

**GENDER EQUALITY IN THE FRAMEWORK OF GOOD CULTURAL
GOVERNANCE
(STUDY ON THE ROLE OF KADER SURABAYA HEBAT IN COMMUNITY
DEVELOPMENT IN WONOKROMO DISTRICT)**

**KESETARAAN GENDER DALAM KERANGKA TATA KELOLA BUDAYA
YANG BAIK
(STUDI TENTANG PERAN KADER SURABAYA HEBAT DALAM
PEMBANGUNAN MASYARAKAT DI KECAMATAN WONOKROMO)**

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ABSTRACT

Gender equality is one of the sustainable development goals (SDGs) in 2030. The realization of gender equality in public spaces can be done by involving the collective participation of the community, especially women, in programs or policies formed by the government. Just like Pemerintah Kota Surabaya which formed the Kader Surabaya Hebat as community servants in one community who work regionally to provide assistance to the community. This research uses a descriptive qualitative research method aimed at describing the implementation of gender equality in the Kader Surabaya Hebat Kecamatan Wonokromo, as a community with the largest majority of women. The good cultural governance theory resulting from Uegene Chigbu's elaboration has become the main research theory to analyze the process of repositioning patriarchal culture as an embodiment of good cultural governance by prioritizing fundamental human rights. In detail, there are three processes analyzed in this research, namely community planning, culture inventory and gender checking. From the research results, it was found that the contribution of Kader Surabaya Hebat was able to have a good impact on the development of the city of Surabaya. The formation of the Kader Surabaya Hebat in Wonokromo Village also does not fully generalize the community's views on gender equality, even though some people are already open. For this reason, all actors need to play a role in providing understanding to society about the importance of gender equality.

Keywords: Gender Equality, Good Cultural Governance, Cultural Repositioning, Kader Surabaya Hebat.

ABSTRAK

Kesetaraan gender merupakan salah satu tujuan pembangunan berkelanjutan (SDGs) pada tahun 2030. Pelaksanaan kesetaraan gender di ruang publik dapat dilakukan dengan melibatkan partisipasi kolektif masyarakat, terutama perempuan, dalam program atau kebijakan yang dibentuk oleh pemerintah. Seperti halnya Pemerintah Kota Surabaya yang membentuk Kader Surabaya Hebat sebagai pelayan masyarakat di satu komunitas yang bekerja secara regional untuk memberikan bantuan kepada masyarakat. Penelitian ini menggunakan metode penelitian kualitatif deskriptif yang bertujuan untuk menggambarkan implementasi kesetaraan gender dalam Kader Surabaya Hebat Kecamatan Wonokromo, sebagai komunitas dengan mayoritas perempuan terbesar. Teori tata kelola budaya yang baik yang diuraikan oleh Uegene Chigbu menjadi teori utama penelitian untuk menganalisis proses reposisi budaya patriarki sebagai wujud tata kelola budaya yang baik dengan memprioritaskan hak asasi manusia yang mendasar. Secara rinci, terdapat tiga proses yang dianalisis dalam penelitian ini, yaitu perencanaan komunitas, inventarisasi budaya, dan pengecekan gender. Dari hasil penelitian, ditemukan bahwa kontribusi Kader Surabaya Hebat mampu memberikan dampak positif terhadap perkembangan Kota Surabaya. Pembentukan Kader Surabaya Hebat di Desa Wonokromo juga belum sepenuhnya mencerminkan pandangan komunitas tentang kesetaraan gender, meskipun sebagian orang sudah terbuka. Oleh karena itu, semua pemangku kepentingan perlu berperan dalam memberikan pemahaman kepada masyarakat tentang pentingnya kesetaraan gender.

Kata Kunci: Kesetaraan Gender, Tata Kelola Budaya yang Baik, Reposisi Budaya, Kader Surabaya Hebat.

INTRODUCTION

Gender equality is one of the issues raised as a sustainable development

agenda or Sustainable Development Goals (SDGs) in 2030. Of the 17 goals and 169 SDGs targets, there are 16 goals

and 91 targets related to gender equality, the human rights of women and girls (Bappenas , 2016). The issue of gender equality has progressed in the last few decades, but due to the COVID-19 pandemic, conditions have decreased every year. This is proven by research conducted by McKinsey that the true position of women in the global workforce is only 39% of all workers but accounts for 54% of the workforce who lost their jobs during the pandemic (McKinsey, 2022). Achieving gender equality aims to normalize differences in needs, priorities and ways of solving problems between men and women so that it will become a social construct in society. If gender equality his is not achieved, development in the area will suffer major losses due to the loss of the main development potential. The emergence of gender equality is an effort to improve the consequences of gender discrimination. Men have a dominant position in public space while women are placed in a weak (inferior) position. Gender discrimination occurs from ideas of masculinity and femininity that are socially and culturally constructed (Fakih, 2008).

Based on the concept, gender equality is often referred to as gender equality and gender equity even though both of them have different understandings. Gender equality is a concept where women and men, girls

and boys have the same conditions, treatment and opportunities to realize their full potential, human rights and dignity, to contribute to (benefit from) economic and social development, culture and politics. Gender equity is a process to achieve gender equality by not only focusing on equal treatment, but also paying attention to individual differences that can influence opportunities and access to resources.

Within the scope of this research, the concept of gender equality used is gender equality which emphasizes equal treatment between men and women in all aspects of life. Gender equality is intended to provide equal opportunities for women and men in society to lead and fulfill their daily needs (Momsen, 2010). Gender equality is the key to ushering in the vision transformation outlined in the 2030 SDGs agenda (UN Women, 2018). Gender equality is a fundamental foundation needed to create a peaceful, prosperous and sustainable world (UN, 2022).

Women have a double burden that is inherent both socially and biologically. Triple burden proposed by Moser, is based on the principle that women have different roles and responsibilities. Broadly speaking, these roles are grouped into three categories, namely reproductive roles, productive role and community (Moser, 1993).

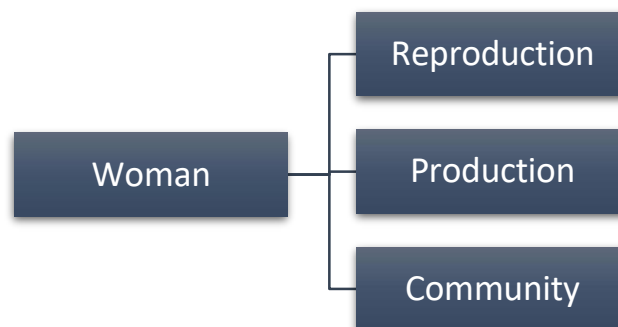


Figure 1. Moser Gender Analysis Framework

Source: Moser, C.O (1995)

Reproductive roles relate to the role of being a housewife and domestic roles such as giving birth to children, cooking, cleaning the house and caring for the family. This role is often seen as "ordinary work" or not "real work" so that what they do is not equated with work (Pueyo et al., 2019). In contrast to men who do work outside the home, it is justified as "real work". Second, productive roles are roles that must be carried out by women who have a profession or job

In some developing countries, women are not only involved in household tasks but also play the role of secondary breadwinners in the family. The third role is the community or societal role, referring to all activities carried out by women for progress which are often carried out voluntarily (McLaren et al., 2020). The social environment provides men with greater opportunities in leadership, professional specialization, "clean jobs" and higher earning capacity (McLaren et al. 2019; Mehta and Awasthi 2019). This causes women's position to be seen as lower than men in terms of power, strength,

freedom to express opinions, freedom to make decisions and so on. In fact, women have great potential to develop and encourage sustainable development because as a whole their population constitutes half of the human population in the world.

The government and related institutions should provide equal rights to women, when their lives improve it will benefit all aspects of society. For this reason, it is necessary to formulate laws as the basis for policies and programs for women's empowerment. According to World Bank Group in the report *Women, Business and The Law 2023* (WBL 2023) there are eight reference indicators for gender equality that are reviewed. The legal index includes: 1) guarantee of women's freedom to mobilize; 2) protection of women and equality in the workplace; 3) equality of wages; 4) equality in marriage relations; 5) equality in child care; 6) equality of business opportunities; 7) equality of asset ownership rights; 8) equality of pension benefits.

Table 1. Report Women, Business and Law (WBL) Indonesia 2023

Gender equality indicators	Score
Freedom to mobilize	100
Protection and equality at work	100
Equal pay	75
Equality in marital relationships	40
Equality in child care	40
Equal business opportunities	75
Equality of asset ownership rights	60
Equalization of pension benefits	75
Total score	70,6

Source: Women, Business and the Law 2023 (WBL2023), processed

From this report, Indonesia is quite behind the 11 other ASEAN countries. Indonesia is in the fourth lowest position with 70.6 points.

Indonesia is classified as a country that has a low legal capacity index in

terms of ensuring gender equality, for this reason it needs massive changes in terms of government governance by focusing on patriarchal culture. There is a need to reposition the concept of patriarchal culture to bring out the

potential for women's development at the highest level (Chigbu, 2015). Cultural repositioning must involve a community planning, cultural inventory, gender checking . The application of cultural repositioning will give rise to heritage and identity that can provide a positive increase in the satisfaction of public interests without gender discrimination. These three stages of cultural repositioning are interconnected with the final result of the formation of good cultural governance or good cultural governance.

Good cultural governance basically, it is a type of governance that prioritizes principles good governance on fundamental, participatory and inclusive human rights that focuses on culture, usually called cultural governance (Chigbu, 2015). Cultural governance is one of sectoral governance that is framed based on the government's political interests (Bernecker 2005). According to Schmitt, approach cultural governance related to social actors, mechanisms for regulating socio-cultural production that depend on "cultural" objects in a sectoral and narrow sense (Schmitt, 2009). In cultural repositioning there are three stages, namely

community planning, culture inventory and gender checking.

Community planning is a method used to prepare short to long term community life development needs at the city or regional level based on the principles of representative democracy, the aim of which is to reach decisions based on mutual agreement (Chigbu, 2015). Culture inventory used as an instrument for assessing the suitability of cultural values with development plans, which is expected to provide new explanations about the culture that has developed in society to achieve better cultural renewal (Wyche, Sengers, & Grinter, 2006, p. 36). Gender checking used to strengthen the role of men and women in providing space for future generations (boys and girls) in the community. Gender examination process (gender checking) think about the long-term sustainability of gender equality in society in anticipation of dynamic cultural developments.

In the process of realizing good cultural governance there is the involvement of five actors who have their respective roles and duties according to their scope of influence. The following is a graph of the distribution of the roles of the five actors.

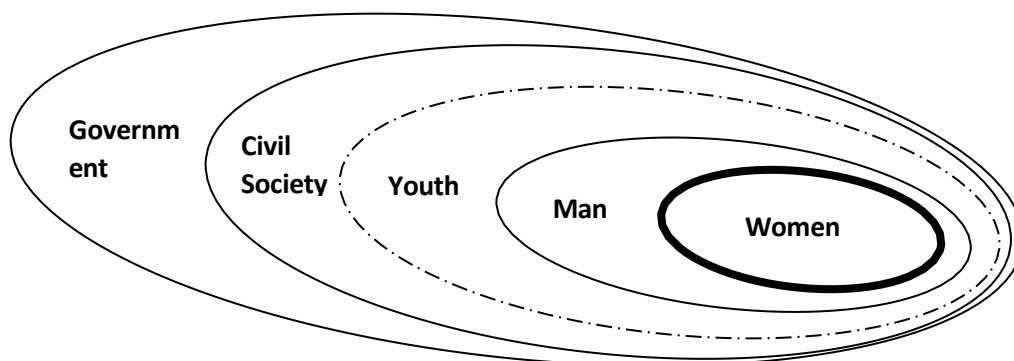


Figure 2. Actor Good Cultural Governance in the implementation of Kader Surabaya Hebat

Source: Chigbu (2015), processed

The government is the actor who has the highest power to realize cultural repositioning in the form of a sustainable

development agenda through policies and programs related to gender equality. Community participation with the

majority of members women in government programs, can be a driving force for improving the position of women in the public sphere. This effort was carried out by the Pemerintah Kota Surabaya by forming the Kader Surabaya Hebat. According to Peraturan Walikota Nomor 14 of 2022, Kader Surabaya Hebat are community service members whose task is to provide assistance to the community in the fields of health, welfare, environment and others.

The majority of members of the Kader Surabaya Hebat work as housewives who are bound by a double burden (triple burden). In its implementation, there were several problems that were complained about, such as mounting workloads, cuts in incentives and injustice. Through this research, researchers will analyze how the level of gender equality is formed in society as a result of the existence of the Kader Surabaya Hebat using analysis Good Cultural Governance which is correlated with gender equality indicators according to World Bank Group in Women, Business and the Law 2023. Apart from that, researchers also analyzed the roles and responsibilities of the five actors in improving gender equality.

METHOD

This research seeks to examine the Surabaya City Government's policy, namely the Kader Surabaya Hebat, as a way for the local government to realize gender equality and community participation. Gender equality is a topic that needs attention because it is one of the sustainable development agendas in 2030. To see the level of gender equality, a framework model analysis is used. Good cultural governance as a form of repositioning patriarchal culture in society.

To examine more deeply how gender equality is implemented, researchers used descriptive qualitative research methods which allow for in-depth studies of social phenomena. Data collection was located in Wonokromo District with specifications for three subdistricts, namely Jagir Subdistrict, Darmo Subdistrict and Sawunggaling Subdistrict which took place on 16 November – 5 December 2023. Data collection techniques were carried out through observation, interviews and document study. Interviews were conducted with 25 informants consisting of 15 Kader Surabaya Hebat as the main informants who understood the research topic. Furthermore, there are key informants consisting of the Person in Charge of the Health Program at the Jagir Community Health Center; Head of the People's Welfare and Economic Section of Jagir Subdistrict, Head of the People's Welfare and Economic Section of Darmo Subdistrict, and Head of the People's Welfare and Economic Subdistrict Section Sawunggaling is an agency that understands policy. To strengthen the data findings, researchers also interviewed youth groups, the RT head and 2 residents as additional informants.

The data analysis method uses an analysis Miles & Huberman (1984) model's by collecting data sourced from informant interviews, observing conditions in the field, as well as document studies through online public documents including government reports and government regulations. Apart from that, researchers also analyzed online media platforms such as detik.com, World Bank, Coverage 6, Editorial, UNESCO and UNDP. Furthermore, data presentation is provided in the form of interview transcripts, tables, graphs and images which are used to strengthen the analysis and draw conclusions. The

brevity of the data collection process allows researchers to contextualize the focus of the research which is to examine the level of implementation of gender equality, implementation of the framework Good Cultural Governance and the role of actors in the implementation of the Kader Surabaya Hebat in Wonokromo District from various perspectives.

RESULT AND DISCUSSION

The Great Role of Kader Surabaya Hebat in Increasing Gender Equality

Gender equality in the implementation of the Kader Surabaya Hebat was analyzed using eight gender equality criteria compiled by World Bank Group in Women, Business and the Law 2023 which focuses its analysis on economic aspects and the ability of Indonesian law to guarantee gender equality. There are eight criteria analyzed. The first criterion is related the guarantee of women's freedom to mobilize is seen from two aspects, namely the freedom to mobilize given by the family, in this case the husband, and the freedom to mobilize given by society in carrying out their duties. Second, regarding the protection and equality of women in the workplace. The protection that the Kader Surabaya Hebat can be seen from the existence of an official letter of determination in the form of a decree from the sub-district head as the guarantor of their professional foundation and also legal provisions (Guardian No. 14 of 2022) as a reference for accepting rights and obligations. Third, equality in wages. Determination of wages or honorarium for Kader Surabaya Hebat. There is no difference in determining the amount of wages between the chairman, coordinator and members each get honorarium of IDR 500,000,-every month. Fourth, there is equality in the marriage relationship. In

the context of the Kader Surabaya Hebat, equality in the marital relationship can be seen from the husband's coordination and understanding who also helps complete domestic tasks when his wife works outside the home. Fifth, related to equality in parenting any children are still placed on mothers (Kader Surabaya Hebat) because they still need intensive care. Sixth, there is equality of business opportunity which can be seen as the opportunity to produce and promote personal products for Kader Surabaya Hebat and SMES businesses. The seventh criterion, looking at equality of asset ownership rights, is not in accordance with the implementation of the Kader Surabaya Hebat. Based on the results of interviews conducted with informants, there are no specific assets owned by the Kader Surabaya Hebat. Finally, the eighth criterion explains the equality of pension benefits. In the implementation of the Kader Surabaya Hebat itself, there is no age limit or length of service which states retirement provisions, so that when they no longer have status as Kader Surabaya Hebat (retired), the cadres do not receive any benefits from the government

Of the eight criteria for gender equality compiled by World Bank Group in Women, Business and the Law 2023. Criteria 1 – 6 indicate that the criteria are in line with their implementation in the activities of the Kader Surabaya Hebat, which means that there is a guarantee of women's freedom to mobilize, women's protection and equality in the workplace, equal pay, equality in marriage relationships, and equality in childcare, equality business opportunities that have been obtained by the Kader Surabaya Hebat. This is different from the criteria for equality of asset ownership rights and equality of pension benefits which do not show implicit compatibility with the

implementation of the activities of the Kader Surabaya Hebat

Good Cultural Governance in the Implementation of the Kader Surabaya Hebat Policy The implementation of Kader Surabaya Hebat indicates changes in social phenomena, especially in patriarchal culture, as a result of the initiation of

government programs. This is in accordance with the specifications of the cultural governance approach perspective which emphasizes social change due to dynamic cultural change (Jaeger et al, 2004). The following is a correlation graph of the good cultural governance process with the implementation of the Kader Surabaya Hebat:

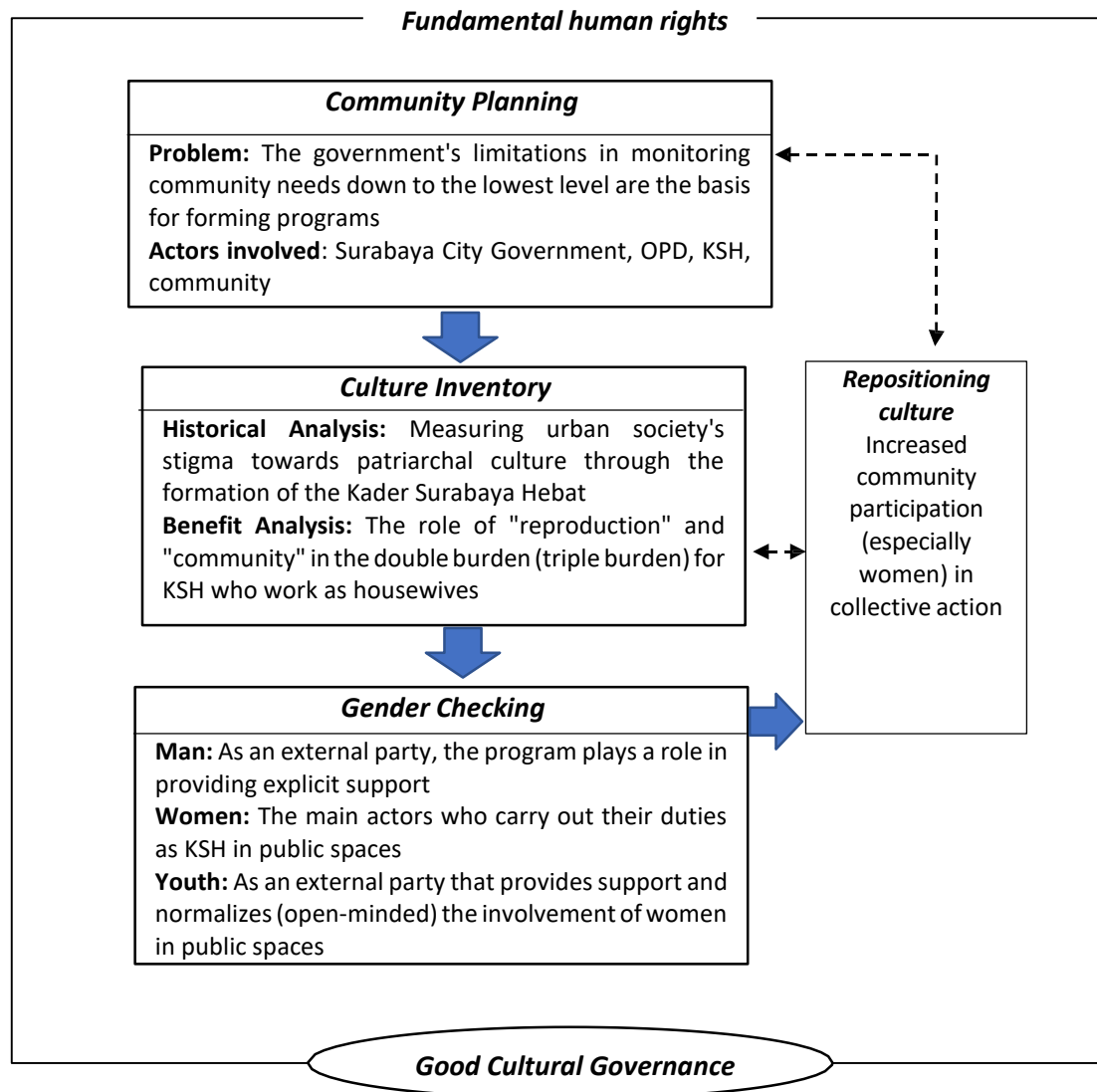


Figure 3. Correlation of Good Cultural Governance Process with Implementation

Source: Interpretasi peneliti (2024), diolah

Community Planning in the Kader Surabaya Hebat

In the community planning process, the first step needed is to determine the urgency of a problem. The urgency of

forming the Kader Surabaya Hebat is the government's limited ability to understand the condition of society down to the lowest level, which causes the intervention to be less effective. Apart

from that, the coordination system for similar programs is not yet integrated. The idea of forming the Kader Surabaya Hebat is a pillar of development and opening up space for community participation in government programs that have an impact on the progress of the city of Surabaya. Community participation is important to achieve success and sustainability of development programs (Hakim, 2015).

At the community planning stage, there is participation from the Surabaya City Government, Health Service, Communication and Information Service, sub-districts, health centers, sub-districts and the community (Kader Surabaya Hebat) as regulated in Surabaya Mayor Regulation No. 14 of 2022.

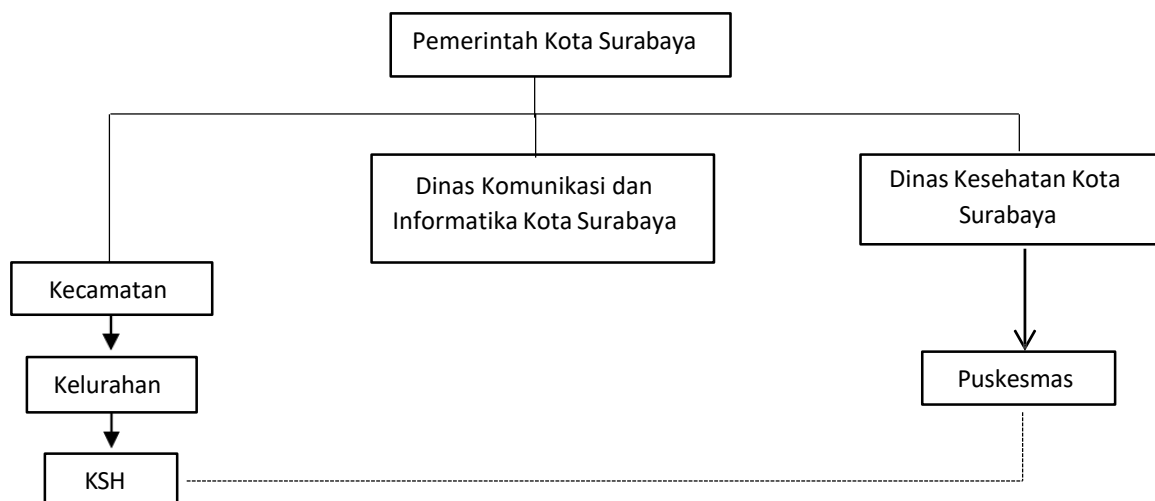


Figure 4. Kader Surabaya Hebat Implementation Coordination Process

Source: Interview results (processed by researchers)

The flow of the coordination process in the implementation of the Kader Surabaya Hebat is based on the initiation of the Surabaya City Government which then involves the participation of regional apparatus organizations under it as program executors. Furthermore, Kader Surabaya Hebat act as lower level implementers tasked with collecting data on community conditions within the RT. The majority of Surabaya cadres are women who work as housewives who are believed to have frequently been active in the community.

The reason why KSH was chosen was because KSH is the person who knows his village best, starting from knowing him personally, understanding the conditions there and most

importantly, he has communicated directly so that also makes things very easy. The existence of KSH also helps data collection in the field, for example data collection on stunting and pregnant women. If everything is charged to the community health center, of course it cannot run effectively because we also lack human resources. (25 November 2023, 09.23 WIB) by the Person in Charge of the Health Program.

At the community level, the community planning process can also be seen from the involvement of Kader Surabaya Hebat in public forums such as community discussions or regular village meetings to channel ideas and ideas.

"...usually when there is a regular meeting in the village, we are invited to

attend and socialize if there are new programs from the community health center or sub-district, because we are the ones who often have contact with those agencies. There we as KSH were also asked about solutions if there were problems in the village. Our existence as KSH in the village is quite appreciated, sis, because the head of the RT in my place is a man. So yes, we are even given space to express our opinions like that" (18 November 2023, 12.34 WIB) by Kader Surabaya Hebat

Culture Inventory in the Kader Surabaya Hebat

The second stage is the culture inventory process with two points of analysis, namely historical analysis and benefits analysis. The results of the culture inventory instrument in determining the repositioning of patriarchal culture in the implementation of the Great Surabaya Kader are based on society's view of women's contributions, namely the Surabaya Kader is a phenomenon that among urban communities, especially the city of Surabaya, there are still some people who have a negative stigma towards the existence of women in public spaces. Based on the data obtained in the research, it shows that some residents in Jagir Village and Sawunggaling Village still show a negative stigma towards the presence of Kader Surabaya Hebat in public spaces. The negative stigma is based on feelings of envy regarding the facilities provided by the government to Kader Surabaya Hebat. Apart from that, negative stigma is also based on people's distrust of their problem-solving abilities. This distrust is expressed in a "julid" attitude. Apart from that, some people already have an open mind. Many also feel that the presence of Kader Surabaya Hebat in Jagir Village and Sawunggaling Village brings many

benefits to the community in terms of health, environmental economy, and others.

"...The community's response to the existence of cadres for each RT is that 80% of residents really feel that they are helped in all activities, especially in the fields of health, counseling and other activities. But the remaining 20% actually feel jealous of the cadres' performance, where the cadres are currently always facilitated by the city government. So you have to set a strategy on how to deal with society. (16 November 2023, 12.13 WIB by Great Surabaya Kader)

In contrast to the two sub-districts above, in response to the presence of the Kader Surabaya Hebat, the people in Darmo Subdistrict were very open and cooperative towards all activities organized by the Kader Surabaya Hebat. The positive response of society is motivated by differences in levels of education, welfare and a more advanced society culture so that they have an open mind towards the existence of women in public spaces. This is because the Darmo area is the capital of Wonokromo District with the lowest population density in Wonokromo District according to data, namely 8,345 people/km² (BPS, 2023).

"...When there was a visit to the house, thank God, the residents were also well received, responsive and also cooperative in helping so that the task could be quickly completed and submitted" (20 November 2023, 09.18 WIB by Kader Surabaya Hebat)

The usefulness analysis focuses on the opinion of the Kader Surabaya Hebat regarding their involvement in government development programs which is correlated with one of the dual roles of women, namely reproduction, because the majority of members are housewives who also have a domestic role at home. Women who are members

of the Kader Surabaya Hebat implement two double burdens (triple burden) according to Moser (1993), namely reproduction and community. In carrying out this dual role, according to research results, a balancing strategy is needed between the reproductive and community roles so that it does not become a burdensome task for one of the roles. On average, they think that the role of reproduction should take priority over the role of the community. The contribution of Kader Surabaya Hebat to government programs brings benefits to the wider community when the target of government intervention is right on target based on the conditions that have been reported.

From the interview results obtained, it can be analyzed that the entire Kader Surabaya Hebat feels very proud to be part of the development program. The cadres stated that a small contribution in their environment could have a big impact on city development. Kader Surabaya Hebat also feel close to the government, as evidenced by the cadres' frequent involvement in major Surabaya City events. In terms of workload, the Kader Surabaya Hebat applies strategies according to a priority scale and continues to prioritize household tasks. However, in some cases there is a delegation of duties from certain parties (RT administrators) which are not linear with the main duties and functions of the Kader Surabaya Hebat. This delegation of duties causes the RT's role to be invisible in society.

"...As much as we can, we can arrange what we want, the important thing is that the tasks at home are completed well first, the division of tasks is not burdensome for each of us. The person who distributes the tasks is usually the coordinator... once the tasks are finished then they go out into the field to do the tasks as KSH. So family

remains number one. Regarding whether or not the KSH tasks that are given have an influence, there can be no influence on household activities as long as you can manage the KSH and household tasks. So it has to be balanced. Sometimes KSH's assignments pile up, not to mention when the RT gives them impromptu assignments. Yes, we are actually sincere, sis, for the benefit of the village, but everything has its main duties, not everything is KSH's job. This also has an impact on household work not being completed. This delegation of duties makes the role of RT invisible in society (16 November 2023, 12.13 WIB by Kader Surabaya Besar)

Gender Checking in the Kader Surabaya Hebat

To analyze gender checking, six points of gender analysis in policy according to EIGE (2019) are used, as follows: 1) the targets for forming the Kader Surabaya Hebat policy are Surabaya residents who meet the criteria of Mayor Regulation No. 14 of 2022 to become a facilitator in the RT area. The aim of forming the policy is for the government to reach the needs of the community which will become a reference for the government to intervene with the help of the citizens, 2) equality of opportunity to express opinions for Surabaya Besar Cadres in public forums such as RT meetings shows that equality of position has been created at the lowest level, 3) holders of the highest power In implementing the activity, the Mayor of Surabaya is the decision maker and policy designer who determines the provision of honorariums for members who join as a stimulant to increase community participation. 4) analysis of the role of policy implementation and division of tasks carried out based on applicable regulations shows similarities, only the

number of male members who join the Kader Surabaya Hebat in Jagir, Sawunggaling and Darmo Subdistricts is only 10 people so their role is less visible. The role of men is seen outside the program (explicit) which is shown by the husband's support for his wife who joins the Kader Surabaya Hebat, in terms of materials and the freedom of time given to carry out outside activities. 5) the activity pattern of the Kader Surabaya Hebat is based on how they work, access and perspective. The way the Kader Surabaya Hebat works is adjusted to the timeline of activities from the Community Health Center and the deadline for inputting data in the Sayang Warga Application every week on Friday. Then in terms of access, there are supporting facilities and ease of communication which are accommodated by sub-districts and health centers through regular meetings every week, the formation of WhatsApp groups as an online discussion medium. In terms of perspective, there is still a negative view of the community towards the presence of the Kader Surabaya Hebat which is considered to be able to show change if there is socialization and residents receive direct benefits from the program, 6) the level of gender responsiveness in the intervention is shown in the normalization and involvement of the presence of the formal community community, the Kader Surabaya Hebat, in every activity held by the city government.

In the framework of this analysis, the government is the party that accommodates the point of sustainability of gender equality in the future. In contrast to EIGE which emphasizes the continuation of gender equality for youth. This analysis model is in accordance with the implementation of the Kader Surabaya Hebat because the government is the party that holds the highest power

to regulate policy. In this case, the government has the responsibility to create a gender-responsive societal environment. Apart from the government, the role of men and women here is also quite crucial as parties who create an understanding of gender equality in their region. Men provide support and create freedom for women (Kader Surabaya Hebat) to serve in the region. Meanwhile, women create boundaries against society's negative stigma by demonstrating the existence and usefulness of their roles.

The Role of Good Cultural Governance Actors in the Kader Surabaya Hebat

There are five actors who are responsible for realizing good cultural governance, including the government, community groups, youth, individual men and women. The five of them have their respective roles according to their scope. The role description is as follows:

1. Government

The government's role in implementing the Kader Surabaya Hebat is divided into direct and indirect roles. The direct role is intended for parties directly involved in the field with the Kader Surabaya Hebat, which is carried out by the sub-district and community health centers. Sub-districts and community health centers have coaching and monitoring duties. Meanwhile, the indirect role here is meant by the government's role as the party who drafts the regulations, which is carried out by the Surabaya City Government, the Health Service and the Communication and Informatics Service as the party who distributes information to sub-districts and health centers regarding the Kader Surabaya Hebat and the Community Care Application.

2. Civil Society Group

Civil society group within the framework of good cultural governance play a role in introducing women's equality in society as a form of gender equality. The community used as the subject of analysis is the Kader Surabaya Hebat which is also a community group formed by the Surabaya City Government to play a role in community development.

3. Youth

Until now, there has been no official coordination between the youth represented by Karang Taruna and the Kader Surabaya Hebat due to differences in community coverage. However, the youth organization strongly supports the existence of the Kader Surabaya Hebat.

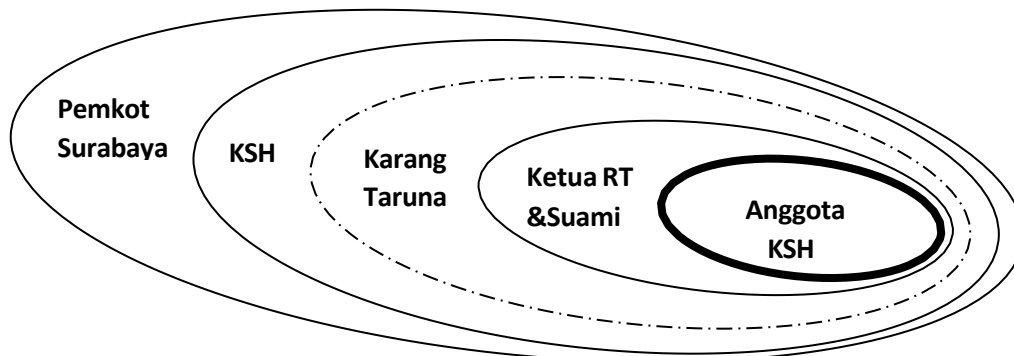
4. Men

From the results of interviews conducted, the role of individual men in the implementation of the Kader Surabaya Hebat has supported and adopted cultural practices among the

community. In the community environment, the role of men is carried out by the RT head by seeking freedom for Kader Surabaya Hebat when working in the field and providing space for Kader Surabaya Hebat to participate in community meetings. Apart from that, the role of men is also seen in the household, as KSH's husband who provides full support to his wife to carry out her duties.

5. Women

In this process, women become the main actors who play a role in changing views about the patriarchal culture that develops in society. The informant stated that her participation in the Kader Surabaya Hebat was proof that women could provide real evidence of successful development. The mapping of actors according to the good cultural governance framework in the implementation of the Kader Surabaya Hebat will be presented in the following graph:



Gambar 5. Maps of Good Cultural Governance Actors in the Implementation of Great Surabaya Cadres

Sources: Chigbu (2015), processed researcher

From the graph above, it can be analyzed whether each actor is in a certain circle position based on the scope of responsibility and resources they have. The more outside the circle an actor is, the greater their power to "influence" the level of gender equality. In this graph there are also different lines that indicate the transition process from one actor to

another. The thick lines show direct process transitions from one stage to another, the standard line arrows show activity transitions within stages, while the dotted arrows show feedback mechanisms or indirect process transitions.

Implications of the Kader Surabaya Hebat Policy for Gender Equality

To measure the implications of the Kader Surabaya Hebat on the level of gender equality, researchers used indicators compiled by the World Bank Group in *Women, Business and the Law* 2023. There are eight indicators used to determine the level of gender equality in Indonesia based on applicable legal capabilities, namely:

1. Guarantee of women's freedom to mobilize, which is seen from two aspects, namely the freedom to mobilize given by the family, in this case the husband, and the freedom to mobilize given by society in carrying out their duties;
2. Protection of women and equality in the workplace. The protection that the Kader Surabaya Hebat receive can be seen from the existence of an official letter of determination in the form of a decree from the sub-district head as the guarantor of their professional foundation. Apart from that, KSH is a member of the community service under the auspices of the Subdistrict who, in carrying out his duties, also has legal provisions (Guali No. 14 of 2022) as a reference for accepting rights and obligations;
3. Equality in receiving wages. Determination of wages or honorarium for Kader Surabaya Hebat is regulated in Surabaya Mayor Regulation No. 14 of 2022. The nominal honorarium earned each month is IDR 500,000,- which will be transferred via each account. There is no difference in determining the amount of wages between the chairman, coordinator or members;
4. Equality in marriage relationships. In the context of the Kader Surabaya Hebat, equality in marriage relationships can be seen from one of

the cadres who becomes the head of the family due to the man (husband) not working or retiring so he cannot meet the family's economic needs and his role is replaced by the woman (wife) who works as cadre. This change in the position of the head of the family has an impact on carrying out domestic household tasks which are more borne by men (husbands) because they have more time at home.

5. Equality in child care. In the context of child care, much of the burden is still placed on the wife (Kader Surabaya Hebat) because children need intensive care;
6. Equality of business opportunities, it can be seen that there are opportunities to produce and promote personal products for Kader Surabaya Hebat as well as SMES businesses by utilizing honorariums and training as the main capital; Equality of asset ownership rights, in this case there is no compatibility with the implementation of the Kader Surabaya Hebat because the income earned by the Kader Surabaya Hebat is on average used as additional monthly money to meet personal needs so that the majority of asset ownership is in the name of the man (husband);
7. Equality of pension benefits. In the implementation of the Kader Surabaya Hebat itself, there is no age limit or length of service which states retirement provisions. When cadres are still active and fulfill their duties, they are required to receive an honorarium in accordance with applicable regulations. Meanwhile, cadres who wish to resign must make a written statement and have their rights and obligations waived.

Interrelationship of Gender Equality Indicators in the Good Cultural Governance Framework

After interpreting each discussion regarding gender equality indicators in good cultural governance programs and processes in the previous sub-chapter,

the following table presents the relationship between the two for the level of gender equality in the implementation of the Kader Surabaya Hebat using the theoretical framework of good cultural governance as follows:

Table 2. Relationship between gender equality indicators and the Good Cultural Governance

GCG Indikator	Community Planning	Culture Inventory	Gender Checking
Guarantee of women's freedom to mobilize	KSH was involved in small scale public forums (village meetings) and large (Casual Chats) with the Mayor to express opinions.	A small number of people in Jagir and Sawunggaling subdistricts still underestimate the contribution of women in public spaces, thereby hampering mobilization	The consent of men in the family (husband) for women to become KSH is one of the factors that guarantees freedom of mobilization in society
Protection of women and equality in the workplace	The legal basis (Surabaya Mayor Regulation No. 14 of 2022) is the reference for KSH's legal protection while on duty	Guaranteeing easy access to activities by the RT Head in his/her area.	In several cases, there was a sudden delegation of the duties of the RT head to the KSH, which resulted in an accumulation of workload that was not relevant to the main task
Equal pay	The honorarium for community service members (KSH, RT, etc.) has been regulated in Surabaya Mayor Regulation No. 14 of 2022. Meanwhile, for the KSH honorarium itself, on a structural basis, there is no difference in the amount of wages. The wages KSH earns are IDR 500,000 per month	The average KSH honorarium is only used as additional income. The nominal honorarium tends to be small compared to KSH's workload	-
Equality in marital relationships	-	-	Men (husbands) have become more appreciative of their wives (KSH), from initially just being a housewife and then having a job with a fixed income every month. In solving domestic burdens, men (husbands) also help with housework as a

				form of support for their wives
Equality in child care	-	-	-	Child care is still borne by the woman (wife) even when she is on duty as KSH because children still need intensive care
Equal business opportunities	KSH honorarium used as MSME business capital	-	-	The sewing skills gained while being a KSH in a labor-intensive program are developed into homemade products that are sold on the market
Equality of asset ownership rights	-	-	-	-
Equality of retirement benefits	There is no age or time limit when serving as KSH. The resignation mechanism must be submitted personally and with written proof of resignation	-	-	-

Source: Research results

Referring to the table above, it can be concluded that of the 8 (eight) indicators of gender equality, there is 1 (one) indicator, namely equality of asset ownership rights, which has no relevance in the good cultural governance process. This is because, assets here are defined as an item of ownership that has a high value (price), whereas from the research results the average income obtained by KSH is not settled (becomes savings) and does not become the main income of the family due to the nominal amount being not too large. . This is different with the two indicators, namely the freedom to mobilize indicator and the indicator for the protection of women in the workplace, where implementation is consistent with the three good cultural governance processes.

CONCLUSION

This study on *Gender Equality within the Framework of Good Cultural Governance*, focusing on the role of Kader Surabaya Hebat (KSH) in

Wonokromo District, reveals that the presence of KSH significantly contributes to enhancing women's participation in community-based development and strengthening gender equality values at the local level. The program represents a concrete effort to reposition patriarchal culture toward a more inclusive, participatory, and gender-just social order.

The findings indicate that, out of the eight gender equality indicators developed by the *World Bank Group (Women, Business and the Law, 2023)*, six indicators have been successfully implemented within the KSH program. These include women's freedom of mobility, protection and equality in the workplace, equal pay, equality within marital relationships, equality in childcare responsibilities, and equal business opportunities. However, two indicators, equality of asset ownership and pension benefits remain underachieved due to policy limitations and economic constraints.

The implementation of *Good Cultural Governance* through KSH has effectively shifted public perceptions of women's roles in the public sphere, although traces of cultural resistance still persist in certain communities. Through its three core processes, *community planning*, *culture inventory*, and *gender checking*—the program demonstrates that women's empowerment not only enhances development effectiveness but also reinforces human rights and social justice.

Overall, this research concludes that the success of gender equality initiatives relies on the collaboration of five key actors: the government, civil society, youth, men, and women. The government acts as a policymaker and facilitator, while women through KSH serve as agents of social transformation. Thus, *Kader Surabaya Hebat* stands as a model of *Good Cultural Governance* that effectively integrates local cultural values with the principles of gender equality, contributing to sustainable and inclusive community development.

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