

Implementation of Denpasar Mayor Regulation Number 22 of 2023 concerning Women-Friendly and Child-Friendly Villages in Penatih Dangin Puri Village, East Denpasar District, Denpasar City

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Abstract

This study aims to analyze the implementation of Denpasar Mayor Regulation Number 22 of 2023 concerning Women-Friendly and Child-Friendly Villages (DRPPA) in Penatih Dangin Puri Village, East Denpasar District, Denpasar City. This study uses a qualitative descriptive approach with data collection techniques in the form of interviews, observations, and documentation studies. The theory used in analyzing the implementation of this policy is the implementation model of Donald Van Meter and Carl Van Horn, which includes six main indicators, namely policy standards and goals, resources, characteristics of implementing organizations, communication, implementing disposition, and environmental conditions. The results of the study show that the Village Government has carried out various programs such as the establishment of children's forums, strengthening the role of PKK, posyandu, and collecting data on women and children. However, there are still several obstacles such as the lack of understanding of the substance of the regulations, the lack of optimal socialization to the community, and the lack of the formation of special institutions and village regulations (awig-awig) that support the program. In addition, public participation is also still low due to lack of information and awareness. The conclusion of this study is that the implementation of regulations has not been optimal. It is necessary to increase the capacity of human resources, effective communication, and support for local regulations so that the implementation of DRPPA can be achieved comprehensively and sustainably.

Keywords: Policy Implementation, DRPPA, Women, Children, Penatih Village

INTRODUCTION

Development that is gender-fair and in favor of children is one of the important agendas in the implementation of inclusive and sustainable governance. Gender equality and child protection are not only social issues, but also indicators of the quality of public governance oriented towards the values of justice and social welfare. In the Indonesian context, this is emphasized in the 2020–2024 National Medium-Term Development Plan (RPJMN) which places women's empowerment and child protection as the main strategies for achieving the Sustainable Development Goals, especially SDG 5 on gender equality and SDG 10 on reducing inequality (Wahab, 2008).

Although various regulations and programs have been designed to strengthen the position of women and children, the reality on the ground shows that they are still the most vulnerable group to discrimination, violence, and social injustice. Women's potential is often marginalized because of patriarchal views that are still strong in the social structure of society. This view gives birth to gaps in access to education, health, economy, and politics for women and the fulfillment of children's basic

rights has not been optimal (Nisa Gustiara, 2023). This condition shows that national development is not fully sensitive to the needs of vulnerable groups, so policies are needed that are able to integrate gender perspectives and children's rights down to the smallest level of government, namely villages.

As a form of the government's commitment to this, the Ministry of Women's Empowerment and Child Protection (KemenPPPA) launched the Women-Friendly and Child Care Village (DRPPA) program. The program aims to ensure that the principles of gender equality, participation, and child protection are integrated into the village governance system. Through the DRPPA, villages are expected to become safe and inclusive social spaces for women and children, by ensuring equal access to public services, economic opportunities, and protection from all forms of violence (Puspaningrum et al., 2023).

The implementation of the DRPPA policy has been adopted adaptively by several local governments in Indonesia, including the Denpasar City Government. The City of Denpasar through Denpasar Mayor Regulation Number 22 of 2023 makes the DRPPA program a normative foundation in village development based on social justice and gender equality. This regulation contains 12 main indicators that are a measure of the success of implementation, including the existence of women and children's organizations, women's representation in village government institutions, the elimination of violence against women and children, and the provision of village regulations or awig-awig that are in favor of women's empowerment and child protection (Denpasar Mayor Regulation Number 22 of 2023).

The policy is in line with the vision of the Mayor of Denpasar, Vasudhaiva Kutumbakam, which means "the world is one family." This value is combined with the local Balinese philosophy, namely Tri Hita Karana which emphasizes the importance of a balance between humans and God (parahyangan), humans and others (pawongan), and humans and the environment (palemahan) (Wibawa, 2020). Thus, the DRPPA policy not only functions as an administrative instrument, but is also a manifestation of local wisdom values that place women and children as an integral part of social harmony.

However, normative policy implementation often faces challenges at the implementation level. Based on various previous studies, one of the main problems in the implementation of public policies is the gap between policy formulation and implementation (Agustino, 2008). This also happens in the implementation of the DRPPA policy in various regions in Indonesia. Emilia Susanti (2023), in her research in Lampung Province, found that the limited capacity of village institutions and low community participation caused the implementation of women and child empowerment programs to not run optimally. Similar results were found by Aryatie, Thalib, and Usanti (2022) in Madiun Regency, which shows that public understanding of the concept of child protection is still weak, so legal assistance and intensive counseling are needed.

In the city of Denpasar, the implementation of Mayor Regulation Number 22 of 2023 also faces a number of similar challenges. One example of an interesting case to study is Penatih Dangin Puri Village in East Denpasar District. This village was designated as one of the locations for the implementation of the DRPPA program because it has a fairly high number of women and children compared to other villages. Based on village data in 2023, the number of female residents reached 3,698 people and the number of children reached 2,486 people out of a total of 7,464 residents. The high proportion of women and children groups makes this village strategic in the context of social protection.

Table 1. 1 Data on the number of people based on gender, Penatih Dangin Puri Village, East Denpasar District, Denpasar City

No	Dusun	Number of Families	Population		
			Man	Woman	Total Population
1	Dusun Pohmanis	224	478	471	949
2	Garden Hamlet	107	246	259	505
3	Dusun Laplap Kauh	178	382	366	748
4	Dusun Laplap Tengah	200	400	409	809
5	Mountain Hamlet	296	596	582	1178
6	Mertasari Hamlet	226	458	451	909
7	Bekul Hamlet	226	429	414	843
8	Buaji Hamlet	361	777	746	1523
Sum		1818	3766	3698	7464

Source : Penatih Dangin Puri Village 2025

Empirically, the village government has implemented several programs that support the DRPPA policy, such as strengthening the PKK organization, establishing children's forums, as well as posyandu activities and health counseling. However, based on the results of interviews with village officials and the community, there are still several indicators that have not been met optimally. Village governments, for example, do not yet have a special institution that deals with women and children's issues comprehensively, and have not issued awig-awig or village regulations that explicitly regulate women's empowerment and child protection (Makmur, 2023). In addition, most people do not know in depth about the existence of this regulation due to the lack of socialization activities.

In the context of public policy implementation theory, this condition can be explained through the A Model of the Policy Implementation model proposed by Donald S. Van Meter and Carl E. Van Horn (1975). According to this model, the success of policy implementation is influenced by six interrelated variables: policy standards and objectives, resources, characteristics of implementing organizations, interorganizational communication, implementing disposition, and social, economic, and political environment. When one of these variables does not function optimally—for example, limited human resources or ineffective communication—it is difficult for well-designed policies to achieve the expected results.

In the case of Penatih Dangin Puri Village, the main weaknesses are seen in two aspects, namely resources and communication. Village officials have not fully understood the operational steps in realizing a women-friendly village and caring for children. Policy socialization to the public is still partial, only carried out through PKK cadres or limited activities. As a result, many residents do not know that various empowerment activities in the village are actually part of the implementation of Denpasar Mayor Regulation Number 22 of 2023.

In addition, social and cultural environmental aspects also have a significant influence on the implementation of this policy. Balinese people are known to have a strong traditional structure and high communal values. In some ways, these values are actually a challenge to gender equality because there are still traditional views that limit the role of women in the public sphere. However, on the other

hand, the customary system also has the potential to be a transformative force if it is able to adopt the values of equality within the framework of local wisdom (indigenous governance). This is what is interesting in the context of Indonesian public administration studies, especially in the theme of Indigenous Public Administration raised at the 2025 IAPA Conference.

Table 1.2 Data on the number of people by age in Penatih Dangin Puri Village, East Denpasar District, Denpasar City

Village Name	Population Data by Age							
	0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-39
Dangin Castle Resort	637	681	634	534	642	535	621	737

Source: BPS Denpasar City 2019

The concept of public administration based on local wisdom places traditional culture and values as social capital that can strengthen modern governance. In Bali, the Tri Hita Karana principle is a relevant ethical foundation to develop governance that is gender justice and in favor of children. These values are in line with the concept of good governance which emphasizes participation, accountability, and inclusivity (Edward III, 1980; Agustino, 2008). By integrating modern and traditional approaches, village governments can build a model of public administration that is not only bureaucratically efficient but also deeply rooted in the cultural values of the local community.

This study seeks to analyze how Denpasar Mayor Regulation Number 22 of 2023 is implemented in Penatih Dangin Puri Village by examining the supporting and inhibiting factors that affect the process. This study also aims to assess the extent to which the values of Balinese local wisdom contribute to the success of the DRPPA policy. From the theoretical side, this study enriches the literature on the implementation of public policies at the local level, especially in the fields of women’s empowerment and child protection. Meanwhile, from a practical perspective, the results of this research are expected to provide input for the Denpasar City Government in designing strategies to increase the capacity of village officials, expand policy socialization, and form institutional mechanisms that are more responsive to the needs of women and children.

By understanding the dynamics of policy implementation at the village level, this study is also expected to contribute to the development of a public administration paradigm that prioritizes local values in modern governance. This is in line with the major theme of the IAPA 2025 Conference, namely “Indigenous Public Administration: Bridging Tradition, Innovation, and Governance for a World-Class Public Sector.” This means that the success of modern governance cannot be separated from the ability to bridge tradition and innovation, and to make local values the moral and social basis for world-class public governance.

LITERATURE REVIEW

Public Policy Implementation Theory

The study of public policy implementation occupies an important position in the study of public administration because it is the link between policy formulation and policy outcomes. Edwards III (1980) explained that policy implementation is the process of translating political decisions into

concrete administrative actions. The success of a policy does not only depend on the quality of its formulation, but especially on how the policy is implemented by the implementers on the ground.

According to Wahab (2008), policy implementation is the most complex stage in the public policy cycle because it involves various actors with different interests, perceptions, and resources. In this process, aspects of communication, coordination, and the social and cultural environment are very decisive factors. Therefore, understanding the implementation of public policies requires a multidimensional approach that includes institutional factors, human resources, implementing attitudes, and community support.

The model that is widely used to analyze the policy implementation process is the Model of Policy Implementation Process proposed by Van Meter and Van Horn (1975). This model emphasizes six key variables that interact with each other, namely: policy standards and objectives, resources, characteristics of implementing organizations, interorganizational communication, implementing dispositions or attitudes, and social, economic, and political conditions. This model assumes that the clearer and more realistic the policy objectives and the greater the resource support and coordination between actors, the higher the chances of successful implementation.

The approach of Van Meter and Van Horn (1975) is relevant to analyze the implementation of the Women-Friendly and Child-Friendly Village (DRPPA) policy, as this policy requires cross-sectoral interaction and support from many actors, ranging from the municipal government to village officials and the community. In this context, each variable in the model can be used as an analytical tool to assess how DRPPA policies are translated in village government practices.

Policy Concept of Women's Empowerment and Child Protection

Women's empowerment and child protection policies in Indonesia are part of the government's commitment to the Sustainable Development Goals, especially the fifth goal on gender equality. The Women-Friendly and Child-Caring Village Program (DRPPA) is a national strategy developed by the Ministry of Women's Empowerment and Child Protection (KemenPPPA) to integrate gender perspectives and children's rights in village governance.

According to Nisa Gustiara (2023), the DRPPA policy aims to create a safe, inclusive, and equitable social environment for women and children, by encouraging their participation in the development process. This program emphasizes the importance of gender-responsive institutions, budget allocation that is in favor of women and children, and the enforcement of village regulations that support the prevention of gender-based violence.

Puspaningrum et al. (2023) added that the success of the DRPPA program is highly dependent on effective development communication between the government and the community. The involvement of the community, especially women, in the planning and decision-making process is key to ensuring that the program truly addresses the needs of the target group. The participatory approach also helps avoid social resistance because the community feels they have the program.

At the local level, the implementation of the DRPPA requires adaptation to local social and cultural conditions. In Bali, for example, this program needs to be synergized with traditional structures and organizations that have long functioned as social forums, such as banjar, sekaa teruna, and village PKK. Therefore, the implementation of the DRPPA policy in Bali must pay attention to local wisdom so that it can be accepted by the community without causing a clash with existing customary values.

Implementation of Public Policy at the Village Level

The implementation of public policies at the village level has unique characteristics because it takes place in a social context that is very close to the community. Villages are not only an administrative unit of government, but also an arena of complex social and cultural interaction. According to Agustino (2008), public policies at the local level often face challenges in terms of institutional capacity, resource availability, and coordination between actors.

The implementation of policies such as DRPPA in villages requires the active role of village government officials, women's organizations, and civil society. Without social and institutional support, even good policies will not be effective. Aryatie, Thalib, and Usanti (2022) in their research in Madiun Regency found that low public legal awareness of the issue of child marriage and domestic violence is the main obstacle to the implementation of DRPPA. Therefore, legal assistance and community education are needed on an ongoing basis so that the values of equality and child protection can be internalized.

Emilia Susanti's (2023) research in Lampung Province also shows that the success of the implementation of DRPPA depends on responsive village leadership and good coordination between the village government and community institutions. Villages that have a strong organizational structure and good communication skills between actors are faster to adopt DRPPA indicators compared to villages that are still institutionally weak.

Thus, the implementation of public policies at the village level requires not only clarity on regulations, but also the formation of social and cultural capacity that supports community participation. This process requires time and adaptive strategies so that national policies can be internalized according to the local characteristics of each region.

Local Wisdom and Indigenous Public Administration

One of the peculiarities of policy implementation in Bali is the strong influence of local customary and cultural values. Balinese people live a social life based on the Tri Hita Karana philosophy which teaches a balance between human relationships with God (*parahyangan*), fellow humans (*pawongan*), and the environment (*palemahan*) (Wibawa, 2020). This value has become the moral and ethical basis for the administration of government, including in the implementation of public policies.

The indigenous public administration approach places local values as an important component in the implementation of effective and sustainable governance. Stein Kristiansen (2024) explained that public administration based on local wisdom does not mean rejecting modernity, but seeks to bridge tradition and innovation so that public policies have high social legitimacy. In the context of DRPPA, the application of Tri Hita Karana values can strengthen the success of the program because it emphasizes social balance and harmony that is in line with the policy goals of women's empowerment and child protection.

Wibawa (2020) added that the concept of Tri Hita Karana can be seen as a form of good governance in the local version of Bali, where the principles of accountability and social participation have been internalized in the practice of community life. By combining the approach of good governance and indigenous governance, the implementation of public policies is expected to run more effectively because it is in line with the values and norms of the local community.

METHODS

This study uses a descriptive qualitative approach to analyze the implementation of Denpasar Mayor Regulation Number 22 of 2023 concerning Women-Friendly and Child-Friendly Villages (DRPPA) in Penatih Dangin Puri Village, East Denpasar District. This approach was chosen because it allows researchers to understand social phenomena in depth from the perspective of policy makers and society, without intervention on research variables (Creswell, 2014; Sugiyono, 2018).

The location of the research was determined in Penatih Dangin Puri Village, one of the pilot villages for the implementation of the DRPPA policy in Denpasar City. The choice of location was based on two reasons: first, the village has a strong social and traditional character, making it relevant to see the synergy between modern policies and local Balinese values; Second, this village has implemented a number of women's empowerment and child protection programs, thus providing a rich empirical context. The research was carried out during January-March 2025.

The data source consists of primary and secondary data. Primary data was obtained through in-depth interviews with key informants who were selected purposively, including Perbekel (Village Head), Head of Welfare, Chairman of the PKK, Children's Forum administrators, BPD members, traditional leaders, and two women heads of families. The number of informants of eight people is considered sufficient because it has reached the point of information saturation (Moleong, 2021). Secondary data was obtained from official documents such as Denpasar Mayor Regulation No. 22 of 2023, the Village Government Work Plan (RKPDes), reports on PKK activities and children's forums, as well as academic literature and government publications related to the DRPPA policy.

Data collection was carried out through three main techniques: observation, in-depth interviews, and documentation studies. Observations were made to see firsthand the implementation of activities such as posyandu, women's training, and village meetings. The interviews were conducted in a semi-structured manner so that the informant could explain his experiences and views freely while still focusing on the research objectives. Documentation studies are used to supplement empirical data and verify interview results with administrative evidence (Miles, Huberman, & Saldaña, 2014).

Researchers play the role of the main research instruments, assisted by interview guidelines, field notes, and voice recorders. The data obtained was analyzed using an interactive analysis model from Miles, Huberman, and Saldaña (2014), which includes three stages: data reduction, data presentation, and conclusion drawn. Reduction is carried out by filtering important information, presentation is carried out in the form of narratives and thematic matrices, while conclusions are drawn inductively to find patterns of relationships between policy implementation variables.

To maintain the validity of the data, the study used triangulation of sources and methods (Denzin, 1978). Source triangulation was carried out by comparing information from various informants, while the triangulation method was carried out by combining the results of interviews, observations, and documents. In addition, member checking is carried out by asking for informant confirmation of the results of the interpretation so that the data obtained is completely in accordance with the reality of the field (Creswell, 2014).

The framework of analysis uses the public policy implementation theory of Van Meter and Van Horn (1975), which includes six variables: clarity of policy standards and objectives, resources, characteristics of implementing organizations, interorganizational communication, implementing

disposition, and sociocultural conditions. This model is relevant to assess the extent to which DRPPA policies can be operationalized at the local level, especially in the context of Balinese society colored by the Tri Hita Karana value system.

Through this approach, the research seeks to comprehensively describe how the DRPPA policy is implemented, the factors that support and hinder it, and the role of local wisdom values in strengthening the effectiveness of policy implementation in Penatih Dangin Puri Village.

RESULTS AND DISCUSSION

Implementation of Denpasar Mayor Regulation Number 22 of 2023 concerning Women-Friendly and Child-Caring Villages in Penatih Dangin Puri Village

The results of the study show that the implementation of Denpasar Mayor Regulation Number 22 of 2023 concerning Women-Friendly and Child-Friendly Villages (DRPPA) in Penatih Dangin Puri Village has been running, but not optimal. The village government has implemented several concrete steps such as the establishment of the DRPPA Working Group (Pokja), strengthening PKK activities, and the establishment of a Children's Forum which is a space for children's expression and participation in village social activities. In addition, economic empowerment programs for women such as household entrepreneurship training, parenting counseling, and campaigns to prevent violence against women and children have also been carried out periodically by the PKK in collaboration with the Health Center and the Denpasar City Women's Empowerment and Child Protection Office.

However, based on the results of interviews with village officials and the community, the implementation of this policy has not been fully structured according to the indicators set out in the mayor's regulation. Of the twelve DRPPA indicators that are benchmarks for implementation, only about five can be said to be running well, namely women's organizing through the PKK, establishing children's forums, providing health and education services for children, and women's involvement in village social activities. Meanwhile, other indicators such as institutional strengthening of the protection of women and children, the determination of awig-awig or village regulations that are in favor of gender, and the availability of disaggregated data have not been optimally realized.

This condition shows that the implementation of the policy is still administrative, not touching the more substantive social dimension. Village officials carry out activities related to women and children, but have not consciously placed these activities within the framework of the DRPPA policy. This strengthens the view of Van Meter and Van Horn (1975), that policy implementation will be effective if there is a conformity between policy objectives and the understanding of implementers in the field. In Penatih Dangin Puri Village, this suitability is still limited because policies are understood as ordinary social programs, not as strategic instruments for inclusive development.

However, in general, the implementation of DRPPA in this village has shown a positive direction. The village government places the issue of women and children as part of the social development agenda. As explained by Wahab (2008), the effectiveness of public policy implementation can be seen from the political will and consistency of the implementing organization to carry out policy values and objectives. In this regard, Penatih Dangin Puri Village has had an initial awareness to mainstream gender perspectives in governance, although its implementation still requires institutional and technical strengthening.

Factors Supporting and Hindering the Implementation of DRPPA Policy in Penatih Dangin Puri Village

The implementation of the DRPPA policy in Penatih Dangin Puri Village is influenced by several interrelated supporting and inhibiting factors. Based on field analysis, the main supporting factors include the existence of clear regulations, the support of the city government, and the participatory spirit of the community, especially women's groups. Meanwhile, the inhibiting factors include limited human resources and budgets, weak coordination between actors, and the influence of patriarchal culture that is still quite strong.

From the supporting side, the existence of Denpasar Mayor Regulation Number 22 of 2023 is a legal basis that provides direction and legitimacy for villages to act. The Head of Penatih Dangin Puri Village said that the regulation was a reference in the preparation of the 2024 Village Government Work Plan (RKPDDes), especially in the field of community empowerment and social protection. This is in line with Edwards III's (1980) view that regulatory clarity is an initial component of successful implementation because it provides legal certainty for implementers.

Support from the Denpasar City Government is also seen in the form of technical coaching and training for village cadres related to gender and child protection. Although the frequency is still limited, this activity is a means for village officials to understand the policy objectives. In addition, the spirit of community mutual cooperation is a social force that supports the implementation of policies. The value of social solidarity that is still maintained at the banjar level (customary environment) allows voluntary participation of the community in social activities such as family posyandu, counseling, and community service work which also contributes to the achievement of DRPPA goals.

However, the study found that the most dominant constraint was limited human resources and budget. Penatih Dangin Puri Village has only a few staff who handle the welfare field, and some of them have not received special training on DRPPA. Women's empowerment and child protection programs are mostly run by PKK and community volunteers with limited budget support. Based on the results of document analysis, the proportion of the village budget for activities related to women and children is only around 2% of the total APBDes in 2024. This figure is certainly not sufficient to support the implementation of complex policies such as the DRPPA.

In addition to limited resources, communication between organizations is also an important obstacle. Communication between city and village governments has not taken place intensively, so that much policy information is not conveyed well to implementers at the lower levels. Socialization to the community is also still minimal, so many residents do not understand the meaning and purpose of DRPPA. This condition is in accordance with the statement of Wahab (2008) that weak communication can lead to misunderstandings of policies and reduce the effectiveness of implementation.

Socio-cultural factors also affect the implementation of this policy. Balinese society is still influenced by patriarchal cultural patterns where the role of men in decision-making is considered more dominant. This can be seen in the process of deliberation of village development planning (musrenbangdes) which is still dominated by men, while women are often only passive participants. Some of the female heads of families interviewed said that they were rarely invited to village meetings because they were considered not to have the capacity to determine the direction of policy. This phenomenon illustrates the existence of a cultural barrier to gender equality efforts as explained by Aryatie, Thalib, and Usanti (2022).

But on the other hand, the value of mutual cooperation and social harmony of the Balinese people can also be a transformative force that supports the implementation of DRPPA. As explained by Wibawa (2020), the principle of Tri Hita Karana emphasizes the importance of balance in relationships between humans (pawongan), with God (parahyangan), and with the environment (palemahan). These values can be used as a basis for building collective awareness of the importance of protecting women and children. When integrated with an inclusive public policy approach, these local values can actually strengthen policy legitimacy and increase community participation.

Thus, the supporting and inhibiting factors for the implementation of the DRPPA policy in Penatih Dandin Puri Village are not only structural, but also cultural. Regulatory support and social spirit of the community are the main strengths, while limited resources and cultural barriers are challenges that need to be addressed systemically.

The Role of Balinese Local Wisdom Values (Tri Hita Karana) in Supporting the Implementation of DRPPA Policy

The values of Balinese local wisdom play an important role in strengthening the implementation of the DRPPA policy in Penatih Dandin Puri Village. Based on the results of observations and interviews, the majority of village officials and the community associate the women's empowerment and child protection program with the principle of Tri Hita Karana, namely the harmony of human relationships with God (parahyangan), with fellow humans (pawongan), and with the environment (palemahan).

In the context of public policy, the value of pawongan is the most relevant element because it emphasizes the importance of harmonious relationships between citizens. This principle is in line with the spirit of DRPPA which prioritizes social inclusivity and respect for the rights of women and children. The village government uses customary social forums such as banjar and sekaa teruna to socialize the values of equality and child protection. This strategy is considered effective because customary institutions have high legitimacy in the eyes of the community.

In addition to pawongan, the value of parahyangan is also reflected in spiritual activities carried out as part of the implementation of DRPPA. For example, the joint melukat activity and cross-community prayer initiated by the village PKK to commemorate Mother's Day and National Children's Day are symbolic means to instill moral awareness that women and children must be respected as a gift from God. Meanwhile, the value of palemahan is realized through environmental activities such as village cleaning, household waste management by women, and reforestation activities involving children. This activity not only fosters a sense of social responsibility but also strengthens the role of women and children in maintaining environmental balance.

Wibawa (2020) emphasized that Tri Hita Karana is a local Balinese version of sustainable development concept that places harmony as the ultimate goal of every policy. By making this philosophy a moral basis, DRPPA's policies gained a strong cultural legitimacy. The community does not see it as a mere government intervention, but as part of an effort to maintain a balance of life.

Within the framework of the indigenous public administration theory proposed by Stein Kristiansen (2024), the application of local values in public policies such as the DRPPA can strengthen social acceptance and increase the effectiveness of implementation. This is because traditional values have symbolic power that is able to mobilize the collective consciousness of the community. In the

Balinese context, the use of customary and spiritual approaches in policy implementation has proven to be more acceptable than formal bureaucratic approaches.

Therefore, the village government needs to continue to integrate the values of Tri Hita Karana in every stage of the DRPPA policy, both in planning, implementation, and evaluation. The value of *parahyangan* can be actualized in the form of moral and spiritual guidance for the family, *pawongan* is manifested in increasing social solidarity and protection of women and children, while *palemahan* can be translated into inclusive environmental programs. In this way, policy implementation will not only be administratively effective but also firmly rooted in the cultural values of the community.

Overall, the results of the study show that the implementation of Denpasar Mayor Regulation Number 22 of 2023 in Penatih Dangin Puri Village has been running with a moderate success rate. The implementation of the program has reflected the spirit of empowerment and inclusivity, but still faces obstacles in terms of resource capacity, communication, and institutional support.

The implementation model of Van Meter and Van Horn (1975) proved relevant to explain the relationship between the factors influencing the success of these policies. Clarity of policy standards is already in place, but resource support, inter-organizational communication, and sociocultural environment are the dominant factors that determine the effectiveness of implementation. At the same time, the indigenous public administration approach and the values of Tri Hita Karana have proven to play a role as a moral force that strengthens the social legitimacy of policies.

Thus, the success of the DRPPA is not only determined by the capacity of the bureaucracy, but also by the ability to build synergy between the modern governance structure and the Balinese customary social system. When local values are integrated with the principles of good governance, public policies can become more contextual, sustainable, and widely accepted by the community.

CONCLUSION

This research shows that the implementation of Denpasar Mayor Regulation Number 22 of 2023 concerning Women-Friendly and Child-Friendly Villages (DRPPA) in Penatih Dangin Puri Village has been running in a positive direction, although it still faces various structural and cultural challenges. The implementation of policies has included the establishment of institutions such as the DRPPA Working Group, the strengthening of the PKK, and the Children's Forum, as well as the implementation of women's empowerment and child protection programs. However, the implementation results have not fully reached all the indicators set out in the policy, due to limited human resources, budget support, and lack of coordination between implementing actors.

From a theoretical perspective, the findings of this study confirm the relevance of the policy implementation model of Van Meter and Van Horn (1975) which emphasizes six important variables: policy standards, resources, characteristics of implementing organizations, communication, implementing disposition, and socio-political environment. In Penatih Dangin Puri Village, the variables of resources and communication between organizations are the most influential aspects of the effectiveness of implementation. Clarity of policy standards already exists through the mayor's regulation, but it has not been balanced with the technical capacity of the implementation and adequate operational support.

In addition, this study confirms that sociocultural factors play a significant role. The values of Tri Hita Karana as a philosophy of Balinese life have been proven to have a positive influence on social legitimacy and policy acceptance. The principle of pawongan (human relations) encourages social solidarity and community participation, while the values of parahyangan and palemahan strengthen the spiritual and environmental dimensions of the implementation of the DRPPA program. Thus, the implementation of local values-based policies not only increases the effectiveness of implementation, but also strengthens social ties between the government and the community.

Overall, this study concludes that the success of DRPPA policies at the village level depends not only on regulatory clarity, but also on synergy between institutional capacity, cross-sectoral communication, and integration of local values. When public policies are carried out with respect for local wisdom and accompanied by the commitment of implementers, women's empowerment and child protection programs can develop into sustainable social movements and support the goals of gender equitable development in the city of Denpasar.

REKOMENDATION

Based on the results of the research, several recommendations can be submitted to strengthen the implementation of the DRPPA policy in Penatih Daging Puri Village and other areas in Denpasar City.

First, the city government needs to strengthen the technical capacity of village apparatus through continuous training on indicators and strategies for the implementation of DRPPA. Clear technical guidance should be provided so that implementers at the village level understand their roles and responsibilities in translating policies into concrete programs.

Second, the village budget allocation for women's empowerment and child protection programs needs to be increased. The Denpasar City Government can consider a matching fund scheme or special financial assistance for villages that have successfully met the DRPPA indicators. This incentive-based approach will encourage other villages to be more proactive.

Third, strengthening collaboration between actors and customary institutions is very important. The involvement of indigenous leaders, religious leaders, and social organizations in policy planning and socialization will strengthen social legitimacy and expand the scope of implementation. The integration of Tri Hita Karana values into policy needs to be used as a strategic approach in public communication so that policies are more easily accepted by the public.

Fourth, village governments need to build transparent evaluation and reporting mechanisms, including the provision of disaggregated data based on gender and age. This data system will help monitor the progress of DRPPA implementation in an objective and sustainable manner.

Finally, educational and participatory approaches need to be expanded through children's forum activities, women's schools, and social campaigns to foster collective awareness of the importance of gender equality and child protection. With strong structural, social, and cultural support, Penatih Daging Puri Village can become a model for a Woman-Friendly and Child-Friendly Village in Bali and nationally.

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