

Salasika

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Id, Ego, and Superego in *This Earth of Mankind* Novel: A psychoanalytic feminist content analysis

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ABSTRACT

The systematic analysis scrutinizes the psychoanalytic feminist of Nyai Ontosoroh character (a *gundik* - a woman who lives in a non-legal marriage with a man) as portrayed in *This Earth of Mankind* novel by an Indonesian famous and influential literary figure, Pramoedya Ananta Toer. Drawing on inferential content analysis, this research depicted the psychological conflicts in the form of id, ego, and superego experienced by Nyai Ontosoroh. It was revealed that Nyai Ontosoroh's primary desires (id) centered on achieving personal freedom and independence and regaining custody of her daughter. However, she had undergone resistance from the Colonialism law (superego), which deemed her ineligible for custody and any inheritance from her former husband due to her status as a "*gundik*", not legally married to him. To reach a compromise, Nyai Ontosoroh took conscious and strategic steps (ego) to fight for her rights, such as marrying her daughter to a man she loved, attaining financial independence, and fighting against colonialism laws to regain custody of her daughter. This study's findings provide valuable insights for feminist activists looking to promote gender equality, as demonstrated through the character of Nyai Ontosoroh.

KEYWORDS: *ego, id, psychoanalytic feminist, superego*

INTRODUCTION

Feminist literary criticism aims to explore the roles of men and women in literature and how female writers' perspectives are reflected in their writing style (Eagleton, 2014). Critics argue that male reviewers often misinterpret women's work due to their lack of understanding of the female experience and feminist

ideas (Donovan, 2014). By analyzing the form, content, and language of texts, feminist literary criticism aims to expose male-dominated language and highlight the influence of women's emotions and experiences on the text (Guo, 2019). In addition to examining and transforming women's work, feminist literary criticism acknowledges the political influence of feminist principles and

strategies in interpreting and critiquing literature (Davies, 2016). Therefore, the goal of feminist literary criticism is to examine how gender affects men's and women's experience in writings and use feminist critique techniques to analyze and understand this conflict.

In addition to employing feminist theory, this research also used a psychological approach to depict personal conflicts encountered by the character of Nyai Ontosoroh in the novel. Literary analysis through a psychological approach has become popular among literature researchers and practitioners, as it enables a more comprehensive understanding of literary works (Seok & Chung, 2022). The absence of a psychological perspective would make it difficult to fully comprehend literature (Obidić, 2017). One theoretical framework commonly used to examine literature from a psychological perspective is psychoanalytic theory originally developed by Sigmund Freud. Freud's psychoanalytic theory portrays that the human personality can be divided into three parts: the id, ego, and superego (Rennison, 2015). These three systems of personality are interconnected and work together to shape human behavior, which ultimately results from the interaction between the three (Cherry, 2016). The id represents the biological aspect, the ego is the psychological aspect, and the superego is the social aspect of personality (Gupta, 2020).

Psychoanalytic feminism is a social movement that draws on the ideas of Sigmund Freud and his theories of psychoanalysis (Elliott, 2017). It argues that gender is not

determined by biology but rather by an individual's psychosexual development shaped by early childhood experiences. Psychoanalytic feminists believe that gender inequality arises from societal structures that lead men to view themselves as masculine and women to view themselves as feminine (Sayers, 2015). This, in turn, perpetuates a social system dominated by males, which has an impact on individual psychosexual development. To address this issue, psychoanalytic feminism advocates for co-educational systems that avoid gender-specific structures in society (Garner et al., 2019). Despite the common view in his era that children lacked sexuality, Freud contends that children are actually very sexual and underwent three sexual stages during infancy, namely oral, anal, and phallic. In the phallic stage, a child becomes aware of the sexual potential of their genitals and attempts to resolve the Oedipus and castration complexes, which may or may not be successful. This theory describes how people use instincts, unconscious motivations, and self-defense mechanisms to protect themselves from their own irrational impulses. Early feminist literary criticism often disagreed with psychoanalytic interpretations, such as Miller's criticism of Freud, who developed the theory of psychoanalysis. However, in recent years, psychoanalysis has gained more credibility and has influenced the development of psychoanalytic feminist criticism. This approach challenges feminism's tendency to view the self as unified, rational, and puritanical, free from the influence of desire. In turn, feminism can challenge psychoanalysis's tendency to see itself as apolitical while

actually promoting conservatism by encouraging people to adapt to an unjust social structure.

In summary, while they may not be directly related, feminism, psychoanalysis, and literary criticism have intersected in productive and surprising ways. Each of these fields of study is based on premises that challenge established beliefs about text, psyche, and culture. The history of these engagements includes Freud's early analyses of female hysteria in the 1890s, the first wave of feminist critiques of Freud in the 1920s, a critique of Freud's oedipal phallogentrism during the early second wave of feminism, and an exploration of the possibilities of pre-oedipal subversion in the current era that is characterized as decentered, post-Freudian, and post-postmodernist.

Sigmund Freud proposes that human personality is intricate and comprises multiple components (Thahir & Hidayat, 2020). In his renowned psychoanalytic theory, Freud suggests that personality comprises three distinct elements: id, ego, and superego (Koenane, 2014). These elements collaborate to produce complicated human behaviors. Every element of personality contributes distinct characteristics, and the three components interact in significant ways that affect an individual. Each aspect of personality develops at various stages throughout life. Freud's theory proposes that specific aspects of an individual's personality are more instinctual and may incite them to act on their fundamental desires (Niaz et al., 2019). Conversely, other components of personality function to resist these impulses and aim to align with the

expectations of the real world (Kapustin, 2015).

As Freud stated, the id tries to resolve the tension produced by the pleasure principle by adopting primary process thinking, which involves creating a mental image of the desired object to satisfy the need. In short, although people eventually acquire the ability to manage the id, this component of personality sustains its primitive and infantile nature throughout life. The emergence of the ego and superego enables individuals to regulate the id's fundamental impulses and behave realistically based on social norms and values (Freud, 2019).

Freud postulates that the ego originates from the id and guarantees that the id's impulses are expressed in a socially acceptable and realistic manner. The ego functions in the conscious, preconscious, and unconscious levels of the mind and is responsible for managing reality (Pulcu, 2014). Although everyone has an ego, it is just one element of the entire personality. The ego functions based on the reality principle, which endeavors to fulfill the id's desires in practical and socially appropriate ways by considering the pros and cons of a course of action before deciding to act or abandon impulses (Freud, 2019). Although the term ego is sometimes used informally to suggest that someone has an exaggerated sense of self, it has a beneficial impact on personality. The ego is the personality component that keeps an individual rooted in reality. It prevents the id and superego from pulling them too far toward their most basic urges or moralistic virtues (Zhang, 2020). A strong ego implies having a robust

sense of self-awareness. Freud compares the id to a horse and the ego to the horse's rider. The horse provides power and motion, while the rider gives direction and guidance. Without a rider, the horse will roam aimlessly and do whatever pleases. The rider instructs and directs the horse to steer it in the desired direction. For example, consider being in a lengthy meeting at work and feeling increasingly hungry as time passes. While the id may urge a person to interrupt the meeting and grab a snack, the ego helps the person to control these urges and stay seated until the meeting concludes. Rather than succumbing to the immediate impulses of the id, the person visualizes a cheeseburger and satisfies the hunger later in a more practical and acceptable manner.

The last component of personality to develop is the superego. Freud believes the superego emerges around age five (Boag, 2014). It contains the moral standards and ideals internalized by parents and society, which guide the sense of right and wrong (Freud, 2019). The superego has two parts: (1) the conscience, which holds information about behaviors considered bad by society and parents, leading to guilt and remorse, and (2) the ego ideal, which consists of rules and standards for behavior that the ego strives to attain (Cherry, 2016). The superego aims to refine and civilize behavior by suppressing unacceptable urges from the id and guiding the ego to act based on idealistic rather than realistic principles (Gupta, 2020). The superego operates in the conscious, preconscious, and unconscious mind. For example, a woman is inclined to take office

supplies from her workplace. Nevertheless, her superego works to balance this urge by highlighting the fact that such actions are considered unethical or morally unacceptable. Another example is a man who realizes that the cashier at the store forgot to charge him for one of the items he had in his cart. He returns to the store to pay for the item because his internalized sense of right and wrong urges him to do so.

It is essential to keep in mind that the id, ego, and superego are not distinct entities with well-defined limits when discussing them. These elements continually interact and change, shaping a person's personality and conduct (Rennison, 2015). Given the multitude of opposing factors at play, it is understandable that the id, ego, and superego may come into conflict. Freud introduced the term "ego strength" to describe the ability of the ego to operate effectively despite these competing forces. An individual with robust ego strength can adeptly handle these stresses, while a person with too much or too little ego strength can be unyielding or disruptive. According to Freud's theory, a balanced integration of the id, ego, and superego is crucial to fostering a healthy personality. If the ego can competently mediate between the demands of reality, the id, and the superego, it can lead to a well-adjusted and healthy personality. However, an imbalance between these components can result in a maladaptive personality. For instance, an individual with an overly dominant id may exhibit impulsivity, lack of control, or even criminal behaviors. Such individuals follow their primal urges without regard for the appropriateness,

acceptability, or legality of their actions. In contrast, an excessively dominant superego may cause a personality that is highly moralistic and critical. Such individuals may refuse to accept anything or anyone they consider "bad" or "immoral."

Freud's theory on human personality, which consists of the id, ego, and superego, has been employed in the analysis of literary criticism, especially toward the main characters of novels. Current studies have demonstrated that the psychological aspects of id, ego, and superego are utilized as a crucial perspective to look over the psychological conflicts of characters in novels. Nama et al. (2023) analyzed the character I in the story *Dilarang Mencintai Bunga-Bunga* from the perspective of Freud's personality structure. The findings revealed that the I character was greatly influenced by id and ego, which resulted from his intimate relationship with his grandfather's way and lifestyle. Moreover, Ardian et al. (2023) scrutinized an American woman's identity as reflected in *Eat Pray Love (EPL)* novel in her pursuit of happiness. The investigation revealed that the woman was experiencing cultural challenges that were affecting her marriage and causing her dissatisfaction. However, she addressed her predicament while embracing her American identity by embarking on a journey of self-discovery through material and spiritual exploration. Eventually, she succeeded in finding genuine happiness. The ego won over the superego, and a new identity came out of an internal conflict and an intense spiritual process.

Another analysis of the id, ego, and superego in a novel's characters

has also been conducted by Dianti and Nurjannati (2022), who took *Mariposa by Luluk HF* into account. The research described the personality structure of the main character (Acha) in the *Mariposa* novel. The analysis showed that Acha had aspects of the id, ego, and superego in her personality structure. The most prominent aspect of Acha's personality was the id, which made it difficult for her to control herself and made her easily influenced by her surroundings. Acha's ego aspect was difficulty in self-control, while Acha's superego aspect was the ability to apologize and recognize her mistakes. Similarly, Septiani and Sulistyorini (2022) focused on analyzing the character of 'Beatrice Prior' in Veronica Roth's novel 'Divergent'. According to the data analysis, the writer identified the presence of the id, ego, and superego in Beatrice Prior's personality. Beatrice's id was evident when she witnessed a Dauntless member jumping from the train. Her ego was demonstrated by her decision to choose Dauntless over her family's faction, and her superego was displayed when she allowed Christina to capture the flag during the initiation of the Capture the Flag game. Beatrice's character in the novel was characterized by her strong ambition and persistence in pursuing her goals.

Other studies involving the id, ego, and superego from a psychoanalytic perspective have been conducted by Najamudin and Ayu (2023), Shoukat et al. (2021), Susanti et al. (2022), and Zulianto (2022). These studies reach a consensus that Sigmund Freud's concept of human personality, which consists of the id, ego, and

superego, is flourishing in literary criticism, especially in novels. It accurately portrays the psychological conflicts experienced by the novel's main characters. Hence, further analysis of human psychological aspects depicted in a novel is a worthy inquiry. In addition, few researchers have addressed a psychoanalytic feminist perspective in a novel. Addressing this gap, the current research aims to shed some light on the psychological conflicts encountered by the character of Nyai Ontosoroh in *This Earth of Mankind* novel, written by Pramoedya Ananta Toer, an Indonesian famous and influential writer. This study takes into account Sigmund Freud's concept of human personality consisting of the id, ego, and superego to analyze Nyai Ontosoroh's psychological conflicts in her struggle for women's rights and position during Dutch colonialism in Java.

This research focuses on how the image of a *gundik* is depicted in the story of *This Earth of Mankind* and how the character of Nyai Ontosoroh struggles to achieve her rights and freedom are portrayed in the novel from a psychoanalytic perspective. To gain a deeper comprehension of the aspects of women's struggle and the problem of inequality depicted in the novel, psychoanalytic feminist theory is employed to scrutinize the abovementioned subject of discussion. This theory aims to furnish fundamental insights into how women react as affected by their psyche and ways of thinking (Voela, 2016).

The feminist perspective is largely influenced by Sigmund Freud's psychoanalytic theory of sexuality

and subjectivity (Renzetti, 2018). Freud formulates a hypothesis about gender acquisition, which he believes is crucial to understanding gender subjectivity. According to Freud, the development of feminine and masculine subjectivities is determined by the psychic structure of sexual identity, which is formed in early childhood. He argues that women's perceived inferiority is due to the Oedipus complex and castration, which they experience when they identify themselves as "the other" and as an inferior person due to their lack of a penis like boys. This phenomenon is referred to as "Penis envy" (Zepf & Seel, 2016). Freud's concept of gender identity differs from the perspective of feminists, trusting that there is little possibility of a connection between women's biological condition and their position in society or their disempowerment by men. The problem is that the possibility of this connection is created or constructed by society (Maynard & Purvis, 2013). To counter such a system, feminists take the stance that women possess abilities that are not inferior to men and should be treated as equals (Boonzaier, 2023). However, patriarchal culture significantly limits women's opportunities to showcase their skills. At the same time, men are regarded as superior and more fortunate due to their gender, which is often equated with having a penis (Prügl, 2015). Feminist psychoanalysis challenges this perspective by advocating for an androgynous society that blends feminine and masculine characteristics.

Prior to delving into the analysis section, this study intends to discuss current previous studies examining

feminist perspectives on *This Earth of Mankind*. This literature review aims to provide readers with an understanding of the researcher's intended contribution to the existing literature in this area. Additionally, it serves as a means of ensuring that the current study does not overlap with previous research in terms of topic or analysis and to ensure the novelty of the research. Santari (2023) studied the struggle of Nyai Ontosoroh's character in opposing the patriarchal social system, which places women as inferior to men. The study used the theory of socialist feminism, which focused on the scope of class, sex, race, and identity. Through the perspective of socialist feminist theory, the analysis exposed the types of oppression arising during colonialism and the efforts made to advocate for women's rights through the Nyai Ontosoroh character. Consequently, the findings of the analysis indicated that *This Earth of Mankind* portrayed a form of oppression rooted in gender-based conflict.

Amanda and Lubis (2022) found out the symbolic meaning of the feminist value portrayed in the Nyai Ontosoroh character. Drawing on descriptive qualitative research, the analysis showed that Nyai Ontosoroh in *This Earth of Mankind* encompassed strong feminist principles, encompassing themes of liberation, authority, and fairness. The study was supported by the findings of Yulianeta and Ismail (2022), which examined women's representation in Pramoedya Ananta Toer's novel, *This Earth of Mankind* is one of them, using feminist literary criticism. The study revealed the three main aspects of women's characters in Pramoedya Ananta

Toer's novels: (1) their position in relation to other characters, (2) the struggle of female characters in their relationship with the other characters, and (3) the factors aiding or impeding their struggles. The findings revealed that the female characters strived to challenge and dismantle patriarchal dominance, advocate for gender equality, and promote a general ideology of women. In short, Pramoedya Ananta Toer's novels, including *This Earth of Mankind*, are a flourishing ground to portray women's behaviors and attitudes from feminist perspectives.

Another study by Arwansyah and Saputra (2021) analyzed women's existence in *This Earth of Mankind* from the feminist perspective. Using feminist literary criticism, the results depicted that the gender-based injustices encountered by female characters in the novel included women's marginalization, subordination, and stereotyping and violence against them. In a similar direction, Murti and Sayuti (2020) scrutinized the feminist ideology illustrated in the *This Earth of Mankind* novel. The study presented seven feminist ideologies conveyed in the novel. To begin with, the characters in *This Earth of Mankind* were depicted as influential individuals concerned about women's welfare. Secondly, women were equally human and entitled to the same rights as men. Thirdly, a perfect society accommodated women's growth and development. Fourthly, men and women were meant to complement each other as they were created in pairs. Fifthly, it was important for women to learn to grow independently without relying on men. Sixthly, battling against oppression and injustices towards

women could have a lasting impact. Lastly, all women should acknowledge their rights and responsibilities as women since they were usually portrayed as not having equality (Wulandari, 2014)

Previous works on the analysis of *This Earth of Mankind* inform that the novel massively represents feminist values through portraying the female characters, especially Nyai Ontosoroh. The previous studies have explored the novel from various perspectives, such as social feminism (Santari, 2023), symbolic meaning (Amanda & Lubis, 2022), women's representation (Yulianeta & Ismail, 2022), and ideology of feminism (Murti & Sayuti, 2020). However, a research gap is observable. Few researchers have addressed *This Earth of Mankind* from psychoanalytic feminist theory. In other words, how the main characters of the novel encounter psychological conflicts involving id, ego, and superego remains unexplored. Filling in this gap ensures this research's originality and significant enhancement to the body of literary criticism on *This Earth of Mankind* novel by Pramoedya Ananta Toer. Another thing that makes this research different from the previous works is the psychological aspect integrated into feminism theory to bridge a critical analysis in the novel. Hence, this research contributes to enhancing literature through literary criticism. This research is directed to answer the following questions: (1) How does the character of Nyai Ontosoroh in *This Earth of Mankind* novel represent feminist values? and (2) how does Nyai Ontosoroh's character in *This Earth of Mankind*

novel experience psychological conflicts (the id, ego, and superego)?

METHODS

To reach the objectives, this research employed inferential content analysis. Inferential content analysis in qualitative research aims to explore the meanings behind physical messages. Qualitative content analysis is mainly inductive, grounding the examination of topics and themes and drawing inferences from them. Samples in qualitative content analysis consist of purposively selected texts that can answer the research questions. In the context of this research, inferential content analysis was conducted to portray the psychological conflicts (the id, ego, and superego) experienced by Nyai Ontosoroh in *This Earth of Mankind*. *This Earth of Mankind* novel by Pramoedya Ananta Toer was chosen as the source of data since it is a flourishing ground of feminist issues.

The primary data source for this study was *This Earth of Mankind* by Pramoedya Ananta Toer. The novel was chosen for its rich exploration of feminist issues and its portrayal of psychological conflicts, making it a suitable text for analyzing the id, ego, and superego within Nyai Ontosoroh's character. Relevant passages from the novel were purposively selected based on their relevance to the themes of psychological conflict and feminist issues. This involved identifying sections where Nyai Ontosoroh's character experienced or displayed the id, ego, and superego elements. Key quotes and passages illustrating the psychological conflicts of Nyai Ontosoroh were extracted. This

process involved highlighting specific text segments that reflected the character's internal struggles and desires.

The analysis was conducted using inferential content analysis, which involved interpreting the deeper meanings and themes within the text. This qualitative method sought to understand the underlying psychological conflicts experienced by Nyai Ontosoroh. The data were analyzed inductively by identifying recurring themes and patterns related to the id, ego, and superego. This involved coding the text for significant themes and categorizing them based on their relevance to the research objectives. Themes related to Nyai Ontosoroh's psychological conflicts were developed. These themes were used to explain how the id, ego, and superego were represented in the character's experiences and interactions. The findings were interpreted to provide insights into the psychological dynamics of Nyai Ontosoroh. This interpretation was grounded in the theoretical framework of Freudian psychology and feminist theory, relating the character's experiences to broader psychological and social contexts. To ensure the reliability and validity of the analysis, multiple readings of the text were conducted, and interpretations were cross-checked with theoretical concepts. Any discrepancies were resolved through further analysis and discussion.

RESULTS AND DISCUSSION

The topic of women's struggle to promote gender equality is a thought-provoking subject for discussion, as it sheds light on the

crucial nature of their battle for emancipation and parity, particularly for those subjected to the patriarchal social system (Ferguson, 2017). *This Earth of Mankind* (1980), a novel written by an Indonesian famous and influential literary figure—Pramoedya Ananta Toer—is one of the novels that is brave enough to raise such issues through one of the main characters in the novel, Nyai Ontosoroh. *This Earth of Mankind* tells the story of a woman named Nyai Ontosoroh. She serves as a concubine, a woman who lives with a man but not through a legal marriage (called *gundik* in Javanese social context at the time of colonialism), of a Dutch man named Herman Mellema leaving in the East Indies. However, she is the actual head of the family and company, as Herman Mellema lost his sanity in the past. During the time of colonialism, it was a common practice for women to become concubines of Dutchmen residing in the East Indies, and due to their status, they were regarded as having low morals, regardless of whether or not they had a choice in the matter. Their children's legal status was uncertain - deemed as "native" illegitimates with limited legal rights unless legally recognized by their father; in this case, they were classified as "Indos," and their mother forfeited all rights to the father. As a concubine, Nyai Ontosoroh endures the challenges that come with her low status and lack of rights, but importantly, she recognizes the injustice of her suffering and believes that education is the path to acknowledging her basic humanity. She understands that knowledge is how she can resist indignity, ignorance, and poverty.

***Nyai Ontosoroh in This Earth of Mankind*, a novel by Pramoedya Ananta Toer**

At the beginning of the 19th century, "Nyai" was considered an immoral woman in Java due to her status as a *gundik*. Her status as a Nyai has caused Nyai Ontosoroh to suffer greatly because she lacks basic human rights. However, what is interesting is that Nyai Ontosoroh is aware of her situation, and she tries hard to continuously educate herself to be recognized as a human being with her rights. Nyai Ontosoroh believes that the only way to fight against insults, ignorance, poverty, and other injustices, is by learning and educating herself. Through this novel, Pramoedya depicts the living conditions of colonial governance at that time and emphasizes the importance of education. With learning, one can change one's fate. As shown in the novel, Nyai Ontosoroh, who has no formal education, becomes a great mother for Annelies, a teacher for Minke, and a manager for Millema's companies. Moreover, the knowledge she acquires from experience, books, and daily life proved to be more extensive than that of the teachers at Hindia Belanda School (HBS). Nyai Ontosoroh's attitude depicted in this novel reflects her firm stance in demanding justice and feminist attitudes that refuse to be seen as an inferior woman.

Feminist values reflected by the character of Nyai Ontosoroh

Her status as a "*gundik*" has caused Nyai Ontosoroh to suffer greatly because she loses her basic human rights. Aware of this, Nyai

Ontosoroh then works hard to increase her knowledge to be recognized as a human being. In the Dutch colonialism era in Java in the early 19th century, education was seen as the only way to increase one's honor and standard of living. Unfortunately, only the Dutch and the children of officials were allowed to attend school. At the same time, the native people were considered a marginalized group who were not worthy of receiving formal education in schools. Due to this situation, Nyai Ontosoroh decides to learn independently to fight against insults, ignorance, poverty, and struggle for her rights as a woman. This is clearly seen in the conversation between Nyai Ontosoroh and her daughter, Annelies.

"Mama learns everything that can be learned from your father: cleanliness, Malay and Dutch languages, making the bed and taking care of the house, cooking European-style, and managing the company. Yes, Ann, I have resented my own parents for making me a concubine. I will prove to them that whatever has been done to me, I must be worth more than them, even if I am a *gundik*." (Page 128).

Her strong motivation to be independent makes Nyai Ontosoroh a tough woman who is willing to learn new knowledge. After marrying Tuan Mellema, Nyai Ontosoroh learns many new things, including business. She learns how to breed dairy cows from Australia, not at the request of Tuan Mellema but on her own initiative. She also learns to read, write, compose sentences, and speak Dutch. She thinks that someday, if Tuan Mellema leaves her, she can still live

independently. From various business ventures, Nyai Ontosoroh accumulates more than one hundred guilders. This is reflected in the conversation between Nyai Ontosoroh and Annelies, as quoted below.

"Since we were in Tulangan, Mama has learned many things like reading and writing and speaking Dutch. Mama has also started breeding dairy cows from Australia, and Mama has saved more than a hundred guilders, Ann. If your father leaves someday, Mama will be ready." (Page 129)

"In truth, Mama is not at all dependent on Tuan Mellema. On the contrary, he is depending on me. Therefore, Mama takes the stance of participating in determining all matters." (Page 131).

The values of feminism depicted in the novel and Nyai Ontosoroh's struggle become evident when she has to fight against the European law in Nusantara. Under Dutch law, she is not recognized as the mother of Annelies and Robert Mellema. This is because she is only considered a *gundik* and has never been legally married to Tuan Mellema. After Tuan Mellema's death, she fully controls the assets and company he leaves behind. However, according to Dutch law, Nyai Ontosoroh has no right to them. Therefore, the Dutch government will seize all the assets and wealth she manages, including the custody of her children, who must be returned to the legal guardian according to the decision of the Dutch court.

In this situation, Nyai Ontosoroh decides to fight against injustice. In several court meetings, she argues that she has the right to all of Tuan

Mellema's wealth and business, especially the custody of her children. The novel details how Nyai Ontosoroh fights to obtain her rights. This is illustrated in her statement during the Dutch court meetings, as follows.

"Who made me a *gundik*? Who made them 'Nyai-Nyai'? Who were we laughed at and humiliated in this official forum? Do you also want my daughter to be a *gundik*?" (Page 427)

"I must speak, Sirs. The law of the European people should be better than the native law (*pribumi*). How can you separate me from my child?" (Page 429)

The conditions were also influenced by patriarchal culture.

Id, ego, and superego of Nyai Ontosoroh character

As depicted by Freud's theory of the human psyche, the id is an aspect of personality that is entirely unconscious and includes instinctive and primitive behaviors, making it the primary component of human personality. Freud posits that the id is the origin of all psychological energy, establishing it as the fundamental component of personality (Freud, 2019). In the context of *This Earth of Mankind* novel, the id is evident in the main characters, including Nyai Ontosoroh. According to the content analysis results, this research reveals Nyai Ontosoroh's id as portrayed in the novel. Specifically, Nyai Ontosoroh's id is characterized by her fundamental desire to become a free person, secure her rights as a woman, and achieve a decent life within the social context of her community.

The id, the only personality component from birth and wholly subconscious, encompasses instinctive and rudimentary behaviors (Boag, 2014). This desire was influenced by the socio-political conditions during Dutch colonialism in Java in the early 19th century. At that time, Javanese women, often referred to as "pribumi," were classified as the lowest social caste group with lacked access to education, high government positions, and good job opportunities. The id operates based on the pleasure principle, which strives to immediately fulfill all wants, needs, and desires. When these demands are not met promptly, it leads to a sense of anxiety or tension. For instance, a person experiencing hunger or thirst will have an immediate impulse to eat or drink. The id plays a crucial role in the early stages of life by ensuring that an infant's necessities are met (Boag, 2014).

From a psychoanalytic feminist perspective, the id aspect represented by Nyai Ontosoroh's character highlights a psychological conflict within her. Nyai Ontosoroh's basic desire to live freely, protect her daughter, and achieve financial independence contrasts sharply with her role as a "gundik", a position deemed immoral at the time. This internal conflict illustrates the struggle between her subconscious desires and the societal constraints imposed on her.

However, Nyai Ontosoroh is unable to realize her desires easily. The patriarchal social system in Javanese society in the early 19th century made "pribumi" like Nyai Ontosoroh marginalized, losing

their rights in various aspects of life, including education and social status in marriage. In addition, the legal fact that Nyai Ontosoroh has never legally married Tuan Mellema makes her have to give up her rights, such as property and wealth ownership, company ownership, and custody of her children. In this case, the legal fact represents the superego experienced by Nyai Ontosoroh. According to Sigmund Freud's psychoanalytic theory, the id will always conflict with the superego and create psychological conflicts. This is what is experienced by the character of Nyai Ontosoroh in *This Earth of Mankind*, where she wants to live freely and decently as a woman and mother to her children, but she has to deal with the legal fact that she is not the legitimate mother of her children and not the heir to the property and company left by Tuan Mellema.

From the id and superego conflict experienced by Nyai Ontosoroh, there is a compromise as a middle ground for the psychological conflict she is experiencing. This is called the ego. According to Freud's theory of the human psyche, the ego is the personality component responsible for dealing with reality. Based on the content analysis in this research, Nyai Ontosoroh tries to compromise with the situation by fighting for her rights as a woman and mother to her daughter, Annelies. The data analysis suggests at least three important things Nyai Ontosoroh does to represent the ego aspect of compromising her id and superego. Firstly, she fights for her daughter not to become a "gundik" like her by marrying her daughter to a man she loves. Secondly, she tries to be financially independent to support

her family. Thirdly, she struggles against Dutch law, deciding that she has no right to the custody of her daughter.

So, what does this research imply? The struggle of Nyai Ontosoroh in *This Earth of Mankind* novel by Pramoedya Ananta Toer represents social values that can be reflected in the era of modern feminism. In Indonesia, feminist activists such as Kartini, Dewi Sartika, and Maria Walanda Maramis have become influential, and their ideas have been recognized. One of the achievements of the feminist movement can be seen through policy advocacy. In the political aspect, Law No. 10 of 2008 stipulates a 30 percent quota for female legislative candidates. It is very relevant to what Nyai Ontosoroh has done, as depicted in the novel, where women also have the same rights and contributions as men in front of the law and in the construction of social life. Even in today's world, feminist activity has become a global movement that is fluid and without boundaries. It is exemplified by International Women's Day, which is commemorated with Women's Marches in various countries.

In today's era of massive technological, information, and digital development, the role of social media is crucial in advocating for gender equality. Social media has become an alternative space for feminist activists to voice their thoughts and ideologies. Through social media, discussions about feminist ideas become livelier. With the help of social media, ideas about feminism can reach many people, especially the younger generation. However, in the digital space, feminist ideas face many challenges

and rejection. In social media, the label "feminist" now has a negative connotation. On social media, there are many groups openly showing their dislike towards feminists, even tending to hate feminists. It indicates that although the feminist movement appears to be growing more massive and stronger, there are still groups that perpetuate misogynistic thinking (the syndrome of hatred towards women) that are thriving. In this regard, the researchers would like to take an objective view and say that gender equality between men and women in the context of social life is appropriate as long as it does not violate social norms and religious principles.

CONCLUSION

The psychoanalytic feminist of *This Earth of Mankind* novel shows that the character of Nyai Ontosoroh greatly experiences psychological conflicts, mentioned by Freud's theory as id, ego, and superego, in her struggle for gaining independence and her human rights. Through the inferential content analysis, this study depicts that Nyai Ontosoroh's basic desires (the id) are to obtain freedom in her life, be independent, and get custody of her daughter. However, she has to fight against the Colonialism law (the superego) declaring her as having no custody rights of her children with Tuan Mellema and no rights over all the wealth he leaves behind since she is only a "gundik" who is not legally married to Tuan Mellema. As a compromise, Nyai Ontosoroh takes conscious and critical steps (the ego) to fight for her rights, which includes marrying her daughter to a man she loves, becoming financially

independent, and struggling against colonialism laws to gain the custody of her daughter. The findings of this research offer valuable insights for feminist activists to pursue gender equality, as reflected by the

character Nyai Ontosoroh in the novel.

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The Profession of Female Non-Judicial Mediators in Gender Mainstreaming in District Courts on The Island of Java

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ABSTRACT

Supreme Court Regulation (PERMA) No. 1 of 2016 concerning Mediation Procedures in Courts stipulates that all civil disputes in the First Instance Court must first be resolved through peace with the assistance of a mediator. The success of mediation in District Courts in Java is supported by certified non-judge mediators. Female non-judge mediators have the same role as male non-judge mediators. This study aims to analyze the role of the profession of female non-judge mediators in gender mainstreaming in District Courts in Java. A non-judge mediator is someone who acts as a liaison between disputing parties in the justice system. However, their role in ensuring gender equality and overcoming gender bias has not been widely explored. This research is descriptive qualitative, supported by primary data by conducting observations and data tracing in the field. Data were collected related to perceptions of gender equality, the challenges faced, and the practices they apply in mediation. The results of this study indicate that female non-judge mediators have varying awareness of gender issues. Some have taken steps to ensure equality in the mediation process, such as ensuring active participation of both parties and avoiding gender stereotypes. However, challenges remain, including a lack of specific training on gender mainstreaming and a lack of institutional support. This study provides recommendations to enhance the role of female non-judicial mediators in creating a more inclusive and equitable mediation environment. More rigorous training, practice guidelines, and support from the courts as well as relevant institutions are needed to ensure that female non-judicial mediators can effectively promote gender equality in the mediation process.

KEYWORDS: *non-judicial mediator, mediation, gender mainstreaming, district court*

INTRODUCTION

Gender mainstreaming (or *pengarusutamaan gender* in Bahasa Indonesia, hereinafter PUG) is a process that aims to ensure that gender perspectives and needs are integrated into all aspects of planning, implementation, and

evaluation of development policies and programs.

Gender mainstreaming is the public policy concept of assessing the implications for people of different genders of a planned policy action, including legislation and

programmes. The concept of gender mainstreaming was first proposed at the 1985 Third World Conference on Women and has subsequently been pushed in the United Nations development community. The idea was formally featured in 1995 at the Fourth World Conference on Women, and was cited in the document that resulted from the conference, the Beijing Platform for Action. Most definitions of gender mainstreaming conform to the UN Economic and Social Council formally defined concept: Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality.

There are different approaches to gender mainstreaming: Institutional perspective: The ways in which specific organizations adopt and implement mainstreaming policies. This will often involve an analysis of how national politics intersects with international norms and practices. Discursive perspective: Queries the ways in which mainstreaming reproduces power relations through language and issue-framing. This approach will often involve looking at documents, resolutions and peace agreements to see how they

reproduce the narratives of gender in a political context.

These approaches are not necessarily competing, and can be seen as complementary. The ways in which approaches are used, however, can also reflect differing feminist theories. For example, liberal feminism is strongly invoked by mainstreaming through the binary approach of gender in strict relation to the public sphere of policymaking. Poststructuralist feminism can be seen in mainstreaming thought which seeks to displace gender difference as the sole axis of difference and to highlight the diversity of policy and its ramifications.

This includes efforts to ensure that women and men have equal access to and control over resources and receive equal benefits from development and decision-making at all stages of the development process (DPRD Kota Salatiga, 2024). In the context of legal case mediation, the implementation of PUG is very important to ensure that all parties, regardless of gender, receive fair and equal treatment.

Gender equality is a goal that continues to be fought for around the world (Nations, 2023). In Indonesia, gender equality is an important part of efforts to create a more just and inclusive society (Perempuan, Annual Report, 2023). Cases of gender-based violence (GBV) are a serious issue that affects many women in Indonesia. Various institutions, including the National Commission on Violence Against Women, have recorded and handled thousands of cases each year. The number of cases of gender-based violence in 2021 was recorded at

338,496. This figure shows an increase from the previous year, which amounted to 226,062 cases (Perempuan, 2022).

In 2023, The National Commission for Women received an average of 12 complaints per day, with 75% or 3,303 cases, being gender-based violence, and 2,213 cases (67%) having been responded to. This shows that most of the reported cases received attention and efforts to resolve them. Although many cases were successfully resolved, there are still challenges in resolving gender-based violence. Only around 15% of the total cases recorded by service institutions and the National Commission for Women received sufficient information to be followed up. In addition, efforts to resolve them were more often carried out legally (12%) than non-legally (3%). The number of gender-based violence cases that can be resolved is quite significant, with many cases receiving attention and resolution efforts from various institutions.

Mediation and non-judicial resolution play an important role in resolving these cases. However, challenges remain in obtaining sufficient information and selecting the right resolution method. Continuous efforts are needed to improve the effectiveness of resolving gender-based violence cases in Indonesia.

One of the arenas that plays a crucial role in achieving this equality is the justice system. The District Court is the first instance court responsible for examining, deciding, and resolving criminal and civil cases for people seeking justice, including criminal cases, traffic

violations, and other cases stipulated by law. PERMA Number 1 of 2016 requires that a mediation process be carried out first before the case in question is tried by a judge (JDIH.mahkamahagung.go.id, 2016). In resolving a case, the District Court has both judge mediators and non-judge mediators, whose job is to facilitate the mediation process between the disputing parties. Both must have mediator certification and possess the same level of competence. These non-judge mediators act as liaisons, helping to find solutions that benefit both parties and reduce the burden on formal courts. However, their role in ensuring gender equality and addressing gender bias has not been widely explored.

Mediation is an ongoing peace process conducted between the disputing parties and assisted in its resolution by a mediator (Abdurrasyid, 2011). A mediator is a neutral party who assists the parties in the negotiation process to explore various possibilities for resolving the dispute to reach a peaceful agreement (Ompusungu, 2021). The mediator brings the two parties together to foster mutual understanding, manages the mediation forum, directs, and provides understanding to the parties (Dewi, 2021). Institutions that mediate within the judiciary are expected to expand access for parties to obtain a sense of justice, strengthen and maximize the function of the court institution, and reduce the number of cases examined and decided by judges. In the context of gender-based disputes, the role of non-judge mediators is very important to

ensure that the mediation process is fair and unbiased.

The mediation process by a non-judge mediator acts as a neutral third party who stands in the middle with the disputing parties. They are tasked with helping the parties find an agreement that satisfies all parties involved (Pa.Pangkal Pinang.go.id). The mediator must have good communication skills and the ability to understand the hidden interests of the parties (Zahid Ahmad, 2020). The mediation process consists of several stages that must be passed through by a non-judge mediator, namely

1. *Starting the mediation process*: the mediator begins by introducing himself and providing an explanation of the objectives and rules of the mediation.
2. *Formulating problems and preparing an agenda*: the mediator helps the parties formulate the problems faced and prepare an agenda for discussion (pa-kudus.go.id, 2024). *Revealing hidden interests*: the mediator explores the hidden interests of the parties to understand their motivations and needs (pn-surabayakota.go.id, 2023).
3. *Generating dispute resolution options*: the mediator encourages the parties to explore various possible resolution options.
4. *Analyzing dispute resolution options*: the mediator helps the parties analyze the available options and assess their advantages and disadvantages.
5. *Negotiation and diplomacy*: the mediator facilitates the process of reaching an agreement. *Reaching a formal agreement*: if an

agreement is reached, the mediator helps formulate a written agreement for both parties to sign.

The third process is that mediation offers several advantages, namely *a win-win solution*, meaning that the dispute can be resolved in a way that satisfies all parties; *time and cost efficiency*, as the mediation process is usually faster and less expensive than the court process; and the maintenance of relationships between the disputing parties.

Although mediation has many advantages, there are several challenges and obstacles that must be overcome by non-judge mediators, such as the duration of the process, which takes quite a long time especially when there are many cases to resolve. The final stage of mediation is that the mediator must uphold high ethical standards and integrity in carrying out their duties. They must be able to maintain the confidentiality of information obtained during the mediation process and must not side with either party (setneg.go.id, 2017).

Several cases in the last three years have involved women, including:

- 1) The case of Mbah Minto in Demak, which reflects legal injustice in a country governed by law. In this case, an elderly woman named Mbah Minto, who lived in Demak, Central Java, was suspected of stabbing a woman named Marjani. Marjani had initially been accused of stealing fish from Suhada's pond. However, the local community considered the verdict against Mbah Minto to be unfair until

the case eventually went viral (Tirto.id).

- 2) Cases of violence against women: District Courts and Religious Courts in Indonesia handle many such cases. In 2020, there were 291,677 cases of violence against women handled by the courts (Women, Annual Notes 2020: Fact Sheet and Key Points, 2021).
- 3) Sexual violence cases resolved in court often involve victims who have experienced repeated sexual violence before finally reporting it to the authorities ((IJRS), 2021).
- 4) The case of Herry Wirawan, who was sentenced to death by a Bandung High Court judge for raping 13 female students (BBC.com).

To optimize the success of mediation in cases such as those above, the District Court in Java has empowered non-judge mediators. This step is crucial given the limited number of judges, and the large, diverse number of cases handled, including both civil and criminal cases. To become a non-judge mediator in Indonesia, several requirements must be fulfilled to obtain non-judge mediator certification. Prospective non-judge mediators must attend mediator certification training organized by an institution accredited by the Supreme Court.

The training includes materials on mediation, communication skills, ethics, and mediation procedures. After completing the training, prospective non-judge mediators must take a certification exam, which tests their understanding of mediation concepts and practical

skills in facilitating mediation. Upon passing the exam, non-judge mediators will receive a mediator certificate, which allows them to practice as mediators in court.

Some questions that arise include: How do non-judge mediators understand women's issues and gender equality? Are they aware of the importance of avoiding gender stereotypes in mediation? What challenges do non-judge mediators face in creating an equal mediation environment?

In this context, this study aims to analyze the role of the non-judge mediator profession in creating gender mainstreaming in the District Court environment in Java. Some aspects that will be explored include non-judge mediators' perceptions of gender mainstreaming, the practices they apply in mediation, and the challenges they face.

This study is expected to provide insights for policy makers and legal practitioners on how the non-judge mediator profession can promote gender equality in the mediation process more effectively. Improved training, practice guidelines, and institutional support can serve as recommendations for creating a more inclusive and equitable mediation environment. Thus, the study holds significant relevance in the context of justice and the pursuit of gender mainstreaming.

METHODS

This study uses a qualitative descriptive approach. This research approach is used to understand and explore social phenomena, human behavior, and the experiences of research subjects through a more in-

depth and contextual lens. Data collection was carried out through observation, by directly observing the mediation process conducted by non-judge mediators to understand the dynamics and two-way communication that occur during mediation.

The second data collection method is documentation tracing, which involves collecting and analyzing relevant documents such as mediation reports, laws and policies related to gender equality, scientific publications, and other supporting materials, including document analysis and interviews.

Data analysis in this study uses an inductive approach to develop concepts based on the data obtained, particularly in relation to gender mainstreaming and gender equality.

Gender equality refers to full equality between men and women in enjoying political, economic, civil, social, and cultural rights. The concept of gender equality seeks to understand and explain how equality in dispute or case mediation can be achieved and maintained across various aspects.

RESULTS AND DISCUSSION

Results

Non-judge mediators play an important role in handling cases related to gender equality in Java. Research shows that these mediators not only function as mediators in conflicts, but also as agents of change who help educate the community about gender issues.

Table 1. Data on the number of District Court Mediators in Java

Name of District Court	Number of Judge Mediators		Number of Non-Judge Mediators	
	M	F	M	F
PN Jakarta Pusat	33	5	10	19
PN Jakarta Selatan	23	5	6	3
PN Jakarta Timur	3	4	5	3
PN Jakarta Barat	21	9		
PN Jakarta Utara	21	3	48	
PN Tangerang	26	6	19	5
PN Bandung	25	5	18	5
PN Bekasi	21	8	49	6
PN Surabaya	35	4		
PN Depok	11	5	1	
PN Cibinong	7	12	9	2
PN Cirebon	4	5	4	1
PN Boyolali	5	2	2	0
PN Brebes	5	4	1	0
PN Bantul	2	4		
PN Rangkasbitung	5	2	5	2
PN Kuningan	4	3	4	2
PN Banyumas	2	1		
PN Probolinggo	4	2	5	1

Source: Data processed by researchers from 19 PN. Respondents (Sunarsi, 2024)

Since 2022, with the enactment of PERMA No. 3 of 2022 concerning Electronic Mediation in Court, the scope of mediation in Court has expanded from manual—conventional methods—to virtual transformation. This change is an effort by the Supreme Court of the Republic of Indonesia to organize a faster, cheaper, simpler judicial process system and of course optimize the use of information and communication technology so that a more modern mediation system transformation is created. The regulations regarding the mediation process that have been regulated apply in the litigation process both in General Courts and in Religious Courts.

The table above shows that the highest number of female non-judge mediators is found in the Central Jakarta District Court, with 19 female and 10 male non-judge mediators. The second highest is in the Bekasi District Court, which has 6 female non-judge mediators and 49 male non-judge mediators. The third highest number is in the Tangerang and Bandung District Courts, each with 5 female non-judge mediators. This trend reflects the competitive advantage and strong potential of female non-judge mediators to serve as agents of gender mainstreaming. In particular, female non-judge mediators at the Central Jakarta District Court have demonstrated effectiveness in resolving various cases, including divorce and other conflicts.

Discussion

As agents of gender mainstreaming, both male and female judges and non-judge

mediators possess the following competitive advantages:

- 1) The profession of female non-judge mediators has a strong sensitivity to gender and cultural issues. Female mediators are often highly attuned to local environmental and cultural contexts, which can increase community acceptance of the mediation process they lead. This sensitivity enables them to adopt a more holistic approach to case resolution, ensuring that all parties feel heard and understood (indonesiabaik.id, 2022).
- 2) In terms of women's empowerment and representation, female non-judge mediators can amplify the voices of women and children during the mediation process, ensuring their needs and rights are fairly considered. This is vital for achieving gender justice in conflict resolution. In doing so, they not only resolve cases but also empower women to actively participate in decision-making.
- 3) Non-judge mediators' ability to manage emotional and psychological aspects is a key strength. Especially those with backgrounds in psychology or counseling can effectively address the emotional dimensions of divorce cases. They help parties communicate more openly, find common ground, and arrive at mutually beneficial solutions without undergoing lengthy and exhausting trials. (pta-pekanbaru.go.id).
- 4) Female non-judge mediators are often efficient and effective in resolving cases. The mediation

process they facilitate tends to be simpler, more efficient, and quicker than resolution through civil procedural law. This advantage not only eases the judges' workload but also speeds up case resolution and delivers timely solutions for the parties involved (Pengadilan Negeri Biak, 2024).

- 5) Female non-judge mediators also help maintain good relations between disputing parties while upholding confidentiality. A confidential mediation setting and the absence of imposed judgements allow parties to reach agreements that are both mutually beneficial and legally binding (pa-kuningan.go.id, 2021).
- 6) The involvement of female non-judge mediators in promoting gender mainstreaming increases women's participation in conflict resolution, which has been shown to improve the likelihood of achieving lasting peace.

It is stated in the report (muhamadiyah.or.id, 2022) that in past two years, the role of women in conflict resolution has increased the probability of peace by 20%, and over the past 15 years, the probability has reached 35%. This indicates that the presence of women in mediation process can have a significant positive impact. The seventh advantage is that female mediators serve as role models for local women, encouraging them to engage in peacebuilding activities. They play a key role in negotiation, diplomacy, demobilization—all of which are essential for sustainable peace (indonesiabaik.id, 2019). With these advantages, female non-judge

mediators are not only effective in resolving cases but also contribute significantly to gender mainstreaming and women's empowerment in Indonesia.

On the other hand, several District Courts—namely West Jakarta, North Jakarta, Surabaya, Depok, and Boyolali—do not have any female non-judge mediators. This situation reflects the challenges that female non-judge mediators in Indonesia, including in Central Java, face. The following factors contribute to this lack of participation:

- (1) *The existence of deep-rooted gender stereotypes.* Societal perceptions often characterize men as rational, strong, and assertive, while women are considered emotional, weak, and sensitive. These stereotypes can undermine women's confidence and discourage them from pursuing professional roles that demand assertiveness and quick decision-making, such as mediation. As a result, many women feel unsuited or unwelcome in this field
- (2) *Lack of support and opportunities from families and institutions.* Women often encounter obstacles in accessing the education and training required to become mediators. Without adequate institutional or governmental support, many women may feel inhibited from pursuing this career. In addition, the limited number of female role models in this field can also reduce the motivation for other women to get involved.
- (3) *Family responsibilities.* In many cultures, including Indonesia,

women are typically assigned greater domestic responsibilities than men. These obligations can restrict the time and energy available for a demanding career like mediation, which requires flexibility and dedication. Inequality in household task distribution exacerbates these limitations.

- (4) *Societal perceptions of women's roles.* Traditional views often restrict women to certain domestic or supportive positions. When women enter professions considered "masculine," such as mediation, they may encounter societal resistance or stigma that discourage them from getting involved.

Finally, the absence of non-judge mediators in some District Courts may also be due to a lack of awareness about the importance of mediation itself. Many individuals, including women, may not understand the significant role mediators play in conflict resolution, especially regarding gender-related cases. Without this awareness, women may not view mediation as a desirable or viable career choice. Considering these challenges, it is essential to develop programs and policies that support women's participation in the non-judge mediation profession and increase public awareness about the importance of gender equality in all aspects of life, including this field.

The implementation of gender mainstreaming in mediation by non-judge mediators in Java includes:

1. Mediator training: This aims to develop and understanding of gender issues and how gender

bias can affect the mediation process. It also helps mediators recognize power dynamics that may exist between the parties involved in a case. Preparation of gender-sensitive mediation procedures is essential, where mediation procedures must be designed to accommodate the needs of all parties—including the provision of a safe space for women and other vulnerable groups to express their opinions.

2. Use of gender data and analysis: This involves collecting and analyzing gender-based data to understand how mediation decisions may affect men and women differently. Such analysis helps in formulating more inclusive and equitable policies.
3. Monitoring and evaluation: After implementing gender-sensitive procedures, it is important to conduct monitoring and evaluation to assess the effectiveness of the PUG approach in mediation. This includes gathering feedback from participants regarding their experiences in the mediation process.
4. Collaboration with journalists and media: The media and journalists play an important role in promoting diversity and countering gender discrimination. If media coverage lacks a sensitive approach or reinforces harmful stereotypes, it can trigger further violence and discrimination. Therefore, the media must strive to create a safe space in reporting on diversity issues and ensure that their coverage does not reinforce stigma or

discrimination (Andri Ratih, 2021)

5. Strengthening women's protection institutions: Strengthening institutions such as the National Commission on Violence Against Women can support the investigation of gender-based violence and help shape public policies that prioritize victims' rights. This step is vital to improving women's protection and advancing gender equality.

CONCLUSION

The profession of female non-judge mediators in Java has great potential to become agents of gender

mainstreaming in Indonesia. There are several ways they can contribute to achieving this goal, including integrating gender perspectives into mediation, empowering women during mediation processes, advocating for gender-responsive policies, providing training and capacity building related to gender mainstreaming, building public awareness and education around gender issues, collaborating with stakeholders, and addressing gender equality challenges within the judiciary. By adopting these roles, female non-judge mediators can serve as effective agents of gender mainstreaming in Indonesia and contribute to building a more just and gender-equal society.

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The Struggles of Women Ad-Hoc Workers in General Elections amid Risks

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ABSTRACT

This study aims to elucidate the motivations and risks experienced by female poll workers (KPPS) who served at the village level during the 2019 general elections in Banyumas Regency. Research on the motivations and risks of KPPS members, critical to the success of election, remains limited. Existing studies have primarily focused on the implementation of policies to ensure 30% political participation by women. Employing a qualitative approach, this study identifies three main motivations that encouraged women to join as KPPS members in Banyumas Regency. Firstly, their established track record and expertise in coordinating elections motivated their participation. Secondly, having a background as social activists served as a driving force for active engagement in the electoral process. Thirdly, close and patron-client relationships with the village heads and officials provide additional motivation. The female poll workers also faced three risks. Firstly, working in a patriarchal culture posed challenges, as it tended to restrict women's employment opportunities in private sectors. Furthermore, there was a potential risk of assuming only a complementary role. Moreover, the patron-client political structure at the village level created vulnerabilities. A key finding of this study is that female KPPS members with a background in activism exhibit greater self-assurance in their participation compared to those primarily recruited through close and patron-client ties with village elites.

KEYWORDS: : *women, election organizers, motivation, risk, Banyumas*

INTRODUCTION

The discourse on the level of women's participation and representation in the post-democratic period in Indonesia still dwells on how political parties adopt the ratio and level of women's representation to participate in general elections, including the general election of the president and vice president, regional heads and

legislatures. This is considering that women are given affirmative rights through Law Number 12 of 2004 jo Law Number 7 of 2017 concerning general elections, namely through Article 65 paragraph 1 which states that 'each political party can propose candidates for members of the House of Representatives, Provincial Parliaments and Regency/City Parliaments for each constituency by

ensuring that women are represented by at least 30%.' With the emergence of *this affirmative action* policy from the Government of Indonesia, women's participation and representation in the political field is expected to increase.

Law Number 39 of the year on Human Rights is explicit in Article 6, which also states that 'the system of general elections, parties, election of members of the legislature, and appointment systems in the executive and judicial fields must make women's representation in accordance with the specified requirements.' This is in accordance with the ratification of the human rights convention, especially Women's Political Rights (*Convention on the Political Rights of Women*) and the Elimination of All Forms of Discrimination Against Women (*Convention on the Elimination of all Forms of Discrimination Against Women*) through Law Number 7 of 1984 and the ratification process of the Convention on Civil and Political Rights (*Convention on Civil and Political Right*) through Law Number 12 of 2005. The ratification explicitly shows the commitment of the government to increase women's political participation and representation in all fields.

The Ministry of Women's Empowerment and Child Protection, in a 2015 working paper document, stated that the increase in women's participation and representation has not reached the target of 30%. The level of women's representation in the House of Representatives increased from 11% in 2004-2009 to 18% in 2009-2014, as well as in representation in the Provincial and Regency/City Parliaments. There is still a gap in the fulfillment of this

ratio among political parties, including in the level of participation and representation in the executive ranks, in addition to public services and decision-making. Although the government has listed this target in the RPJMN (Medium-Term Development Plan) document to achieve the MDGs targets, the achievements seen in the 2014 and 2019 elections were still relatively small in the Southeast Asian region.

Table 1 shows that Indonesia's level of representation is still below that of Timor Leste, Laos, and Vietnam.

Negara	Kursi di Lembaga tingkat Propinsi/Kabupaten/Kota	# Perempuan	% Perempuan
Timor Leste	64	19	29,20%
Laos	115	29	25,2%
Vietnam	493	127	25,8%
Singapura	94	22	23,4%
Philippina	229	49	21,4%
Kamboja	123	26	21,10%
Indonesia	560	101	18%
Thailand	473	63	13,3%
Malaysia	222	22	9,9%

Source: Ministry of PPPA, 2014: 3

A study conducted by Nalom Kurniawan (2016: 714-729) shows that the increase in women's participation cannot be separated from the democratization process in Indonesia. Along with the increasingly open faucet of democracy in Indonesia, the demand for the fulfillment of women's rights is also increasing and has widely emerged at the central and regional levels. Associating gender issues with democratization is very relevant and accepted among the community, although there are still cultural barriers that can hinder women's participation. Women's representation in the legislative institutions also basically reflects the fulfillment of human rights, especially women's rights.

Since Indonesia's first general election was held in 1955, the ratio of women's representation in the legislature has continued to increase from 3.8% in 1955 to 17.86% in 2014 as shown in the following table.

Representasi Perempuan di DPR-RI mulai periode 1950 - 2014				
Periode	Perempuan		Laki-laki	
	Jumlah	%	Jumlah	%
1950 - 1955	9	3,8	236	96,2
1955 - 1960	17	6,3	255	93,7
Konstituante : 1956 - 1959 *	25	5,1	488	94,9
1971 - 1977	36	7,83	424	92,2
1977 - 1982	29	6,3	431	93,7
1982 - 1987	39	8,5	421	91,5
1987 - 1992	65	13,9	435	87,0
1992 - 1997	62	12,5	438	87,5
1997 - 1999	54	10,8	446	89,2
1999 - 2004	45	9,0	455	91,0
2004 - 2009	61	11,09	489	89,3
2009 - 2014	101	17,86	459	82,14

Source: Nalon Kurniawan, 2016: 10

The study by Chintya Insani Amelia (2022: 189-192) mentions three obstacles to increasing women's participation in election organizing institutions at both the national and regional levels. Although in Law Number 15 of 2011 Article 5 paragraph 1 has guaranteed an affirmative policy of affirmation of women's political participation, namely by providing an allocation of 30% of the total membership of the KPU RI (central) which is 7 people, the Provincial KPU as many as 5 people, the Regency/City KPU is a maximum of 5 people, there are still challenges.

The first obstacle is a cultural barrier due to the dominance of patriarchal culture where women cannot decide independently and depend on their husbands. Second, a lack of knowledge about elections lead many to fail the written test as one of the stages of recruitment. Third, geographical constraints directly affect women from the regions who are constrained if they have to follow the stages in Jakarta. Thus, basically, various obstacles to

increasing women's participation occur in two main domains.

First, ensuring that the 30% affirmative policy can be fulfilled by political parties in the nomination of legislative members and regional heads. Second, fulfilling the 30% affirmative policy in election organizers both at the central and regional levels. Data in a *Fact Sheet* published by the Puskapol of the University of Indonesia (2019:2) shows this phenomenon, where during the period 2012-2017 there was only 1 (20%) member of the Election Supervisory Board and 1 member of the Central KPU (14.29%). Meanwhile, research in 6 provinces (Aceh, North Sumatra, Central Java, Maluku, Papua, and West Papua) also showed that the participation rate of women in the election organizers during 2013-2018 was still low. Participation in the Election Supervisory Agency almost reached the affirmation target of 29.41%, while participation in the Provincial KPU institution was only 5 out of a total of 32 members (15.62%).

This research aims to explain the motivation and risks faced by women, especially women election organizers, in the general elections in 2019 and 2024 in Banyumas Regency. Election ad-hoc workers are the spearhead of the implementation of general elections at the Village (or Kelurahan) level, but women ad-hoc workers still face challenges and risks in the election arena. This study is expected to identify the factors that affect the low political participation of women at the community level. This results are expected to contribute to the formulation of government policies to increase women's participation as election organizers in Indonesia.

METHODS

This research was conducted using several data collection techniques, including secondary data collection through literature studies (desk/literature review) to obtain relevant data and information from books, research results, and statistical data. Meanwhile, primary data collection techniques include in-depth interview with the Banyumas KPU and FGDs with women ad-hoc personnel for the 2019 and 2024 General Elections, especially at the KPPS and PPS/PPK levels.

This study uses qualitative data analysis. Qualitative data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and documentation, by organizing data into various categories, describing it into units, synthesizing, organizing it into patterns, selecting which data are important and which will be studied, and making conclusions so that they are easily understood by oneself and others (Sugiyono, 2018:244). The data was analyzed with the Miles & Huberman interactive model until conclusions could be drawn.

RESULTS AND DISCUSSION

Results

Women's participation in politics in Indonesia continues to face challenges, as well as structural and cultural barriers that limit women's involvement in the public sphere. Farjana Bari (2010) identified three main obstacles, even though quotas and affirmative policies exist to encourage involvement in various public spheres, especially politics and government. First, there are

socio-economic barriers culturally related to patriarchal norms, with the stigma that the world of politics belongs to men, while the private domain is for women. Second, political and institutional obstacles persist, where openness only began to emerge in Indonesia following the 2009 elections, accompanied by affirmative policies. Although a 30% affirmative policy is in place, structurally and institutionally, political parties still have very few female cadres. Third, there are personal and psychological barriers, where women's roles continue to be overshadowed by the ideology of gender roles and sexual division of labor.

Farjana Bari (2010: 12) has identified the issues and obstacles that affect the level of women's participation in politics in Indonesia as follows.

Types of Barriers to Women's Political Participation	
Direct Obstacles	<ul style="list-style-type: none"> ▪ Women's lack of trust in the political system ▪ Lack of political skills and education ▪ Lack of knowledge of the system ▪ Women's lack of interest in politics ▪ Lack of financial resources ▪ Lack of confidence ▪ Lack of mobility ▪ Family responsibilities ▪ Lack of active women as political party cadres ▪ Lack of support from political parties ▪ Perceptions that consider politics dirty
Fundamental Obstacles	<ul style="list-style-type: none"> ▪ Masculine culture and male dominance ▪ The agenda of political parties that are oriented towards men only

	<ul style="list-style-type: none"> ▪ Lack of democracy within political parties ▪ Political commercialization ▪ Electoral system ▪ Nepotism and elitism within political parties ▪ Political violence ▪ Corruption in politics
Structural Barriers	<ul style="list-style-type: none"> ▪ Discursive dichotomy of the public-private realm ▪ Public and private patriarchy ▪ Patriarchal social behavior towards men and women ▪ Religious fundamentalism

Women's Political Participation

Based on the Constitutional Court Decree Number 14/PUU-11/2013 concerning elections, it is stated that the purpose of simultaneous elections is to minimize the cost of holding elections, reduce high political costs for election participants, avoid the potential for money politics, prevent abuse of power and politicization within the bureaucracy, and streamline the government's working mechanism. This Constitutional Court decision was issued in 2013, and considering several considerations related to its readiness, it was only implemented in the 2019 General Election (Constitutional Court Decision, 2013:85-87).

Simultaneous general elections make general election organizers at the Village level as the main spearhead to achieve success. In this context, research conducted in several villages in Banyumas Regency becomes particularly interesting to observe how women participated at the community level.

The implementation of simultaneous general elections raises the question of whether it has had a direct impact on increasing women's participation in various election institutions.

Political participation generally connects the interaction between individuals and organized groups with the state and tends to focus primarily on indirect participation. Classical terminology, as defined by Nie and Verba (1972:2), describes political participation as 'those legal activities by private citizens that are more or less directly aimed at influencing the selection of governmental personnel and/or the actions they take.' A broader understanding has been provided by Parry, Mosley and Day (1992:16), who define it as acts of 'taking part in the process of formulation, passage and implementation of public policies' (Gaventa and Valderrama, 1999:2-16).

This research focuses on two main concepts: first, the motivation to be involved and become an election organizer; and second, the risks faced by women. This focus is highly relevant because the implementation of the 2019 simultaneous general elections resulted in considerable casualties in Indonesia, largely due to the heavy workload among general election organizers, especially at the village/sub-district level. The Chairman of the General Election Commission (KPU), Arief Budiman, as quoted by *Kompas Daily*, revealed that the total number of election organizers who died during the 2019 election reached a total of 894 officers, with an additional 5,175 officers falling ill (Kompas, 2020). In Central Java Province, according to

the data from the Coordinator of the Data and Information Division of the Central Java KPU, Paulus Widiyantoro, the victims included 62 deceased officers, 568 hospitalized, and 32 female officers suffering miscarriages. Meanwhile, in Banyumas Regency, four election officers were reported to have died according to Banyumas KPU data (Kompas, 2019).

Based on the analysis of various data in this study, the complexity of the motivation among female organizers at the Village level in Banyumas Regency cannot be separated from socio-cultural dimensions, patron-client political and organizational networks, kinship ties, and economic factors. Women who are active in social and/or religious organizations tend to show more rational and idealistic motivations, supported by their organizational background and ability to actualize their ideals. However, not all informants involved in this study demonstrated independent motivation, as some were selected based on kinship factors or affiliation with village/sub-district government institutions.

Meanwhile, the complexity of the risks, challenges, and obstacles faced by women involved in general election institutions at the Village level is consistent with those analysed in previous studies. Obstacles related to patriarchal culture, the dichotomy of the public and private sectors, the concept of sexual division of labour, and gender discrimination were also experienced by these election organizers. In more detail, the following section presents the research findings conducted in

Banyumas Regency, Central Java Province.

Access to Recruitment

A study by Muhammad Nuh Ismanu (2019:191-193) found that the recruitment process is one of the root problems among election organizers at the polling station level, which contributed to casualties during the implementation of the 2019 simultaneous general elections. The case study raised by Muhammad Nuh Ismanu in Depok Regency shows problems in the recruitment process for members of the PPK (District Election Committee) and the Voting Committee (PPS) at the Village level. One of the issues identified is that socialization for recruitment at the Village level was not carried out optimally, as some RW or RT administrators deliberately did not disseminate information openly. In addition, recruitment information tended to be targeted only at certain individuals recommended by legislative candidates or their successful teams in mutually beneficial arrangements (*clientelism*). In some cases, money politics was also used as a lure, which ultimately undermined neutrality and cast doubt on the independence of those selected as general election organizers.

Based on the analysis of the data in this study, the motivations and access points for women's recruitment as election organizers reveal four main typologies of findings.

First, motivation and access to involvement in election institutions are linked to prior experience and a track record in previous election

processes. Informants who fit this typology actively sought out recruitment information and data on various election stages. Their motivation to be involved at the local level is based on prior experience and knowledge, leading them to consciously decide to register as members of the Election and Voting Committee (KPPS).

A research informant representing this category is Mrs. Mift, who had experience as Secretary of KPPS during the 2014 election. Mrs. Mift had also been involved in regional head elections (Governor and Regent) and village head elections (Pilkades) as a field team member. Although she had prior experience, in the 2019 Simultaneous Elections, Mrs. Mift was directly recruited by one of the KPPS Chairpersons and was placed as Secretary of KPPS. According to her, recruitment for KPPS-level election organizers was typically carried out by Village apparatus, which contributed to low youth participation in Kebocoran Village. Recruitment information did not reach many young people through official village channels. Furthermore, certain requirements, such as computer and internet literacy, discouraged young people from participating. As a result, among the nine TPS members in Desa Kebocoran, all were older individuals, with few young people willing to serve as KPPS members.

Second, personal motivation to be involved at the village level stems from participation in social and community organizations. Through their involvement in social institutions or various non-governmental organizations, women gained access to recruitment

information and opportunities to compete. With this background, their motivation to participate in the KPPS recruitment was stronger, and they already possessed the organizational experience necessary to navigate the recruitment process.

An example of this is Mrs. Ev, who is active in the Fatayat NU organization. Mrs. Ev registered for KPPS recruitment because she knew that in Cilongok District, most KPPS members were civil servants, and that recruitment information had not been disseminated evenly to the entire community, especially to young people and women. Because of her active involvement in Fatayat NU, Mrs. Ev had access to recruitment information and subsequently registered as a KPPS candidate. Her organizational experience with Fatayat NU, combined with strong personal motivation, became key factors in her acceptance. According to Mrs. Ev, access to recruitment information for woman and youth organizations in Banyumas Regency remained generally low, resulting in few organizational activists registering as election organizers.

Third, motivation to get involved and gain access to recruitment comes from the mechanism of political patrons at the village level, either because of kinship factors or friendship with local government officials. This category of informants had no prior experience in previous elections but obtained information and access to the recruitment process through connections with local government officials. In contrast to Mrs. Ev, whose personal motivation stemmed from her organizational experience, these female election organizers at the

village level had no organizational background and were instead selected because of close relationships with the village apparatus and local government figures.

A study by Yeni Siska et al. (2022:270-281) on KPPS recruitment in Solok Regency, West Sumatra Province, reveals even more complex findings. In several villages, the KPPS recruitment process opened space for nepotism, threatening the independence and neutrality of PPS and KPPS, as recruitment heavily depended on government facilities was channeled through Village Head (or *Lurah*) and RT/RW, or the neighborhood units. This process triggered interventions by incumbents, including Village Heads, Village Representative Bodies or Village Councils. Research also shows that recruitment was often based on family ties and kinship. Although no regulations are violated if PPS recruits relatives as KPPS members, the absence of a written test to assess the capabilities of candidates exacerbates concerns. A PPS officer's sensitivity in recruiting close relations—such as relatives, friends or acquaintances—can be a factor that inhibits broader, more neutral recruitment. This pattern can be found in the case of Mrs. Ulf, a Karang Gede Village PPS officer. Initially, Mrs. Ulf had no personal motivation to participate in the KPPS recruitment process. On the last day of registration, she visited the sub-district office merely to handle some registration documents. While there, a sub-district staff member offered her the opportunity to register as a PPS officer, because, until that point, no one from Karang Gede Village had registered.

Eventually, Mrs. Ulf decided to register and take the test, despite having no preparation or prior knowledge about the duties of PPS members. After receiving technical guidance and training from the KPU, she was placed in the socialization division, although she lacked prior experience. Mrs. Ulf showed strong willingness to learn and gain experience, eventually adapting and carrying out her duties as a PPS member for Karang Gede Village.

Another finding relates to Mrs. Lipur, an activist from the non-governmental organization SERUNI and a village official from mid-2017 until the 2019 general election. In her experience, KPPS recruitment at the village level was not conducted openly but rather through individual channels, often using family connections. According to Mrs. Lipur, regeneration in KPPS recruitment was necessary. She noted that the recruitment process, based on close ties with village officials, was not ideal. Mrs. Lipur's experience demonstrates that information about KPPS recruitment was circulated only among a limited circle—typically family members or neighbors of previous election officials or village apparatus—limiting broader community participation.

Fourth, economic motivation is also a major reason for women's involvement as election organizers, prompting them to take advantage of whatever access was available to participate in the recruitment process. Those motivated by economic factors typically had no previous election experience and were either unemployed or housewives. They participated in recruitment not only to gain

experience as election organizers or to actualize oneself but also to secure additional income. This is exemplified by Mrs. Meg, who registered as a member of the Village KPPS to develop herself and improve *public speaking* skills. By becoming a KPPS member, Mrs. Meg was able to interact with many people, socialize broadly, and also benefit economically. According to her, the honorarium for KPPS members during the one-month period was Rp.750,000, before tax deductions, while KPPS chairpersons received Rp.700,000, also before tax deductions, which significantly helped family's finances. As a home-based seller, Mrs. Meg found that her KPPS duties did not interfere with her business activities because the work could be done part-time or alongside her selling activities.

Risks and Challenges

The first risk that must be faced by women election organizers, based on the results of this study, is the risk of working in a patriarchal society, where women's involvement is often confined to private spaces (the domestic sector) rather than public spaces (the political and institutional sector). Although women's involvement in public institutions is legally recognized and accommodated by laws and regulations in Indonesia, the dominance of patriarchal cultural values remains a strong barrier for women election organizers in Banyumas Regency. Although their involvement is not hindered and women can actively participate in electoral institutions, the prevalence of patriarchal norms means they have to perform dual roles—

responsibilities both in the private and public sectors.

A study by Soni Ahmah Nulhaqim (2020:1-12) identified several gender-biased contexts and obstacles for women in election monitoring institutions. First, there is public distrust toward women working in political fields, which results in the very low presence of female security staff at polling stations. This is due to the perception that the mobility demands of election monitoring—such as moving between locations—are dangerous for women, compounded by the lack of infrastructure that would facilitate women's active participation in monitoring and campaign activities against money politics. Obstacles for women remain significant, especially for women with disabilities, pregnant women, elderly women, and women from minority groups who often live far from polling stations.

The first finding regarding challenges in recruitment was that of Mrs. Lipur, who had prior experience as a KPPS member in Seruni Village and was serving as a village official at the time of the study. Mrs. Lipur had been a village official since 2017 and later became a KPPS member in 2019, giving her a comprehensive understanding of the recruitment process and the policies affirming women's involvement in elections. One major barrier to women's involvement was the lack of open information about recruitment opportunities, especially among women or women's organizations at the village level. Mrs. Lipur learned of the KPPS recruitment in 2019 not through official announcement, but through

limited channels within her youth organization. Recruitment information was not disseminated openly by the Village Government but spread individually or through networks, limiting community access—especially among women not actively involved in organizations. Although Mrs. Lipur was also a village official, she did not receive recruitment information through official announcements at the village hall or other public media. Instead, she learned about the recruitment through a member of the Youth Organization in which she was active. Based on her experience, Mrs. Lipur emphasized the importance of ensuring that recruitment information is transparent and accessible to all community members. A lack of open information leads to low participation and reduced involvement of women, especially those who are not engaged in village-level institutions or organizations. Mrs. Lipur also noted that the closed, informal recruitment model also reflects a tendency to prioritize KPPS membership for certain groups closely connected to the Village Head. Her experience highlights how even village officials, like herself, were not formally informed through official channels but had to rely on informal networks to access recruitment information.

The second finding concerns Mrs. Ev, who experienced how patriarchal bias made it challenging for women participating in election organizing institutions. Women who are active in social institutions and join electoral organizing efforts often face resistance from their families. If husbands or extended family members do not support

their activities, they will have to face a great challenge in balancing public duties with cultural expectations. In Javanese culture, reinforced by patriarchal biases, women are expected stay at home (the domestic sphere). This is especially strong for newly married women or those with young children, making participation in public activities such as election organizing a significant challenge.

The second risk faced by female election organizers is that affirmative policies aimed at achieving women's quota are often not implemented sincerely. Instead, women candidates are sometimes recruited based on close ties to village or other local officials rather than on capacity or experience. As a result, many women selected lack the necessary skills to effectively carry out their duties despite undergoing training. The study found that not all female KPPS officers interviewed had sufficient knowledge and capacity in information technology, limiting their effectiveness. In fact, Sholehuddin Zuhri's analysis of the general election information system (SITUNG) during the 2019 elections highlights that IT skills were crucial for the success of vote counting. The Election Law designed a manual vote-counting system reliant on KPPS officers, the spearhead of the vote counting process at the polling station where they opened and counted the ballots. The consolidation of the results was done through the SITUNG system.

However, SITUNG faced criticisms. First, there were questions about its legality, as the Election Law does not mention its use. Second, technical difficulties, such as slow

server networks due to heavy traffic, hampered real-time data updates. Another technical obstacle is related to infrastructure inequalities across regions, causing delays in uploading data and raising suspicions of electoral manipulation by the KPU (2019: 8-9).

An example is seen in the experienced of Mrs. Fer, who had no prior experience and could not initially operate a computer. Her duties required her to manage lists of election participants using Microsoft Excel. Mrs. Fer initially felt that it was difficult, but she gradually learned how to use the necessary applications, including sorting prospective voter lists based on their RT and RW areas. Her experience as a PPS member not only expanded her technical skills but also provided additional income, as she had previously worked exclusively as a housewife. In addition to developing IT skills, Mrs. Fer also gained exposure to basic organizational work, an area she had never imagined entering before.

The study and analysis by Andreas Pandiangan (2018: 4-17) show that the issue of resources and individual capacities of KPPS members is crucial, as they must have the knowledge, skills, and ability to carry out their duties. However, the training or technical guidance received by KPPS members is often not optimal, leading to confusion in the field when understanding guidelines or coordinating with various parties. In fact, the implementation of the simultaneous elections in 2019 added to the duties, responsibilities and workload of KPPS—not only in terms of administering the election process but also due to the

increasingly complex recapitulation process. Meanwhile, policymakers at the central level did not seem to pay attention to the quality of KPPS resources, even though KPPS members function as street-level bureaucrats who directly interacted with the community. As a result, the performance of KPPS members could directly affect citizens' perception and opinions.

This was also reflected in the case of Mrs. Anni, who initially did not know the duties and functions of PPS member but decided to register after hearing from some of her college friends who had previously registered as prospective PPS members in their own villages. Although Mrs. Anni had no prior experience or understanding of her role, she was selected as a PPS member. Through her commitment and active participation in the PPS training process, she gradually understood her responsibilities and tried her best to fulfill her duties as a PPS member.

The third risk is dealing with a political patron-client system at the local level (Kelurahan) which is not only heavily influenced by patriarchal values but also limits opportunities for young people—especially young women—to be involved in the implementation of general elections. This system tends to restrict the participation of young women, not simply because of their lack of interest, but because the available opportunities are not genuinely open or accessible to them. Although technical regulations in the administration of general elections allow for two periods of service, the findings of this study show that the entrenched patron-client political structure at the local

level tended to hinder meaningful involvement of young women.

According to Mrs. Fai, one of the respondents, while she supported the affirmative policies for women and the regulation limiting service to two terms at the PPS (Kelurahan) and PPK (District) levels, the reality was more complex. Regeneration of election organizers should ideally ensue knowledge transfer from incumbents to new members. However, Mrs. Fai explained that it was often difficult to find candidates for the seven-member KPPS teams at the neighborhood (RT) level due to the heavy workload, which discouraged many from participating. As a result, those eventually selected were often individuals with close ties to village officials or community leaders, especially since registration was poorly socialized at the grassroots level and community interest remained low.

The fourth risk faced by female election organizers is the presence of a potentially discriminatory work climate, because of both the dominance of patriarchal cultural norms and the application of the sexual division of labor. Theoretically, such risks are possible in the field. However, this study did not find evidence of a discriminatory work environment, nor signs of negative impacts from the sexual division of labor, or even sexual violence directed toward female election organizers. The election work system, with its strict deadlines and outcome-oriented targets, tended to reduce the space for discriminatory or sexual harassment.

During periods when KPPS members experienced an increased workload leading up to the election, female PPS members often had to stay with male members and village officials, most of whom were men. Despite this, during her time as a PPS member, Mrs. Meg and her friends did not encounter negative behaviors such as sexual harassment or demeaning jokes from their peers. This might have been because most PPS members and village officials were closely connected through kinship or community ties. However, according to Mrs. Meg, it is still possible that in some villages or sub-districts, certain remarks or stereotypes directed at women might have been present. While patriarchal dominant culture allows for jokes that may belittle women, such comments are unlikely to escalate into sexual harassment due to the strong social sanctions that would follow.

DISCUSSION

Based on data and information from the field, this section analyzes and discusses three theoretical dimensions of women's participation in local election institutions, focusing on KPPS in Banyumas Regency, Central Java Province. The study reveals there are three main motivations behind the involvement of young women in the KPPS. The first motivation was rooted in idealism, which was observed among female KPPS members with backgrounds in social activism—such as those active in NU women's organizations, Muhammadiyah, or NGOs. Second is the motivation for self-development, which emerged among women without prior social

activism experience but who sought public sector exposure and learning opportunities. Third is economic motivation, where women participated in KPPS primarily to earn honorariums or salaries provided for their roles as KPPS members.

Referring to the analysis by Levy and Akiva (2019:1039-55), young people's political engagement in the United States is shaped by two key factors: political efficacy, or the belief in one's ability to influence political processes, and political interest. They also highlight demographic factors such as age, gender and ethnicity or race as significant variables. Their quantitative study considers 20 indicators of political involvement, incorporating these various demographic factors.

These two core motivations, political efficacy and political interest, are relevant as comparative perspectives. Female KPPS members with activist backgrounds tend to demonstrate higher levels of both political efficacy and political interest than those without such experience. However, the entrenched patron-client culture at the village level remains a significant barrier for many women. The recruitment process often lacks transparency, leading to appointments based on proximity to the village officials rather than merit. As found in this study, some KPPS members were recruited not for their competence but due to their relationships with the village head or apparatus. This results in capable young women being excluded from the opportunity simply because they never received the necessary information to register. As a

consequence, capable female KPPS members often end up bearing extra responsibility to compensate for the inadequacies of less competent members—particularly in areas requiring digital literacy and technical skills essential for vote tabulation.

In contrast to the motivations that encourage young women to become KPPS members, several risk factors and challenges arise from external circumstances. The first is the risk of a heavier workload, as often the selected KPPS members do not have adequate capacity, and the capable female members are left to bear the burden. Some informants in this study have backgrounds as social activists and are used to conducting public outreach and socialization activities. However, those selected through patron-client processes often do not have the same level of understanding or ability, especially in computer technology and public communication. Consequently, the workload that should be distributed equally among KPPS members becomes unbalanced. Since the election stages follow a strict and scheduled timeline, delays in one stage can significantly impact the next. However, this study did not find extreme impacts such as illness or death caused by workload. The current 30% women's affirmation policy only sets a quota and has not explicitly determined performance indicators or requirements for prospective KPPS members, thus still allowing recruitment based on proximity and patronage.

Second is the risk posed by the dominance of patriarchal cultural values in society. Even though this study did not find physical sexual

harassment, there were instances of verbal abuse. Referring to the study of Collier, Cheryl N. and Raney, Tracey (2019:1-25), based on comparative studies in three countries—Australia, the United Kingdom and Canada—it is shown that the roots of sexism and sexual harassment among parliamentarians stem from two main causes: the privilege enjoyed by men due to their dominant numbers in political institutions, and institutional norms that support sexist behaviors.

The results of this study show that women's participation and involvement in KPPS institutions at the local level are also influenced by these two factors. With the 30% affirmation policy, the majority of KPPS members are still men, making women a minority. Therefore, female KPPS members are often exposed to verbal harassment by male KPPS members who perceive sexism as normal. The patriarchal culture reinforces male dominance, which in this study was reflected in jokes that demean women.

Third, environmental support from the community, especially the nuclear and extended families, also becomes a significant risk factor and challenge for female KPPS members. In general, most respondents of this study did not face challenges related to lack of support from their environment or families. Female KPPS members with activist backgrounds tend to receive strong support due to their established social reputation. Meanwhile, even those without prior social activism experience also received considerable support, particularly because their roles provide financial incentives, such as monthly

honorariums, which contribute to family income—something they may not have had access to previously.

CONCLUSION

Three important learnings emerged based on the analysis of data and information from this study. First, the role of female KPPS members is very important not only in the context of the 40% affirmation but also in increasing women's participation and involvement in politics at the local level. Second, the emphasis on young women as a prerequisite has not yet become a recruitment criterion for KPPS members, so most of those elected are elderly. In fact, the involvement of young women in KPPS institutions can significantly improve the performance and efficiency in handling the workload within KPPS. Third, the expertise and capacity of KPPS members in the field of public outreach and information or computer technology are crucial for enabling KPPS members to work effectively, because all stages of the election rely on a technology-based system and adequate mastery.

This study draws at least three important conclusions based on field data. First, patriarchal cultural bias—which places women in roles focused only on the 'private space'—is one of the main barriers to women's participation in general election institutions. In the concept of patriarchal cultural system, which is deeply rooted in Javanese culture, politics is a realm of 'public space' and therefore the domain of men rather than women. Although election laws and regulations offer

equal opportunities for women and men, in practice, women are expected to play two roles simultaneously—managing responsibilities in both the ‘private space’ (household) and the ‘public space’. This dual burden contributes to the low level of women’s participation in election institutions at the village level.

Second, the motivation and commitment of women to become election organizers at the village level are also influenced by their experiences in organizations and/or institutions outside the ‘private space’. The results of this study show that activists of community organizations (NGOs or CSOs) and those who work in village or sub-district governments tend to have more motivation and access to information than women who are not active in the ‘public spaces’. Their experience of organizing or working in the local government becomes valuable capital to gain information more quickly and even to receive priority in recruitment as election organizers, as village or sub-district officials are already familiar with them. This gives them a greater chance of being elected compared to women who have not previously been active in the ‘public space’.

Third, the risk faced by women in carrying out their role as election officers at the village or sub-district level are minimal, as this study did not identify any serious or exceptional cases. In fact, the greatest risk stems from the demand for women to simultaneously fulfill their roles in the ‘private space’ as wives or mothers, while also handling the time-consuming workload associated with the ‘public space’ as election organizers.

Regulations related to the general election system have provided adequate protection and guarantees, so that women involved as election organizers can exercise their rights. However, it is this dual role between the ‘private space’ and the ‘public space’ that increases the pressure and risk for women because face higher demands in managing both responsibilities at the same time.

Based on the results of the research, the following recommendations can be made. First, the Central Government is encouraged to establish regulations that increase the quota for women’s representation from the current level to more than 30%. In addition, the Central Government also needs to create a framework for the recruitment mechanism at the Regency or City, Sub-district, and Village levels by providing affirmative action for women activists, namely those from PKK, Dasawisma, Youth Organization, and other community organizations in Indonesia, especially Aisyiyah (Muhammadiyah), Fatayat (NU), and other religious organizations. With this affirmative policy, organizational activists will gain the opportunity to participate in organizing general elections. The expertise and capacity they already possess through their involvement in these organizations will also enhance the quality of human resources participating in the recruitment process for election organizers at the Village level.

Second, at the Regional Government level (Province, Regency or City, and District), training and capacity building should be provided for female election organizers at the Village

level who have been elected. Through this training, they will acquire the necessary knowledge and skills—both for preparation and especially for implementing their duties and functions as election organizers.

The third recommendation is to provide a quota in the recruitment process for incumbent candidates, with a composition that reflects field needs. This will enable former Village level election organizers who

have served in the elections to share their insights and knowledge with new election organizers. If it is not possible to reappoint them, these former election organizers can still be involved as trainers to share their experiences and lessons with newly appointed members.

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The Role of Gender in Job Crafting and Perceptions of Meaningful Work among Employees of PT X in Jakarta

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ABSTRACT

This study investigates the impact of gender variations on job crafting and the perceived meaningfulness of work among workers at PT. X, a digital consulting business in Jakarta. The survey included 55 employees, 40 men and 15 women, who completed a questionnaire on their job transitions and the significance of their roles. The findings indicated that male employees had a greater propensity to alter their employment in alignment with their preferences and competencies, maybe due to a perceived sense of autonomy. Employees who transitioned to new positions often perceived their roles as more relevant since this adjustment aligned their employment closely with their personal preferences. Notably, despite males changing occupations more frequently, there was no disparity between men and women regarding the perceived significance of their employment. The survey underscores the necessity for employers to assist all employees, particularly women, in advancing their careers through training, mentorship, and flexible work arrangements, ensuring that every employee feels empowered and respected.

KEYWORDS: *gender, job crafting, meaningful work*

INTRODUCTION

Work environments are experiencing substantial and continuous change, driven by globalization, technological progress, organizational reorganization, and the evolution of labor roles. Global corporate organizations confront the challenge of sustaining productivity, fostering innovation, and enhancing employee engagement amid escalating international competition.

Establishing work environments that possess intrinsic relevance is vital for firms to enhance worker engagement (Boikanyo & Naidoo, 2023).

Meaningful work is crucial to enhancing employee engagement and job satisfaction. Individuals who regard their jobs as important typically exhibit elevated levels of productivity, loyalty, and drive to

attain maximum performance (Bailey et al., 2019).

An approach that enables workers to get meaning from their work is job crafting, a proactive process wherein individuals alter or adjust elements of their work to align more closely with their preferences and requirements (Shang, 2022; Wrzesniewski & Dutton, 2001). Job crafting enables employees to reorganize their responsibilities, interpersonal connections, and views of their work.

Job crafting was first mentioned in 2001 by Professor Amy Wrzesniewski. Professor Amy Wrzesniewski pointed out that job crafting is employees' physical and cognitive changes to their jobs. Essentially the idea of job crafting is that employees can increase job crafting by adapting job characteristics, i.e., resources and demands, to their personal needs and abilities respectively. When these factors are balanced, the employee is likely to experience a good fit for the job, but there may also be unfitness when one (or both) aspects are unbalanced. Job crafting is an excellent way to achieve job fitness because the employee knows the causes of mismatch and how to reduce it. The more relevant job crafting is, the more employees are engaged in the job, and the better they perform.

Job crafting enhances employees' felt meaning of work and fulfilment of valued identity at work. Job crafting also improves employees' work lives in many-valued ways. Employees take the initiative to craft their jobs to make work engaging and satisfying. Crafting activities improve person job fit and can result

in positive experiences such as a feeling of achievement, personal growth, and the ability to cope with adversity. Research has established that job crafting behaviour is positively linked to engagement, relevant because the previous hospitality literature does not detail the job crafting variances among employees' gender, age, and jobs in the food and beverage department.

While job crafting has shown beneficial in enhancing meaningful employment, it is crucial to acknowledge that the experience of job crafting may vary between genders. Gender roles, particularly social roles, cultural expectations associated with certain genders, and workplace issues, might affect employee participation in job crafting (Sánchez-Cardona et al., 2020).

Women frequently struggle to reconcile professional and familial obligations (Savitri & Alviani, 2023; Ugwu et al., 2018). Conversely, males often get more encouragement to adjust their work responsibilities for increased flexibility and autonomy, enhancing job crafting prospects (Albrecht et al., 2021).

In the context of PT X, a digital consulting company located in Jakarta, a significant number of employees perceives a discrepancy between their work and their potential. Male employees generally possessed a greater degree of autonomy in modifying their work duties, whereas the majority of female employees reported limitations in modifying their work.

This investigation aims to explore the potential for gender differentiation in job crafting practices and perceptions of

meaningful work among PT X's employees in Jakarta. This investigation offers a gender-based perspective on the organization's approach to promoting inclusive employment crafting practices.

This research aims to provide practical recommendations for corporations to foster a more inclusive work environment by thoroughly examining the interplay between gender, job crafting, and meaningful work. Additionally, it seeks to enhance the existing literature in industrial and organizational psychology, particularly concerning gender issues within the Indonesian context.

I. METHODS

Participant

This study utilized samples from PT. X, a digital consulting firm based in Jakarta, primarily engaged in the installation of core modules and safety devices for mining machinery. The research population was all 55 workers of PT. X. The sampling approach employed the saturation technique, incorporating the total accessible population as the study sample.

Instruments

This study employed two primary instruments: the Job Crafting Scale (JCS) and the Comprehensive Meaningful Work Scale (CMWS). Job Crafting is implemented via the Job Crafting Scale (JCS) created by Tims et al. (2012), comprising 21 items that assess four primary dimensions: increasing structural job resources, increasing social job resources,

increasing challenging job demands, and decreasing hindering job demands.

Concurrently, Meaningful Work is implemented via the CMWS established by Lips-Wiersma & Wright (2012). CMWS has 28 questions that assess seven characteristics, including developing the inner self, unity with others, serving others, expressing full potential, reality, inspiration, and balancing tensions (self vs others; being vs doing). Both measures utilize a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). Both instruments have substantial reliability, evidenced by Cronbach's alpha values of 0.798 for JCS and 0.921 for CMWS.

Data Analysis

Data were analyzed with SPSS 27. Descriptive data were used to describe participation, job crafting, and meaningful work in men and women. Data normality was tested with the Kolmogorov-Smirnov test and linearity test. The Pearson link between job crafting, meaningful work, and gender was evaluated. Moderation regression analysis was used to determine how gender affected the association between the variables. Finally, an independent t-test compared male and female job crafting and meaningful work.

II. RESULTS AND DISCUSSION

1. Results

The empirical research investigating the relationship between gender, job crafting, and

meaningful work among the workforce of PT X in Jakarta resulted in many notable findings. Demographic analysis indicated that male respondents comprised 72.7% of the sample, while female respondents constituted just 27.3% of the total participants. In job crafting, the results indicated that male respondents exhibited elevated levels of involvement, with a significant percentage falling within the moderate to high categories. Conversely, no female respondents were found in the top group for this characteristic. A similar trend was noted for the concept of meaningful work, but with a more significant proportion of female respondents in the moderate group.

Table 1. Gender

	N	%
Man	40	72.7%
Woman	15	27.3%

Table 2. Job crafting levels

		Gender		Total
		Man	Woman	
Job Crafting	Low	7	5	12
	Medium	23	10	33
	High	10	0	10
Total		40	15	55

Table 3. Meaningful work levels

		Gender		Total
		Man	Woman	
Meaningful Work	Low	7	1	8
	Medium	24	14	38
	High	9	0	9
Total		40	15	55

Table 4. Kolmogorov-Smirnov Test

		Unstandardized Residual
N		55
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	16.62256757
Most Extreme Differences	Absolute	.075
	Positive	.068
	Negative	-.075
Test Statistic		.075
Asymp. Sig. (2-tailed) ^c		.200 ^d

- a. Test distribution is Normal.
- b. Calculated from data.
- c. Lilliefors Significance Correction.
- d. This is a lower bound of the true significance.

The Kolmogorov-Smirnov test indicated that the data were regularly distributed (Sig. = 0.200), facilitating subsequent analysis. The ANOVA test established a substantial linear correlation between job crafting and meaningful work ($p = 0.000$), with no notable variation ($p = 0.102$).

Table 5. Anova linearity test

		Sum of Squares	df	Mean Square	F	Sig.
Meaningful Work * Job Crafting	Between Groups	16305.396	23	717.623	3.221	.001
	(Combined) Linearity	8491.382	1	8491.382	38.112	.000
	Deviation from Linearity	8013.943	22	364.270	1.685	.102
	Within Groups	6906.783	31	222.799		
Total		23412.109	54			

The correlation study indicated a substantial positive association between job crafting and meaningful work ($r = 0.602$, $p < 0.01$). A negative association was identified between gender and work crafting ($r = -0.317$, $p < 0.05$), suggesting that males were generally more engaged in job crafting activities. The analytical findings indicated no significant link between gender and meaningful work ($p = 0.156$).

Table 6. Pearson's correlation

	Job Crafting	Meaningful Work	Sex
Job Crafting	Pearson Correlation	1	-.317 ^{**}
	Sig. (2-tailed)	.000	.019
	N	55	55
Meaningful Work	Pearson Correlation	.602 ^{**}	-.194
	Sig. (2-tailed)	.000	.156
	N	55	55
Sex	Pearson Correlation	-.317 ^{**}	1
	Sig. (2-tailed)	.019	.156
	N	55	55

** Correlation is significant at the 0.01 level (2-tailed).
 * Correlation is significant at the 0.05 level (2-tailed).

The regression analysis results indicated that job crafting accounted for 36.3% of the variance in meaningful work. Upon the

inclusion of gender as a moderating variable, the explained variance rose to 43.4%, signifying gender's moderating influence on the connection between job crafting and meaningful work. This suggests that the impact of job crafting on meaningful work is more pronounced in males than in women.

Table 7. Regression test I

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.602 ^a	.363	.351	16.779

a. Predictors: (Constant), Job Crafting
b. Dependent Variable: Meaningful Work

Table 8. Regression test II

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.659 ^a	.434	.401	16.114

a. Predictors: (Constant), JcXGender, Job Crafting, Sex
b. Dependent Variable: Meaningful Work

The t-test indicated a substantial gender disparity in job crafting ($p = 0.012$), with males exhibiting superior results. Despite the absence of notable disparities in meaningful work related to gender, this research underscores the necessity of including gender considerations in work relations, particularly with job crafting.

Table 9. Independent samples test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
JcXMW	Equal variances assumed	4.610	.030	1.894	33	.064	13.092	7.968	-4.850	31.078
	Equal variances not assumed			2.607	31.560	.012	13.092	3.766	3.318	26.665

DISCUSSION

When it comes to job crafting talents and views of meaningful work, there are significant differences between male and female employees at PT. X Jakarta. According to the data, male workers displayed higher levels of job crafting than their female

counterparts. The result is consistent with the findings of other studies suggesting that gender has a role in the alterations an individual makes to their employment (Franklin et al., 2022; Tang & Xu, 2023).

Three driving factors for engaging in job crafting are identified by Wrzesniewski and Dutton (2001). To begin, employees may engage in job crafting to keep their interest and enthusiasm at work. Second, because employment is essential to most people's self-identity, they are compelled to defend and enhance their image by tailoring their job to their needs. Finally, modifying specific parts of the job may improve workplace social relations (Kirkendall, 2013). In addition, Bowling (2012) identified two motivational scenarios in which employees may decide to use job crafting to increase their level of satisfaction. First, in the reactive scenario, job crafting may increase satisfaction levels when an individual feels their satisfaction level is threatened.

Whenever a person's level of satisfaction falls below their threshold, they will engage in job crafting activities to get it back up. Job crafting may be used when low job satisfaction levels. The proactive scenario is the second situation in which job crafting would be used. In this circumstance, job crafting would be used repeatedly to keep the satisfaction level over the threshold. Job crafting may be advantageous in this second circumstance. Employees can continually do job crafting tasks to guarantee their happiness level remains high rather than waiting for satisfaction levels to drop before taking action (Kirkendall, 2013).

According to Castellanos et al. (2019), society's conceptions of women's responsibilities may make it more difficult for them to change jobs when necessary. Their capacity to develop work-making talents is hindered by the pressure they encounter to adhere to conventional roles (Nielson et al., 2020; Yu & Jyawali, 2021). This is in contrast to male workers, who have more leeway to change their positions according to their preferences.

Men participate in job crafting more than females. Two possible explanations for this: first, females may have started working later than men. Because females are challenged with the female ideal, which motivates them to prioritize their home life over career chances (Hoddinott and Jarratt, 1998), second, in contrast to men, women are more likely to have low-ranking positions. Women seek more temporary jobs since their work lives are more irregular due to housekeeping and life cycle events such as motherhood. Compared to those in lower-ranking positions, individuals in high-ranking positions tend to craft more in their employment since they have more autonomy. As a result, males in high-ranking positions engage in more job crafting than women because they put more effort into their professions.

Both older and younger employees are prone to engage in job crafting behaviours to establish control over their jobs and build a positive self-image. Younger employees, however, are more motivated to craft their jobs. It has been discovered that older employees have a more structured work style than their younger

counterparts (Maurer, 2001). Yeatts et al. (2000) found that older workers devote more time and effort to the traditional or routinized approach to job activities. This result is in direct contrast to younger employees who have grown up in a workplace where flexibility is the norm (Yeatts and Hyten, 1998).

To overcome this obstacle, the assistance of the organization is essential. Workers, particularly women, will be more likely to move to jobs matching their talents and interests when the organization provides sufficient resources and support (Park et al., 2020; Rajeh Bati Almasradi et al., 2023; Tan et al., 2020). This is especially true when the company allocates sufficient resources and assistance. Consequently, it increases their sense that their task gives them a sense of purpose (Jalil et al., 2023; Jalil & Ali, 2023).

Another factor that plays a significant role is social support, which may come from coworkers, superiors, and the organization as a whole. In addition to providing direction and emotional support, this help may serve as actual aid. According to Genuba and Dura (2024), employees who have a strong sense of social support are more likely to be responsive to stress and more proactive in their work, such as when it comes to job crafting.

Research conducted by Abbas et al. (2022) suggests that male employees tend to be more proactive in arranging their responsibilities despite the fact that female employees have the same capacity for meaningful work. This phenomenon can be due to the forceful leadership style usually

displayed by male bosses. This style of leadership helps to develop a competitive environment in which job crafting is regarded as favorable.

It is possible to conclude that there is a gender divide in terms of individuals' abilities to construct jobs and their perceptions of what constitutes meaningful employment based on the description. This disparity results from societal and cultural constraints that restrict women's ability to make changes to their profession. Taking proactive measures to encourage female employees to improve their job-crafting talents is something that organizations need to do to create an inclusive and empowering work climate. This can be accomplished through training, mentorship, flexible working arrangements, and establishing a culture inside the organization that promotes gender equality.

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Eradicating the Three Deadly Sins: Bullying, sexual violence, and intolerance in inclusive education in Banyumas Regency

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ABSTRACT

The challenges of inclusive education in Banyumas Regency, apart from the lack of special assistant teachers, the inclusive curriculum, and inadequate facilities are the three deadly sins of education: bullying, intolerance, and sexual violence. This research aims to analyze how inclusive schools address the issue of these three sins of education. This research employed qualitative methods through a case study at SDN (State Elementary School) 5 Arcawinangun and SD (Elementary School) Terpadu Putera Harapan Purwokerto. Data collection was done through interviews, observations, and FGDs. The results showed that bullying cases were the most dominating cases in education, followed by intolerance and sexual violence. Bullying cases were also experienced by children with special needs. The school has made various efforts to overcome this problem, including anti-bullying socialization for students both in the classroom, such as through songs that are easily understood by children, and outside the classroom, such as during the flag ceremony. In addition, the school is responsible for providing an understanding to all school members about the existence of children with special needs to provide appropriate and non-discriminatory educational services.

KEYWORDS: *bullying, intolerance, sexual violence, inclusive education, children with special needs*

INTRODUCTION

Three deadly sins in education, bullying, sexual violence, and intolerance, are major challenges in Indonesian education. The Indonesian government, through the Regulation of Permendikbudristek (the Minister of Education, Culture,

Research, and Technology) No. 46 of 2023, explains the prevention and handling of violence in the education unit environment. Permendikbudristek No. 46 of 2023 explains the three deadly sins as follows:

Bullying is the abuse of power or authority by a person or group

that aims at or hurts others. Sexual violence is any behavior that causes someone to feel humiliated, harassed, and/or attacked by their body and reproductive function. Intolerance is an act of violence in the form of distinction, exclusion, restriction, or selection based on ethnicity, religion, belief, race, skin color, age, socio-economic status, nationality, gender, and/or intellectual, mental, sensory, and/or physical abilities.

The three deadly sins of education pose significant challenges that can impede the establishment of an inclusive environment. Based on data from KPAI (the Indonesian Child Protection Commission), 861 cases of violence against children occurred within educational units, with 487 children sexual violence cases, 236 physical and/or psychological violence cases, 87 bullying cases, 27 fulfillment of educational facility cases, and 24 policy cases.

The ideal of inclusive education, which seeks to provide a safe learning environment for all children, has not yet been achieved. Children with special needs deserve a proper education like other children. Recognition of the existence of children with special needs has experienced better development. The paradigm shift from segregation to the incorporation of students with special needs in the regular education system is a step forward. Inclusive education seeks to realize access to education for all without exception. The practice of inclusive education has been included in the SDGs program, which is for all children without exception to fulfill

their social and educational rights. The principle of inclusion emphasizes that universal access and equal quality of education should be provided to all children regardless of their background or special needs (UNICEF Fact Sheet: Children with Disabilities, 2022)

Education is the right of every person, as stated in the 1945 Constitution Article 28H paragraph 2 that everyone has the right to facilities and special treatment to obtain the same opportunities and benefits to achieve equality and justice. To fulfill this mandate, the government issued an inclusive education policy for students with special needs in Law No. 20 of 2003 concerning the National Education System. In 2023, the government issued the Minister of Education and Culture Regulation No. 48 of 2023 on Reasonable Accommodation for Learners with Disabilities in Early Childhood Education, Elementary School Education, Junior High School, and Senior High School. This regulation opens up more opportunities for children with special needs to get an education more easily and join normal children in regular schools.

Indonesia's inclusive education policy is far from ideal. Inclusive education aims to realize education that respects diversity and is non-discriminatory for all learners. The implementation of inclusive education for children with disabilities in an inclusive, safe, and comfortable environment is often not in line. Komariyah et al. (2017) point out that teachers lack the ability to handle children with disabilities. Similar findings from Nugraheni et al. (2019) suggest that teachers in inclusive schools have

low knowledge and understanding of friendly learning for children with disabilities. Teachers' lack of knowledge about a learning-friendly school environment for children with disabilities is one of the factors causing the ineffective implementation of inclusive schools. Similarly, Wardah (2019) states that the knowledge of nonspecial education teachers about children with disabilities and inclusion program services is insufficient. Maghfiroh et al. (2022) state that schools, communities, and teachers do not fully understand and know how to handle children with disabilities. Nurhadiyati and Timansah (2024) further explain that the school's motivation to accept children with disabilities is for humanitarian reasons, while the school does not have adequate facilities and the teachers do not have enough understanding of how to handle children with disabilities. Fulfilling the needs of children with disabilities does not start with the child's adjustments to the education system, methods, and environment, but rather what should happen. It is not the child who adjusts to the curriculum, but the curriculum that is adjusted to the needs of the child (Ilham et al., 2024)

Bullying problems are also found in inclusive schools. It shows that inclusive schools have not been able to accept the differences of the diverse students (Damayanto et al., 2020). Students with special needs tend to be more involved in bullying cases, both as perpetrators and victims, compared to students who do not have disabilities. Children with special needs experience bullying, with a prevalence of 24.5% in primary schools. Students with

disabilities often face challenges in social and communication skills that can lead to peer rejection and difficulties in solving social problems (Earnshaw et al., 2018). These issues must be addressed to achieve truly inclusive education.

Banyumas Regency is one of the regencies that has provided inclusive education services through Banyumas Regent Regulation Number 31 of 2016 concerning inclusive education. The implementation of inclusive education in Banyumas, in reality, experiences many problems. According to Faozanudin and Sulistian (2023), there are problems with limited human resources, especially special assistant teachers, and a curriculum that requires innovation and modification. The survey results of the Unsoed 2024 Research Team involving 400 teachers in Banyumas Regency from 28 June to 07 July 2024 indicate that inclusive schools in Banyumas Regency face challenges in implementing inclusive education in terms of the lack of learning infrastructure, the need for different teaching strategies for children with disabilities, inequality of attention for regular students and students with disabilities, the lack of special assistant teachers, teachers' difficulty in understanding the needs of students with disabilities, the absence of an inclusive curriculum from the government, and no training for teachers to understand the needs of students with disabilities and bullied students.

The implementation of inclusive education in Banyumas Regency also faces the three deadly sins of education. Bullying, both verbally and socially, of students with special

needs is one of the challenges. Bullying cases dominate problems in schools at 87%, indicating the need for serious attention and more effective preventive measures. Cases of intolerance and sexual violence have smaller percentages (5% and 0.26) but still require special attention from schools and parents to create an inclusive environment.

Inclusive education can be one of the places where bullying occurs; the highlight is the presence of students with and without special needs. Children with special needs have physical and social limitations considered abnormal by the general public and often experience oppression or discrimination. Children with special needs in schools are more vulnerable to power imbalances, which can be a factor in bullying. They are more likely to be victims of bullying in general, including physical, verbal, and relational abuse and cyberbullying (Falla et al., 2021). An unpleasant, unfair, and unfriendly school climate is a factor in increasing the likelihood of bullying. In addition, negative perceptions of school, such as lack of closeness, kindness, and acceptance, and negative experiences with teachers in academic achievement also contribute to bullying (Earnshaw et al., 2018)

Some schools implementing inclusive education practices include SDN 5 Arcawinangun and SD Terpadu Putra Harapan Purwokerto. In its implementation, the schools face various challenges, including the three deadly sins of education described in Table 1.

Table 1. *SD Putra Harapan*

Three Deadly Sins at School	Total	%
Bullying	25	72%
Intolerance	4	11%
Sexual Violence	0	0

Source: Results of processed research data, 2024

Table 1 shows that bullying is the most significant case (72%), followed by intolerance (11%); no cases of sexual violence were found at Putra Harapan Elementary School.

Table 2. *SDN 5 Arcawinangun*

Three Deadly Sins at School	Total	%
Bullying	7	78%
Intolerance	1	11%
Sexual Violence	0	0

Source: Results of processed research data, 2024

According to Table 2, SDN 5 Arcawinangun faces problems similar to SD Putra Harapan's. Bullying cases (78%) dominated and followed by intolerance (11%), no cases of sexual violence were found. The data in the table confirms that the problem of bullying and intolerance is still a serious challenge in inclusive education in the Banyumas Regency. The high number of bullying cases indicates that verbal, physical, and social violence is rampant in the school environment, including the inclusive school environment. The ideals of inclusive education to provide a safe and comfortable environment for all children have not been achieved due to these cases. Therefore, it is necessary to analyze how schools that offer inclusive education services handle and prevent the three deadly sins of education. The research aims to analyze the practices of schools in Banyumas Regency that provide inclusive education services in responding to the three deadly sins of education

from various parties. This research can contribute to improving inclusive and child-friendly education in Banyumas Regency.

METHODS

This research uses a qualitative case study approach to analyze the practice of schools providing inclusive education services in Banyumas Regency in addressing the three deadly sins of education. A case study is research in which the researcher explores a particular phenomenon (case) at a particular time and in an activity (program, process, institution, or social group) and collects detailed and in-depth information using various data collection procedures over a period of time.

This research was conducted at SDN 5 Arcawinangun and SD Terpadu Putra Harapan from July to August 2024. Data were collected using observation techniques, focus group discussion documentation, and in-depth interviews. At the initial stage, the researcher made direct observations at the research locations. Observations were made to observe the social situation in the school environment, activities in the learning process, and interactions between school members. Then, FGDs were conducted with teachers; the first was conducted with teachers of SD Terpadu Putra Harapan, and the second was conducted with the teachers of SDN 5 Arcawinangun. FGDs were conducted to find out the teachers' understanding of the three deadly sins of education. To complete the data, in-depth interviews were conducted with the principal and inclusion coordinator at the school. In-depth interviews

were conducted to obtain more complete data from informants determined using purposive sampling techniques. Meanwhile, primary data sources came from class teachers and special assistance teachers. Data analysis was conducted interactively by analyzing data in three steps: data reduction, data presentation (data display), and conclusion drawing or verification (Miles et al., 2014).

RESULTS AND DISCUSSION

Results

The Banyumas Regency government has strengthened support for the implementation of inclusive education through Banyumas Regent Regulation No. 31/2016 on Inclusive Education. Sekolah Dasar Negeri (SDN) 5 Arcawinangun is a technical implementation unit in the education sector based on the establishment decree dated August 5, 2005, No. 05/Kel/VIII/2005. In 2008/2009, this school received 7 students with special needs. Then, in the 2009/2010 academic year, the number of students with special needs increased to 33. Due to the increasing number of students with special needs, in 2011, the school offered inclusive education services based on the Decree on Inclusive Education Services No. 421/149/2011. In the 2024/2025 academic year, there were 56 students out of a total of 92 students.

SD Putra Harapan Integrated is one of the formal educational institutions under the auspices of the Al Mu'thie Islamic Foundation. This elementary school was previously Ulumul Qur'an TPA (Al-Qur'an Education Centre), established in

1991, where children learned about Islam. The Santri guardian proposed to establish an elementary school. In 2002, a proposal was made to establish an elementary school in collaboration with the Al'Muthie Islamic Foundation. In 2006, the Head of the National Education Office issued a Decree on the Permit to Establish and Organize an Integrated Elementary School, "Putra Harapan," in Bantarsoka, West Purwokerto District. In the 2024/2025 academic year, SD Putra Harapan educated 20 students with special needs.

The research began by distributing questionnaires to teachers in Banyumas Regency to map data on problems in organizing inclusive education. Then, the research location was determined to get more complete data by conducting focus group discussions. The aim was to get teachers' understanding of the three deadly sins of education and inclusive education. The findings are as follows.

Teachers' understanding of the three deadly sins of education

Teachers' understanding of the three deadly sins in education can reflect the effectiveness and positive impact of inclusive education. Through focus group discussions with primary school teachers, an understanding of the three deadly sins of education was revealed. All teacher informants who participated in the FGDs mentioned that the three deadly sins of education were sexual violence, intolerance, and bullying.

1) Understanding of Bullying

Most teachers understood the forms of bullying: verbal, physical, and social. Based on the FGDs, some teachers identified forms of verbal bullying that often occur at school, such as taunting with the names of students' parents. Regarding this, Melawati, the inclusion coordinator, stated, "Verbal bullying, for example, mocking by calling the father's name of the students." The principal of Putra Harapan also highlighted physical bullying, which involved insults related to skin color or posture. Principal Yayuk stated, "Physical bullying, skin color, for example, 'black', body posture, 'fat'. Other forms of teasing also occur with children with disabilities. Taunting students with speech impairment, "That's mute; I don't want to be with the mute."

Another teacher also mentioned her experience when teaching in an inclusive class, where students with ADHD often threw objects such as brooms, pencil cases, or erasers at other regular and special needs students. Different forms of physical bullying, such as kicking or pushing their friends, especially when there are students who are very active and difficult to condition, were also added by one of the teachers. Social discrimination was also found; for example, regular students did not want to sit on chairs that had been used by children with disabilities and did not want to hold objects such as books for children with disabilities.

2) Understanding of Sexual Violence

Teachers' understanding of sexual violence was quite diverse. Some teachers understood the concept of sexual violence quite well, while others tended to consider it a rare issue. This understanding is evidenced by the fact that they could mention things included in sexual violence, such as forcibly holding, kissing, hugging, and raping. The understanding of the issue of sexual violence can be seen from the statements of several informants, such as when a teacher at Putra Harapan said that sexual violence included actions such as harassment, forcibly touching, and forcibly opening students' hoods. The teacher at SDN 5 Arcawinangun also mentioned forms of sexual violence, including grabbing, rape, hugging, and forced undressing. This shows that although there is awareness about sexual violence, the views on how often the issue of sexual violence occurs in schools still vary among teachers.

3) Understanding of Intolerance

Some teachers had difficulty identifying the forms of intolerance in schools. The answers to questionnaires indicated the existence of intolerance cases, but during FGDs, teachers responded to questions about intolerance hesitantly. Teachers' understanding of intolerance is generally limited, such as not

respecting differences like different religions, ethnicities, and others. Meanwhile, in the school, most students come from the same tribe and the same environment. The homogeneous racial-ethnic social environment makes it difficult for teachers to identify forms of intolerance that possibly occur in schools. It shows that teachers are not fully aware of the intolerance that can also occur in groups with a lot in common. The answers from informants indicate that there are still cases of the three deadly sins in education, and the school has responded to overcome these problems, for example, by conducting anti-bullying socialization and providing material about the three deadly sins of education during flag ceremonies or the learning process.

The inclusive education that has been running for a long time has experienced many problems, including problems in addressing the three deadly sins in education. As stated by the inclusion coordinator of Putra Harapan, cases such as bullying must exist in every school; it's just that Putra Harapan tries to be responsive in resolving cases and making them lessons for children and teachers. Inclusive education services that seek to provide a sense of security and freedom from discrimination have not been fully implemented. Based on the data obtained in the research, there were cases of three major sins in education in inclusive schools in the Banyumas Regency.

Table 3. *Three Deadly Sins at School*

Three Deadly Sins at School	SD Terpadu Putra Harapan		SDN 5 Acawinangun	
	Total	%	Total	%
Bullying	25	72	7	78
Intolerance	4	11	1	11%
Sexual Violence	0	0	0	0

Source: Results of processed research data, 2024

Table 3 reveals that bullying is the most prevalent problem in the two inclusive schools, SD Terpadu Putra Harapan (72%) and SDN 5 Arcawinangun (78%). The data shows that although both schools are committed to providing inclusive education services, there are still challenges in building a safe environment free from acts of violence such as bullying. In addition to the issue of bullying, the issue of intolerance was also found, although the numbers were lower. In both schools, no cases of sexual

violence were found, which may indicate better awareness and supervision of the issue of sexual violence.

Bullying has become a crucial issue in education and has been in the spotlight of all parties. Bullying is unpleasant behavior, either verbally, physically, or socially, in the real or virtual world that makes someone feel uncomfortable, hurt, and depressed by individuals or groups. Bullying that occurs in inclusive education in Banyumas Regency can be classified as follows.

Table 4. *Types of Bullying*

Verbal	Physical	Social
Teasing with parents' names	Throwing things	Does not want to sit with children with disabilities
Calling things by name	Damaging a child's work	Does not want to hold things belonging to children with disabilities
Mocking skin color and posture	Forcibly touching	Does not want to sit near children with disabilities
Teasing with nicknames or physical disabilities	Pushing	

Source: Results of processed research data, 2024

The table shows that the forms of bullying are usually verbal, physical, and social. Bullying in verbal forms,

such as mocking friends, calling friends by their parent's names, or with certain designations, such as

using the names of things to describe body shape. Examples of taunts that are thrown based on physical conditions such as being black, fat, or deaf. As stated by one of the teachers, a child got the nickname "basin". Physical bullying is in the form of throwing things, damaging the work of children with special needs, and touching them by force. Children with special needs throwing things at other people; whatever objects they hold will be thrown. Social bullying found that regular children do not want to play with children with special needs, do not want to hold items belonging to children with special needs, and do not want to sit with children with special needs.

Teachers' understanding of inclusive education

Inclusive education is understood as a school that provides educational services to students with special needs alongside other regular students, as stated by the principal of SD Putra Harapan.

SD Terpadu Putra Harapan Purwokerto implements inclusive education. We are under the auspices of the Abdul Mutie Islamic Foundation. There are four levels of education, from preschool to high school, all of which are schools that provide services to children with special needs from the beginning. We understand that education for anyone is the right of the child. Islam teaches that every Muslim is obliged to study (Yayuk, 2024).

The same thing was also conveyed by the head of SDN 5 Arcawinangun, "Our education is that all children are obliged and

entitled to education" (Agustina, 2024).

SDN 5 Arcawinangun and SD Putra Harapan have implemented good practices in inclusive education to provide non-discriminatory education for all students. The good practices that have been carried out are designed starting from the stages of admitting new students, the initial assessment process, the learning process, and the end of learning. Regarding this, the following was conveyed by the principal of SD Putra Harapan.

For good practice at SD Putra Harapan Purwokerto, when we first accept students, we have emphasized to all, starting from the teachers first, that we realize that every child has the right to education and we are the ones who are chosen to provide services to them because not all of us are ready to welcome and provide services to students with special needs, so when the Foundation determines that our school is a service school for special education, new teachers, who join SD Putra Harapan have understood that the school is an inclusive school that is ready to serve all students in their respective conditions. Then, in the initial meeting with student guardians, we also explain inclusive education practices in our school; we hope they know the school's vision and activities. Therefore, we carry out initial assessments and observations before the learning period in the classroom. The initial observation includes literacy, language, and social communication (Yayuk, 2024).

Good practices are also carried out at SDN 5 Arcawinangun

following the explanation from the principal, Mrs. Agustina (2024).

Regarding good practice, Alhamdulillah, every class has inclusion children; out of 92 students this year, 50% are children with special needs, and there are accompanying teachers for each of them, except for grade 3 and 2 because they were transferred by the education office, so we lack two accompanying teachers. From the outset of their registrations, we have adhered to the hospital's mandatory recommendation letter for children with special needs. Based on the recommendation from Banyumas Hospital, we seek to guide the children to explore their potential, especially through the accompanying teacher because without the letter we will not know what the initial condition of the children is so that later there will be improvements in the future and we can explore their potential. There is also special learning for children with special needs, so after the learning hours, one hour before the end, they have a special schedule in the self-help room with their respective accompanying teachers with various activities such as training fine and gross motor skills.

By making every effort to establish an inclusive environment free from the three deadly sins of education, the good practices of inclusive education have been implemented. However, there were difficulties with its implementation as well. The principals of SDN 5 Arcawinangun and SD Putra Harapan have provided the following explanation of the difficulties the school is facing.

Indeed, the local community—nearest to us—assumes that students should be sent here. It appears that they do not even want to send students here because they believe they are wealthy in SLB [school for Students with special needs]. If this is an outside student, we also have the infrastructure and facilities issue, which we need to address more for kids with special needs. Another challenge is the facilities and infrastructure. For the self-help room, the tools are from the parents; we work with them, so they support us by providing the carpet, mattresses, and so on (Agustina, 2024).

The challenge is because what comes in is diverse, the conditions are diverse, then the readiness of the parents with our program because there are also parents who want the program to be the same as regular students, but the conditions are not yet possible, so we have to provide an understanding of how our steps at the beginning are that special need students still need intensive extra learning, gradual socialization in the classroom, and learning activities with the regular students. Similarly, the challenge in academics is because parents, when a child has a positive change, hope it will quickly go up like that. However, with children with certain conditions, if there is good progress in one week, we have to repeat it one or two days after school. The parents want it to increase continuously like that, but after a long holiday, the teacher has to repeat the therapy or knowledge (Yayuk, 2024).

Teachers' understanding of children with special needs

Teachers' understanding of children with special needs varies; this is shown by how each teacher views children with special needs. Here are some of the teachers' understandings of children with special needs:

Children with special needs—yes, they are special children; the parents who get the children are also special, so those of us who are around them must be able to, especially as teachers at school, we must be able to implement the best service for them; they really need to be embraced (Yayuk, 2024).

Meanwhile, Agustina explained, “For me, these children are a source of happiness, so the teachers here have really accepted them that they are special children that we must guide”.

The two schools have their own designation for children with special needs, calling them 'great kids'. The schools show that children with special needs also deserve the same education as other children. Various types of special needs exist in the school, which have been assessed at the beginning so that teachers know the type of special needs and the appropriate treatment in determining the student's learning process. However, there are also challenges in understanding children who have diverse characteristics and needs.

As is done by SD Putra Harapan, teachers must have an understanding that every child has the right to education, including a child with special needs, and teachers must be ready to provide services to them. Not only teachers but schools also understand the vision and mission of inclusive

schools. It is also crucial to nurture students' understanding that there are special friends or great children who need to be helped and loved in learning activities. An example of its implementation is that at the beginning of new student orientation, Putra Harapan school has socialized children with special needs by combining them into regular classes; they meet other friends and play together. It is hoped that with this understanding, all school members can implement inclusive education services well and form a safe environment for all students.

DISCUSSION

Inclusive education is a system that provides opportunities for all students with special needs and the potential for intelligence and/or special talents to attend education or learning in an educational environment with regular students. Inclusive education aims to realize the implementation of education that respects diversity and is not discriminatory. Inclusive education is a form of resistance to the discriminatory attitude of school institutions that refuse children with disabilities to receive education, which provides the widest possible opportunities and respects differences (Mahmud et al., 2022)

The inclusive education practices implemented strive to provide the best services for children with special needs. The inclusive school has organized educational services designed in such a way from student enrollment to the academic and social learning process. The implementation still experiences various challenges, including limited

human resources, especially shadow teachers, limited facilities and infrastructure for inclusive learning, and the need for curriculum innovation and modification. The condition of students with disabilities with various abilities requires special treatment that is not necessarily equalized with regular students (Faozanudin & Sulistian, 2023). Research on classroom management strategies in inclusive primary schools by Wiarsih and Aziez (2021) shows that teachers are still not maximizing their duties in inclusive classes, with constraints on teaching methods, teaching materials, and knowledge of special needs.

Based on the findings, teachers have a fairly good understanding of the three deadly sins of education. Teachers recognize forms of bullying and sexual violence but still lack understanding of forms of intolerance. Other elements in the school environment must also understand the three deadly sins of education. Schools are responsible for providing an understanding to all community members and parents about inclusive school services. Schools are responsible for providing an understanding of the existence of students with special needs in schools who need to be cared for and guided without discriminating. The three deadly sins that occur in inclusive schools are a crucial issue that needs to be addressed to create an inclusive environment. The problem of bullying is still widely found in the educational environment. Bullying in schools is a problem that gets the world's attention; this impacts the school climate and the right of students to learn safely without fear

(Baginsky et al., 2019). UNICEF data (UNICEF Fact Sheet: Children with Disabilities, 2022) shows that nearly one-third of learners with disabilities attending school have experienced bullying, discrimination, or being ignored by peers because of their special needs.

The school has tried to deal with bullying cases in various ways. bullying prevention is carried out by educating students about anti-bullying during the flag ceremony and during learning. Providing socialization to children with special needs in inclusive schools is done in a way that is easy to understand, for example, by singing songs that nurture the understanding of bullying, offering attention and understanding to students about the conditions of different friends, or providing education to the bully and involving parents to overcome the problem. The efforts of inclusive schools in dealing with the three deadly sins of education can be categorized as follows.

Anti-bullying socialization and prevention of sexual violence

Anti-bullying socialization is an initial effort that is often carried out by educational institutions to provide students with an understanding of the dangers of bullying. Each educational institution has its own way of providing socialization to students, including students with special needs. The socialization is generally carried out by giving oral explanations during the flag ceremony and learning process. SDN Arcawinangun 5 uses the Stop Bullying song to socialize anti-bullying among students with special

needs. The Stop Bullying song tells students to love each other and not be mean to friends. Through songs, students will remember the message not to bully.

There were no cases of sexual violence in these two schools, but efforts need to be made to prevent this from happening in the future. Socialization of sexual violence prevention to children is also carried out by singing a song on sexual violence prevention entitled *Ku Jaga Diriku* (I protect myself). The song aims to instill important values in children, including self-awareness, courage, and violence prevention education. This song reminds children to protect themselves from danger and unsafe situations (Mustaqimah & Fajryani Usman, 2024). It introduces children to the importance of recognizing and avoiding inappropriate touching or acts of violence and how to report them to a trusted adult.

Socialization with the school community is one of the efforts to provide an understanding of the dangers of bullying and sexual violence. What the school does is the same as the findings of Chisala et al. (2023), showing that the strategy to prevent bullying is a recognition strategy. This recognition strategy is aimed at making students understand the signs of bullying at school, the characteristics of being a victim, and the stereotypes of bullies. This strategy can help teachers and students recognize and identify bullying early.

Understanding the existence of great children

Inclusive schools display a diverse student characteristics that

represent a strong attitude of tolerance. From the beginning, students have been given an understanding of the importance of accepting the conditions of their friends, both regular students and students with special needs, and vice versa. Teachers have an obligation to provide attention and understanding to students about the different conditions of friends, explaining that all friends must be loved and helped. For example, at SD Putra Harapan, since the beginning of the school, the students have understood that there are friends who must be loved both in class and during playtime. Similarly, at SDN 5 Arcawinangun, since grade 1, students have been taught tolerance, which provides an understanding of not being violent to their friends. These efforts will create a positive school climate. Mysyk 's (2024) research shows that schools with a positive climate can reduce bullying rates to a lower level because students feel safer and more connected to their community. Positive relationships between students and students, students and teachers, and school community members gradually contribute to a sense of belonging and trust that makes them feel safe.

Religious approach

School efforts in addressing bullying and other forms of violence are also carried out through a religious approach. At SD Putra Harapan Purwokerto, since grade 1, religious understanding has been instilled through hadiths, explaining that children should not be easily angry and should not hurt friends. Understanding the hadith, according to the inclusion coordinator, shows

positive things. According to the application in school life, children can apply it well. For example, when there is a child lacking in motor skills, there will be one of the children who helps the child, for example, helping put on shoes or helping the teacher in conditioning children who sometimes like to run around and leave the class. It forms children's empathy in a fairly good school environment.

The religious approach is also carried out by providing socialization, which is carried out by SD Putra Harapan by providing space for students to tell what happens in the school environment, and discussions are carried out after every worship and women's activities for girls every Friday. Women's activities are one of the programs carried out by Putra Harapan to instill character education and anti-bullying socialization, explaining how to behave with friends and how to keep their words and actions. The focus of the women's program also teaches about reproductive health education. The aim is to explain to children, especially girls, how to take care of themselves to recognize changes, such as menstruation. According to Tjahjono et al. (2019), reproductive health education succeeds in reducing bullying behavior towards friends. Reproductive health education seeks to provide knowledge about the functions of reproductive organs by planting moral ethics and religious teachings so that there is no abuse of these reproductive functions.

Resolving problems directly at school

Students have the freedom to report events that happen to them. Students can report to the teacher if there is bullying or incidents that make them uncomfortable. The school tries to solve the problems directly at school. Schools that provide services to receive complaints from students will be more responsive in solving problems and knowing the conditions that occur to students so that it does not become a deadly and protracted problem or repeated actions to other students. The practice of preventing the three deadly sins at schools shows that the schools use a response and reporting strategy. According to Chisala et al. (2023), the response strategy is carried out by giving children the freedom to report what they experience, followed up by holding a meeting to resolve the problems that occur so that it does not drag on.

Cooperation with parents in the prevention of the three deadly sins of education

The role of parents in bullying prevention is very important. Involving parents in providing role models with positive and non-violent behavior and monitoring children's behavior at home and the surrounding environment. Support from parents to children will reduce the likelihood of bullying among children (Earnshaw et al., 2018). Parental involvement in bullying prevention can be done by instilling religious values and teaching love between people, giving educational warnings if children do wrong, and teaching ethics to others to foster an attitude of care and respect (Ilham et al., 2024).

CONCLUSION

The phenomenon of the three deadly sins of education in inclusive schools is still a challenge education providers face. The research indicates that bullying dominated the cases of the three deadly sins in the research locations. The inclusive schools have tried to provide the best inclusion services to create a safe environment without discrimination but still face obstacles. School efforts to overcome the occurrence of the three deadly sins of education, such as anti-bullying socialization, prevention of sexual violence, and collaboration with parents, have

been carried out. The finding shows that in both schools, there is no team of teachers assigned as a bullying prevention team, so it is necessary to form administrators and members of the Violence Prevention and Handling Team (TPPK) consisting of teachers, parents, and community leaders. The formation of TPPK is expected to synergize the school community to create an educational environment that is inclusive and free from the three deadly sins of education.

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