regulations and regional policies, planning, budgeting, implementing, monitoring and evaluating regional development, managing regional wealth and/or natural resources, as well as managing public services, as well as disseminating information about local government and strengthening the capacity of community

groups and/or community organizations to participate promptly. effective in local government (Musleh, Subianto, & Prasita, 2023). About efforts to implement SAPA Village, seven principles of SAPA implementation must be considered, namely: (1) Nondiscrimination; This principle ensures that everyone is equal, has rights and is treated equally. democracy; (2) Everyone has the right to participate in the implementation of SAPA; (3) zero tolerance for violence against women and children; (4) appreciation of diversity and plurality; SAPA is a society that recognizes, opens, respects individual or group differences based on beliefs, ethnic background, race, ideology, gender, social class, nationality, skin color, body shape, physical and mental condition, age, status, marriage, occupation, class and political views. respect for the views of women and children; (5) The view of women and children born of everyday life is that knowledge is as valuable as knowledge acquired in formal education; (6) The interests of women and children; DRPPA believes that women and children themselves know the best interests of women and children; (7) In village development, it is necessary to uphold the principle of "affirmative action" which is integral in every village development process, both in village government, in the village decision-making process and in the social life of the village community (Susilawati et al., 2021)

This is the background that encourages the Ministry of Women's Empowerment and Child Protection (Kemen PPPA) together with the Ministry of Villages, Disadvantaged Regions and Migration (Kemendesa) to develop a Women-Friendly and Child Care Village Policy (DRPPA)(Yesayabela et al., 2023). Furthermore, a description of previous research relevant to women's leadership (female village heads) who deliver or participate in the implementation of the DRPPA program. Another study from Qadarsih conducted in Kerinci Regency found that the role of women is considered capable of carrying out their responsibilities well. The role of women has been very active in organizational activities in each existing field. The role of women can also provide

work motivation to subordinates well, so that subordinates can accept well too (Qadarsih, 2021). The results of other research from Afriani show that: (1) the female leader as the mother has been done well, namely the leader is there to listen to his subordinates; (2) women leaders as sexual objects or good encouragement have worked well because subordinates are able to work without being ordered; (3) female leaders as favorites are proven to exist because the staff make the section chief the closest person and love them; (4) female leaders as iron women are in the leadership of section heads seen from those who are firm with their staff in order to provide good discipline (Afriani et al., 2021)

The results of another study from Lisa show that women's leadership in the Mataram City Bappeda Office is well received and there is no difference between female and male leaders in carrying out their duties and work (Lisa, 2020) From the results of Siregar's research that the characteristics of female leaders who serve as Head of Sub-Fields have used transformational patterns in their leadership. From the Ideal Influence category, the Head of the Women's Sub-Division applies a disciplined attitude that will be an example for her subordinates. Furthermore, in the Inspirational Motivation category, the Head of the Women's Sub-Division is a leader who can motivate her subordinates by taking a personal approach which is done by building good relationships and communication with their subordinates. Then in the Intellectual Stimulation category, the Head of the Women's Sub-Division has a meticulous nature in creating ideas in problem solving. Meanwhile, in the category of individual considerations, female leaders who occupy positions as service heads build good relationships with all employees to create a supportive work environment and show sensitivity to the development of their subordinates' abilities by providing delegation of tasks to employees who are considered to have the ability to be assigned these tasks (Anggita, 2021)

Khairunnas has found that the application of Islamic culture and systems tends to hinder

women's movements with the principle of protection. Restrictions on women's roles by patriarchal culture make Acehnese women shackled and subjected to discriminatory treatment. This inequality between the roles of men and women is one of the structural and cultural barriers that prevent individuals in society from having equal access. Differences in roles, functions, and responsibilities between men and women are the result of social construction and can change according to the times. Although the government has enacted laws on gender representation, namely in Law number 2 and number 10 of 2008 concerning political parties related to women in political activities, 30% of positions. However, in practice, most Acehnese women are still required to meet quotas. Some public views regarding women's representation in the executive and legislative branches are considered unable to meet the needs of the community, especially for Acehnese women. Judging from several periods in the legislature, the women who occupy these positions have never made any changes, because they only represent Acehnese women symbolically (Khairunnas, 2022)

The results of Prastio's research show that the Mayor of South Tangerang is a leader who directs his staff in meeting the needs of women and children. In addition to having closeness to the community, the Mayor of South Tangerang facilitates by forming a task force for the protection of women and children as a form of support in accommodating and minimizing problems that often occur in women and children in South Tangerang City (Prastio et al., 2021) The results of Saputro and Azmi's research show that in implementing their government programs, the village head of Maliki Air emphasizes more on two aspects, namely; village development and community empowerment. There are several forms of development programs that have been implemented in 2019 and 2020, namely: making drainage for handling flood problems, building footpaths, rehabilitating gates, building sidewalks and building village heads' offices. Meanwhile, in the community empowerment program, the village

head of Maliki Air carried out several trainings to improve the community's economy, namely: sewing training, housekeeping, egg hatching and welding training. However, there are still obstacles faced by village heads, including socio-cultural obstacles of local people who still see women as not entitled to be in public spaces. This is due to the strong patriarchal culture of Maliki Air villagers. In addition, there are obstacles in community empowerment which include population conditions, population participation, and facilities or equipment owned by village officials (Saputra & Azmi, 2021).

Aqilah research that a regent will use different communication styles when in public, private, telling stories, listening, asking questions, in overcoming conflicts conveyed to fellow officials, members or the community that are considered appropriate in accordance with the proportion of messages and attractive delivery methods so that they can be well received by communicants without losing the characteristics of women (Musleh, Subianto, Tamrin, et al., 2023). This research complements previous research or becomes more diverse because it has many points of view because the object of research is a Regional Official Leader, Politician and also a Public Figure from the female gender (Aqilah, 2022) Fadhillah from the results of research, shows that women's leadership in Indonesia has shown that they women are able to convince and achieve something successful as leaders. The position of women in leadership in Indonesia from all aspects of the field has shown that women are also capable and worthy of being a leader (Fadhillah et al., 2023)

The results of Nurhidayani's research show that the leadership of the Head of the Regional Revenue Agency (Bapenda) of Wajo Regency is considered very effective by the field and staff working in the office, the leadership style using professional principles is highly upheld by the Head of Bapenda, trying to realize the office as a second home for employees by continuing to create a sense of security and comfort with a family approach making the Head of the Agency a very important figure respected and respected in his

office, this is supported by his experience as a bureaucrat who has been trusted to hold strategic positions, so from this experience it is one of the aspects that makes the leadership of the Head of the Regional Revenue Agency of Wajo Regency is considered effective (Nurhidayani, 2020) In Muhidin's research, it was found that the leadership pattern of the village head of Labuhan Lombok is free control with 5 indicators, namely: (1) relaxed style; (2) not happy to take risks; (3) likes to delegate authority to subordinates; (4) reluctant to impose sanctions; (5) treat subordinates as colleagues.

There are 4 supporting factors in the leadership of the village head of Labuhan Lombok, namely: (1) morale; (2) family and community support; (3) material or economic circumstances as an entrepreneur; (4) qualified village equipment. Then, there are 2 obstacle factors in the leadership of the village head of Labuhan Lombok, namely: (1) Lack of community understanding of the importance of regulating village administration; and (2) community pressure (Muhidin, 2021). The results of Hartono's research have several important parts that need to be considered related to women's leadership in the era of globalization. First, a man's disrespect for female leaders is due to ingrained stereo-typing. Second, there is a belief from someone that a female leader has actions that are beyond expectations. Third, there is still a belief that there is a very striking difference in roles if an organization is led by a woman. Fourth, women's attitudes in leading are still very communal and closed compared to when led by men. So, in principle, women's leadership is a real reality and its success cannot be separated from the role of men. The most important thing is to believe and start building new perceptions about women's leadership (Hartono, 2021)

The results of Wirasandi's research show that the performance of women village heads in East Lombok Regency is considered good, responsible, and disciplined. Public perception is quite good. The challenge in addition to being a leader in her village is also being a housewife who must be able to divide her time between household work and her

official work (Wirasandi et al., 2022) Widayati stated that based on the results of the study, it showed that the perception of the village community towards the nomination of female deputy regent from a gender perspective had a positive perception and a negative perception. Positive perceptions arise because someone who perceives has a good assumption of female regents. Negative perceptions arise because someone who perceives something, in this case, female regents do not agree with women who take on the role of female regents. There are three things that cannot escape people's views or perceptions as well, namely communication patterns, interaction patterns, and leadership styles (Widayati, 2022)

The results of Muslimah research show that there is an influence of women's leadership characteristics with organizational culture. And leadership in organizational culture has an orientation to build a strong culture and how to maintain continuously what has been achieved by an organization. And this is where an effective leader is needed in maintaining his leadership strategy. And a strong organizational culture can be seen from the vision and mission of the school, good beliefs and values, and good relationships between leaders and members (Muslimah, 2021) Safitri from the results of her research, is considered successful in providing evidence that women's leadership is able to equalize and can be better than the abilities possessed by men. The results of the research that has been carried out are expected to be used as reference material as well as information to the community in determining leaders in the modern era. The hope is that this research can be used by the community and government for gender equality. Meanwhile, academics and researchers are expected to provide additional insights, knowledge, and information on the fields of science pursued as well as input for further appropriate research (Safitri et al., 2021)

The results of Cahayaningsih's research that there are characteristics of feminism and masculinity when leading. The phenimistic characteristics that have strong principles, systematic, intuitive, and sensitive to others

strongly support women's leadership styles. Although women do not adopt men's thinking, women also cannot avoid the tenderness they have (Cahyaningsih, 2020). Tambunan's studies of gender from this era often show that a leader's success lies not in their gender, but in the way they make decisions, how they share power, and how they share power. Lead its members. But when this modern leadership style is based on gender, there are some pretty stark differences. The difference in leadership styles here is close to the personality and characteristics of the organizational leader. When traits and personality are associated with women's leadership styles, women's leadership styles are generally more likely to be feminine, masculine, and temperamental (Tambunan, 2021).

Method:

This research approach is qualitative and the type of research is a case study, because it was carried out on the case of the village head's leadership in the success of the Women's Friendly Village and Child Protection (DRPPA) program of the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia. The research focus is in accordance with the 10 DRPPA indicators, namely: (1) women & children's organizations in the village; (2) disaggregated data; (3) village regulations regarding DRPPA; (4) village financial financing for women's empowerment & child protection; (5) representation of women in the village government, Village Consultative Body (BPD), Village Resilience Institute (LKD), and village traditional institutions; entrepreneurial women; (7) all children receive child rights-based care; (8) there is no violence against women and children as well as victims of human trafficking crimes; (9) number of children working; and (10) the number of children who are married/ever married under 18 years. Meanwhile, the research subjects or informants were female village heads in Kedak Village, Semen District, Kediri Regency. The validity of the data was triangulated by interviewing several members of the Kedak Village SAPA cadre. The data analysis chosen in this research is Content Analysis.

Results and Discussion:

In disclosing problems and solutions in Kedak Village, the leadership of the village head always coordinates with the Village Supervisory Officer (Babinsa) and Bhayangkara Kamtibmas Supervisor (Bhabinkamtibmas) as well as SAPA cadres including educational institutions, both elementary and middle school, religious organizations such as Nahdatul Ulama (NU) in the village. This institutional relationship can also be maintained to make the national DRPPA program a success. The village leadership performance related to the 10 (ten) DRPPA program indicators is as follows:

1. Women's & children's organizations in the village

The leadership of the village head has been responsive to requests from the Ministry of Women's Empowerment and Child Protection (KPPPA) of the Republic of Indonesia, with the stipulation of two decision letters (SK) for the village heads of Kedak, Semen District, and Kediri Regency, namely: (1) SK Number: 188/19/418.60.10/2022 concerning Management of the Kedak Village Women's Forum; (2) Decree Number: 188/18/418.60.10/2022 concerning Management of the Kedak Village Children's Forum; (3) Decree Number: 188/20/418.60.10/2022 concerning the Task Force for the Protection of Women and Children; (4) Decree Number: 188/03/418.60.10/2023 concerning the Formation of Youth Posyandu Cadres.

Several of the decrees above are a form of successful public leadership, as per the findings of Prastio et.al (2021) which states that the role of women's public leadership is facilitating by forming a task force for the protection of women and children as a form of support in accommodating and minimizing problems that often occur in women and children.

2. Disaggregated Data

The careful and accountable leadership of the village head has compiled disaggregated data which has been outlined in the profile of Kedak Village, data on the village population of 4,718

people has been disaggregated with the number of men = 2,396 (51%) and women with the number = 2,322 (49%). Paying attention to the disaggregated data, it can be seen that the number of men and women is balanced and the potential of the number of women can be actualized so that they can play a role in increasing family income.

3. Village Regulations regarding DRPPA

With the leadership pattern of Kedak village women who move quickly and care about the DRPPA program, a Village Head Decree Number: 188/19/418.60.10/2022 concerning SAPA KADER has been prepared. The performance of SAPA Village Cadres has demonstrated good practices which can be an indicator of DRPPA's success. This is in accordance with the DRPPA guidelines prepared by Susilawati et. al (2021).

4. Village financial funding for women's empowerment & child protection

The village head's leadership has made proactive efforts to propose women's empowerment and child protection activities, implicitly or included in the budget even though with different nomenclature, namely: (1) PKK development = IDR 3,900,000; (2) Development/rehabilitation/improvement of village-owned youth and sports facilities and infrastructure = Rp. 358,325,900; (3) Training/counseling/socialization to the community in the field of community protection = Rp. 11,349,500; (4) Support for the implementation of the construction/rehabilitation program for uninhabitable houses/poor families = IDR 20,000,000.

Paying attention to the funding for DRPPA above, even if only implicitly or synergized with other relevant activities, is not a problem, because the village government follows the district government's nomenclature and accounting policies.

5. Representation of women in village government, Village Consultative Body (BPD), Village Resilience Institute (LKD), and village traditional institutions

Kedak village women's public leadership provides opportunities for village residents to participate in becoming representatives in village institutions. The representative data in question can be seen in the table 1 below.

Table 1 Representation of Women in Kedak Village Institutions in 2023

No.	Village Institutions	Gender		Number
		M	F	
1.	Local Government	6	3	9
2.	BPD	6	3	9
3.	LKD	6	3	9
4.	Traditional Institutions	4	6	10
Number		22	15	37

Source: Pemdes Kedak, 2023

Based on the table above, in total the representation of men (22 people = 59%) is greater than that of women (15 people = 41%), but normatively it exceeds the 30% quota for women's representation. Thus, Kedak Village has exceeded the standard of representation in positions in village institutions where the national quota is determined at a minimum of 30%. The findings above are in accordance with the opinion of Susilawati et.al (2021) that the implementation of SAPA is non-discriminatory and everyone is equal, has rights and is treated equally or democratically.

6. Women entrepreneurs

The geographical condition of Kedak village is on a mountain slope with the livelihood of the population as can be seen in table 2 below.

Table 2. Types of Employment of Kedak Village Residents in 2023

No.	Type of work	Gender		Number
		M	F	
1.	Farmer	339	132	471
2.	Farm workers	97	57	154
3.	Civil servants	7	4	11
4.	Breeder	28	5	33
5.	POLRI	3	0	3
6.	Private Teacher	3	5	8
7.	Bricklayer	19	20	39
8.	Private sector employee	185	188	373
9.	Self-employed	179	55	234
10.	RT's mother	2	781	783
11.	Driver	39	0	39
Number		901	1.247	2.148

Source: Kantor Desa Kedak, 2023

Based on table 2 above, women's public leadership has attempted to provide motivation and facilitation by involving women in training and entrepreneurship skills using batik in 2023 because one of the substantive indicators is women entrepreneurship. In table 2, it can be seen that there are 781 types of work for RT mothers and therefore, the Head of Kedak Village as a female public leader, she is trying to alleviate poverty by facilitating entrepreneurship training for the RT women. The characteristics of women's public leadership above are in accordance with the findings of Qadarsih (2021), namely that they play an active role in activities and can provide work motivation to their subordinates or RT mothers.

7. All children receive child rights-based care

The Head of Kedak Village as a female public leader, by building communication with the Village Consultative Body (BPD), has included the village work plan and APBDesa to fulfill children's rights, including: playgrounds, recreation parks, children's libraries and educational tourism, good parenting patterns, conducive learning environment, guest hours rules and so on.

The findings above are in line with the findings of Widayati (2022) who stated the need to build communication patterns, interaction patterns and leadership styles, especially communication with the BPD so that part of the budget is allocated to support child rearing patterns by building public facilities for children.

8. There is no violence against women and children as well as victims of criminal acts of human trafficking

There is no violence against women and children or victims of criminal acts of human trafficking. This is in accordance with the opinion of Susilawati et. al (2021). Implementation of activities is socialization and good practice of community empowerment, namely conducting outreach to mothers, teenagers and children in various association forums by SAPA volunteers in the village about violence experienced which can be reported to SAPA Volunteers as well as assisting victims of violence to report to the

relevant parties so that the victims still feel safe.

9. Number of children working

The number of children working in implementing activities is tracked and surveyed. Good practices for community empowerment, namely tracking children with a tendency to want to work due to economic problems by approaching families and conducting surveys of out-of-school children in the education service program "Let's Go Back to School" to help children who have dropped out of school to continue school to pursue packages to reduce child's desire to work. These findings are in line with the DRPPA guidelines Susilawati et.al (2021)

10. Number of children who are married/ever married under 18 years

Number of children who are married/ever married under 18 years of age. The implementation of the activity is socialization and good practices for community empowerment, targeting village teenagers about the dangers of early marriage in collaboration with village midwives. The findings above are in line with the opinion of Afriani et. al (2021), namely that the public leadership wants to hear that its subordinates or village residents are given direction to guide village children so that they do not fall into or are forced into early marriage, as a result of promiscuity.

Conclusion

The conclusions of this research can be presented in the form of findings regarding the characteristics of women's public leadership in making a program successful and the contributions of this research, namely:

- 1) Women's public leadership in making a national or local program a success, there are several characteristics of a woman leader as follows: (1) showing friendliness towards citizens; (2) concern for children; (3) responsive; (4) exemplary; (5) figure for the village community; (5) consistent in fulfilling promises when selecting village head leadership; (6) as a facilitator in increasing the competence of village residents.

- 2) Theoretical contribution, namely providing a perspective on the concept of gender equality and gender justice and gender development.
- 3) The practice's contribution is to increase awareness of the importance of women's empowerment to increase family income and good child rearing patterns.

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