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Implementation Of Gender And Ecology Mainstreaming Policies At *Sekolah Penggerak* And Eco Green Schools In Surabaya: Ecofeminism Study

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Abstract.

This research aims to discuss the implementation of gender and ecology mainstreaming policies in Sekolah penggerak in elementary schools and eco-green schools in Surabaya through an ecofeminist approach. This research uses a qualitative multi-case study approach, with the research subjects being four schools, namely SD Negeri 2 Benowo, SD Muhammadiyah 4 Surabaya, SD Al Khairiyah Surabaya, and SD Kristen Kalam Kudus Surabaya. The research results show that schools with the Adiwiyata or similar labels can better implement ecological awareness programs such as green and eco-green schools. They adopt programs such as hydroponics, recycling, and zero-waste healthy canteens and integrate them into the curriculum with relevant themes. Apart from that, these schools also apply the principles of gender-oriented, child-friendly schools. This research examines how gender mainstreaming and ecology are practised in schools. Both in the form of policies, learning design and related infrastructure. The results of this research illustrate that although there has been progress in implementing gender mainstreaming and ecology policies in schools, further efforts are still needed to increase students' understanding and awareness of these issues. In some aspects, gender and ecological approaches still seem symbolic and insubstantial.

Keywords: Ecofeminism Study, Gender Mainstreaming and Ecology, Sekolah Penggerak.

I. INTRODUCTION

One of the programs that has become a breakthrough for the Ministry of Education and Culture in the independent curriculum is the program *Sekolah Penggerak*. The substance of this program is to support schools in creating a generation of lifelong learners who have the personality of Pancasila students through the Strengthening Pancasila Student Profile (P5) Project [1]. *Sekolah penggerak* in the independent curriculum frame is also the government's effort to realise education quality reform in Indonesia. Before the program *sekolah penggerak*, the government, through the Ministry of Education and Culture, had an Adiwiyata school program. The Adiwiyata program is a national program managed by the Ministry of Environment and Forestry to realise the development of environmental education in formal educational institutions (schools). Therefore, since 2013, the Indonesian government, in this case, the Minister of the Environment in collaboration with the Ministry of Education and Culture of the Republic of Indonesia, has asked all schools in Indonesia to implement the Adiwiyata program; this is stated in the Ministerial Regulation, Number 05 of 2015 [2]. Schools often use *Sekolah Penggerak* and Adiwiyata school programs as an identity to label the school. This is done because obtaining both predicates requires special procedures and is challenging. The two government policies above are, of course, implemented based on realising innovation in the field of education. This is in line with the statement of the Minister of Education, Culture, Research and Technology, Nadiem Makarim, on one occasion that educational reform cannot be carried out solely using an administrative approach but must carry out culture transformation [3].

Issues that are still problematic today are the environment and gender inequality. In the environmental sector, we face problems such as waste, pollution, exploitation and forest destruction. Meanwhile, in the gender sector, there are still many cases of violence or intolerance based on gender and minorities. National Commission on Violence against Women (KOMNAS Perempuan) recorded that 2,134 cases of violence were gender-based [4]. In the environmental sector, the Indonesian Forum for the Environment (Walhi) released research results on natural damage in Indonesia. In his research, it was stated that ecocidal practices of environmental destruction that ignore spatial planning and the environment have

13 been proven to worsen the intensity of disasters in Indonesia [5]. One institution that has a strategic role in instilling ecological and gender-conscious values is the school. In this institution, it is regulated systematically and measurably how the process of transferring knowledge and behaviour is taught. Based on this, knowing how schools design gender-equitable and ecologically friendly programs is very important. In the local context, gender and ecological issues are often faced by urban areas such as the city of Surabaya. The city of Surabaya is the second largest metropolitan city after the city of Jakarta. Urban phenomena are closely related to tradition and modernity issues [6]. Urban society itself, according to R. Linton, an anthropologist, is a society that is synonymous with modernisation and cultural acculturation [7]. Urban communities have lifestyle characteristics that are not very close to religious life. They are close to technology, think rationally and adaptively, and have easy access to work and transportation [8].

In many cases, this perspective tends to create gender and ecological problems. On this basis, tolerance and empathy education is considered urgent to be instilled from an early age. Empathy and tolerance, in this case, include morals towards the universe and fellow humans regardless of differences in race, ethnicity, social status and gender. On this basis, this research examines how schools with the identity of *Sekolah Penggerak*, *Adiwiyata Schools* and *Child-Friendly Schools* design policies that are oriented towards ecological and gender values. The focus is on the elementary school level. Primary school education is a strategic social tool for implementing cultural transformation towards the two issues above. The early days of a child's life are a golden period for forming his personality. Bowker [9] states that the scientific community recognises lifelong scientific literacy and respect for nature based on the formation of values and attitudes developed in the early years of learning, namely between the ages of three and seven. If we refer to these two issues, driving schools and *Adiwiyata schools* (eco-green schools) occupy a strategic position in realising education that is ecologically aware and gender fair. Apart from that, several selected schools are all located in Surabaya. The choice of this city as a research location was based on many considerations. The Surabaya City Government has a policy of maintaining a child- and women-friendly environment. One of the Mayor of Surabaya's programs in the environmental sector is the Clean River, Green Land Use and Waste program, which is regulated in Surabaya Mayor Regulation No. 10 of 2017 [10]. In the gender sector, the Surabaya City Government, through the Department of Population Control, Women's Empowerment and Child Protection (DP5A), focuses on realising a city suitable for children and women (bangga.Surabaya.go.id). Previous studies conducted in the context of ecologically aware and gender-fair schools include research conducted by [11] regarding environmentally based curriculum policies through the *Adiwiyata* program in high schools.

This research states that the elements seen and fulfilled in implementing this policy are vision and mission, policies, human resource capacity, and learning concepts. Of course, research explaining the implementation of gender and ecologically-oriented schools is nothing new, especially abroad. In a study in the Czech Republic, we reviewed what factors influence students' action competence to behave pro-environmentally in an eco-school program. The aim is to analyse what factors correlate with students' daily actions, such as saving water and electrical energy. The result is that the most important element is the school policy element [12]. The research by [13] attempted to evaluate the success of increasing environmental awareness through musical instruments produced within the scope of the environmentally friendly school program implemented in Eskisehir. This research also shows that school policies are vital, for example, in simple things such as using tools or learning media at school by getting students used to using used goods through recycling. Besides ecological values, gender-related research in schools has also been widely reviewed. A London study examined the impact of school-based interventions for preventing gender-based violence through a systematic review and equivalence analysis of moderation analyses in a randomised trial. The research carried out stems from the rise of sexual harassment in schools, such as catcalling or unwanted groping. The findings for gender-based violence are counterintuitive. The research results show that the main factors are differences in sexuality/gender, and the status of sexual minorities is minimally evaluated so that the attention of educational practitioners to this issue is vital [14]. Both studies explain how ecological and gender issues have serious urgency. What differentiates the research above from this is related to the perspective of gender and environmental issues.

This research attempts to look at gender and environmental issues as related issues. Both things have the same problem, namely domination. In this context, this research finds its novelty. The dominant anthropocentric perspective causes ecological problems, while a patriarchal view or patriarchal authority causes gender discrimination problems. Karen J. Warren shows that the patriarchal way of thinking, which is hierarchical, dualistic, and based on the logic of power, has harmed nature and women because "women have been naturalised" and "nature has been feminised" [15]. This perspective encourages the spirit of ecofeminism in giving more attention to mainstreaming gender and ecology. Ecofeminism is a new term for old ideas from various social-feminist, peace and ecological movements in the late 1970s and early 1980s. Françoise D' Eaubonne first used this term; however, it only became popular in connection with several protests and activities against environmental destruction, initially triggered by repeated ecological disasters [16]. Ecofeminism has also become an activist and academic movement whose main goal is to overcome and eliminate all forms of domination and then recognise and embrace humans' interdependence and relationship with the earth [17]. Many approaches to studying ecofeminism include symbolic and literary, historical, conceptual, epistemological, socio-economic, and ethical guidelines. Socioeconomically, it concerns how gender and ecological justice are implemented in development. According to Vandana Shiva, this approach opposes mal-developmentalism insofar as development interests conflict with ecological principles [18]. Historical process Uses historical data to justify the relationship between women and the environment. Meanwhile, the ethical approach emphasises that the concept must also be implemented or called doing philosophy [19].

An ecofeminist approach to looking at pro-environmental and gender-just policies can be started by looking at aspects of the educational portrait in a country because education is an important element in building human civilisation. The reason is that historically, education in Indonesia still needs to be faster in implementing the concept of gender-equitable and pro-ecological education. As in research [20], a study on the portrait of education from the New Order to the Reform era shows that ecological and gender awareness in the Indonesian context has not been well developed. The change in power from the New Order to the post-reformation age remained the same state's perspective on women and nature. In practice, women and nature often experience exclusion, especially in education. One of the things that caused low ecological and gender awareness during the New Order was a development-oriented perspective or developmentalism. This condition shows that the element of education has an urgency to be highlighted to create substantial educational reform in response to these issues. Referring to several previous studies in the review above, to date, policies regarding environmental and gender-equitable programs in schools have yet to be side by side and implemented optimally. So, this research aims to analyse the implementation of gender and ecology mainstreaming policies in primary schools and eco-green schools in the city of Surabaya through ecofeminism studies. The study of ecofeminism is a novelty value in this research as an approach to analysing case studies of gender mainstreaming and ecology in schools. Apart from that, what is novel is the specifications of the schools that are the research subjects, namely schools with the labels *sekolah penggerak* and eco green schools.

II. METHODS

This qualitative research with a multi-case study will discuss elementary school policies labelled as driving and eco-green schools in Surabaya. This type of research uses several issues or cases within one research focus. In this research, gender and ecological issues are the focus of the study, making elementary schools in Surabaya the research subject. This research also uses an ecofeminist study approach: ecofeminism's historical and ethical approach. These two critical approaches are relevant to obtaining in-depth recommendations for school improvement and sustainability. The research subjects in this study are schools with criteria labelled as Sekolah penggerak and eco-green schools in Surabaya. These include: SDN 2 Benowo, SD Muhammadiyah 4 Surabaya, SD Al Khairiyah Surabaya, and SD Kristen Kalam Kudus Surabaya. Data collection was carried out through field observations and in-depth interviews. The informants in this research were the school principal, deputy principal for curriculum, and teacher representatives.

III. RESULT AND DISCUSSION

The results of data collection in the field show that SDN 2 Benowo, SD Muhammadiyah 4 Surabaya, SD Al Khairiyah Surabaya, and SD Kristen Kalam Kudus Surabaya have policies regarding the implementation of projects to strengthen the profile of Pancasila students as an obligation for schools labelled as *Sekolah Penggerak*. These four schools also pay special attention to eco-green school programs and child-friendly schools. Several policies have similarities; this is also because these schools are under the coordination line with the Surabaya City Education Office and the Ministry of Education and Culture, Research and Technology.

Implementation of eco-green and gender-aware policies

Based on the results of in-depth observations, Muhammadiyah 4 Surabaya showed that the ecological awareness program's implementation began with the school's green school label from the Indonesia Green Principal Award (IGPA). This award was then translated into a superior program with the theme of circular economy, namely, how to process waste so that waste can be processed and reused, not just used and thrown away. Activities that have been running include waste processing and hydroponic production. The eco-green school program also has local content (additional lessons) at SD Muhammadiyah 4 Surabaya. The obstacle in implementing the green school program is that the perception still needs to be unified among all school members. So, several activity plans still need to be improved, such as refillable water to replace bottled water and the preparation of supporting teaching devices. Implementing the eco-green school program at SDN 2 Benowo and SD Al Khoiriyah Surabaya correlates with the Project for Strengthening the Pancasila Student Profile (P5) as a mandatory concept for driving schools. However, the implementation is contained in activities similar to those at SD Muhammadiyah 4, namely through various projects such as hydroponics, eco-bricks, processing aloe vera, and using lunch boxes instead of packaging. These two schools also have the Adiwiyata label. The teaching materials used to support this program utilise teaching materials with a relevant theme, namely the "ecosystem" theme in the science (natural and social sciences) subject in the independent curriculum. In this research, several supporting facilities in schools implementing the Eco Green School and Adiwiyata program include a hydroponic laboratory, a showcase for product display, a healthy zero waste canteen, and environmental conditions filled with ornamental plants. SD Kristen Kalam Kudus is *sekolah penggerak* that has not been labeled Adiwiyata or other similar awards.

This school still needs a special program that leads to an eco-green or ecologically aware school. Some things are limited to filling the school environment with various ornamental plants. From the observations and interviews above, it can be seen that schools that implement programs or projects to instil ecologically conscious values in a specific and planned manner are schools that have been labelled Adiwiyata or something similar. This is also supported by the project to strengthen the profile of Pancasila students in the Merdeka curriculum, which has many opportunities to be integrated into ecological awareness programs. One review of ecofeminism in education is the pattern of forming students' positive attitudes towards the environment through concrete action [21]. Most of the superior programs for implementing green schools are hydroponic planting and recycling. The results of these activities are then sold and reused. Several school canteens in this research have also started implementing healthy canteens and minimising plastic packaging for drinks, with students bringing reuse bottles. In the realisation of the Adiwiyata school, the school policies that have been implemented help introduce the importance of the environment and sustainability to children from an early age. This is a valuable investment in building good environmental awareness and behaviour throughout their lives. This policy also encourages students' participation in ecological activities like waste management, tree planting, and other sustainable activities. It teaches children to be responsible for their environment. Achieving Adiwiyata status can provide awards and recognition to schools, teachers, and students for their efforts in preserving the environment.

The description above in the ecofeminist ethical approach has shown that awareness of the importance of protecting the environment in the world of education is starting to grow and manifest in the attitudes and behaviours developed among students. As stated by the famous ecofeminist Vandana Shiva, the new vision of a non-exploitative society, a non-patriarchal society that respects and does not destroy nature,

comes from grassroots movements, one of which is through the role of education [18]. The portrait of several green school programs in schools also shows progress and changes in the education system if traced through the history of our education through the lens of ecofeminism, where conditions during the New Order era show a portrait of the education climate as a system that is less critical of the conditions that occur. In education as a system, it still adheres to a developmentalist perspective. The direction of the education system during the New Order era in Indonesia depended completely and absolutely on government policy; critical perspectives were ignored. A critical perspective has a role as a counter-hegemony to the system (approach) implemented by the government, which does not consider the social and cultural aspects of the people who undergo the policy [22]. Despite this, in several aspects, schools still need a teaching tool that can guide teachers and students in good practice in building ecological awareness to be more substantial. In several elements, the highlight of the issue related to the equal relationship between humans and nature, the unification of associations without domination, still needs to be visible.

There is still an understanding that is limited to use value, such as planting several types of hydroponic plants for sale. Ecofeminism exists to break the assumption that nature or the environment always goes hand in hand with fulfilling human economic aspects or using value aspects. This is in line with the thoughts of Vandana Shiva, who does not agree with Francois Bacon's opinion regarding "knowledge is power". Bacon considered that true knowledge can generate profits and increase human abilities and power. Shiva believes this to be a Western epistemological tradition that carries patriarchal power and is reductionist. This is because this tradition of thought changes humans' ability to know nature by eliminating other actors of knowledge and different ways of knowing. When applied, the purpose of this type of knowledge is only to commercialise nature [15]. Internalising the value of ecological awareness requires a holistic policy. Not only in ceremonial, spontaneous, and incidental programs but must be integrated into curriculum policies. If we refer to the interview results, in this case, the government, both at the central and regional levels, could have been more optimal in monitoring environmental issues. This is proven by some of the teaching materials used in the green school program; schools are still trying to produce them themselves. This shows that ecological issues have yet to become the centre of attention in school teaching materials; some only use themes in science lessons, such as ecosystems, which means they have not been integrated into various other subjects. Apart from being related to ecology, gender awareness in the four schools that are the subjects of this research is also interesting to review.

It is not explicitly regulated regarding gender relations. However, from the results of observations, gender policies are directed to be integrated into the implementation of child-friendly school policies. Of the four schools, SD Muhammadiyah 4 Surabaya and SD Al Khairiyah have the child-friendly school label. The process for labelling a child-friendly school is the same, namely through a field assessment carried out by the Surabaya City Government through the **Population Control, Women's Empowerment and Child Protection Service**. Some indicators assessed include facilities, security, lightning protection, chair height and low, lighting and ventilation, room corners, direction of doors for disaster mitigation, and direction of evacuation routes. Apart from that, themes related to sexual violence, bullying and similar things also attract attention. Several findings from observations illustrate that several schools focus on gender relations. For example, what happened at SD Muhammadiyah 4 Surabaya? Some of the policies implemented so far regulate gender relations, including heterogeneous classes, mixed men and women and providing equal access. This gender relations policy is also contained in the Guidance Counseling teacher program entering class, the women's program every Friday. This women's program is to discuss women's fiqh, sexual education for entering puberty. According to the school, it is still taboo to discuss puberty, menstruation and similar discussions in forums where there are female and male students. Similar things are also applied at SD Al Khairiyah Surabaya regarding female studies. The content of the material provided is also close to material about puberty and women's fiqh. Apart from that, this school also implements the principle that all school residents are anti-all forms of verbal and non-verbal violence.

This persuasive call for anti-violence is placed at several points in the school. Apart from that, as a prevention of cases of sexual violence, every Monday, there is a rally, and they are given the motivation to obey the rules; male students are not allowed to enter the female class area because the class is not

heterogeneous, male teachers are not allowed to have physical contact with female students. Implementation of child-friendly schools as an effort to create a gender-equitable school at SD Negeri 2 Sumberrejo Benowo through the learning dimensions of the Pancasila Student Profile Strengthening Project. One of the school's activities is the program *Sekolah Arek Suroboyo*, which provides school outside-of-learning hours for children from Surabaya residents; activities include reciting the Koran and telling stories. Meanwhile, at the Kalam Kudus Christian Elementary School in Surabaya, they also stated that the school had indirectly implemented a friendly model but had not declared it because it had yet reached the levels required to become a child-friendly school. Some of the things that are being attempted are to instil in students that there is no bullying and actions that insult skin colour. Some of these rules are also stated on posters or banners. Regarding extracurricular activity policies, the schools that were the subject of this research noted that both men and women have the same opportunity to develop their potential, for example, in the fields of men's and women's sports music. Racist attitudes towards those who are different stem from a mental attitude that views the presence of other people who are different from oneself permanently. According to Fredrickson, this attitude stems from the motive of considering oneself superior and a tendency to treat others cruelly and unfairly [23].

Ecofeminism and school policy

School policies related to ecology and gender are a stimulus that drives school efforts to reduce the number of gender-biased and exploitative behaviours towards nature. These problems have the same root: domination or unequal power relations. Some schools above have indeed implemented several gender and ecologically-aware school policies. But in many ways, it still needs improvements. Gender and ecological issues are still not integrated, and in some aspects, many tend to be symbolic. The results of the observations found that almost all schools labelled themselves as gender and ecologically-aware schools. However, in some practices, they still need adequate evaluation instruments. Some programs tend to be symbolic, and programs still tend to be monotonous. Only limited to planting trees or hydroponics and the like. Almost all schools still have to increase their understanding that gender and ecological awareness must be implemented at the level of daily practice. In this context, an integrative and solution curriculum is needed to answer environmental and gender issues. Karen J Warren in [24] our society is shaped by values, beliefs, education, and behaviour that uses a patriarchal framework, where there is justification for relations of domination and subordination, ways of thinking with hierarchical values, for example, dualism, exclusive (not inclusive) values. This means that inclusiveness, regardless of who is in power, regardless of gender, should also be a point of special attention for gender and ecologically-aware school policy programs. However, some school policies, such as girlhood, and others that still enforce homogeneous classes also make the issue of gender equality seem distant; for example, in female studies, male students are not facilitated for female studies or studies intended for forums for both male and female students.

Discussing sexual education, such as opposite-sex relationships, puberty, and fiqh, should also be important for male students. On this basis, a holistic curriculum is needed, namely for schools to design a curriculum that emphasises not only academic aspects but also the development of children's social, emotional and character skills, fostering a safe physical environment where schools can ensure that the school's physical facilities, such as classrooms, play areas and toilets, are safe and appropriate for children. As well as a safe and inclusive physical environment, the school ensures that facilities are safe and suitable for children. Several sexual education efforts through female studies can also be a bridge for children to understand the nature of the body and various safe opposite-sex relationships. Referring to a historical approach, once again, the breakthrough of inclusive child-friendly schools and the description of the implementation of the academic atmosphere of the schools above is a portrait of educational progress to safeguard gender equality. The low gender and ecological awareness worldwide is closely related to the new order. A study explained that state ideology during the New Order era also gave rise to the term fathermotherism, which placed "father" as the primary power source and "mother" as the intermediary of that power. Fatherism leads to formal administration, while ibuism leads to informal power. In research conducted by [25], it is illustrated that the new order facilitated knowledge that reduced women's roles to the

domestic space and was anti-gender equality by showing the exploitation of the body, the commodification of women's bodies, and the legitimisation of women as property.

The new order also perpetuates the dominance of men on the front line in public spaces. Thus, male domination during the New Order era became an ideology reflected in various cultural expressions, including pictures in textbooks, extracurricular choices for men and women, etc. From the results of observations in all schools, almost all schools have the same enthusiasm about the importance of gender and ecological awareness from an early age. Ecofeminism is a relevant perspective in integrating these two consciousnesses. Existing schools need to use an ecofeminist perspective as a reference in developing curricula and policies. Gender-conscious schools and ecological outcomes emphasise the importance of equality and make it a principle in learning. Schools need to ensure that there is no longer the perception that women are weak, need help, are not independent and tend to use their feelings. Meanwhile, men are considered the opposite of women. More rational, independent, and other positive predicates. Stereotypes ultimately place other parties in a bad position and tend to be marginal. Apart from the relationship between men and women, the relationship between humans and other creatures can also be viewed critically using the framework of stereotypes. This practice can occur with animals or other living creatures. Theoretically, humans often position themselves as superhumans with a higher position than other creatures or what we call "Übermensch". Schools need to ensure that all subjects place each other in a fair and non-exploitative manner. In many available narratives, especially in the world of education, humans tend to cover up their bad attitudes and tend to view animals as bad and despicable creatures both in attitude and appearance. This method is used to personify human ugliness, which in many ways can be worse than animals [26].

IV. CONCLUSION

This research shows that some schools have taken the right steps by implementing policies that support ecological awareness and gender equity. Programs such as eco-green schools, child-friendly schools, and teaching about gender equality have been implemented in several schools. However, there are still challenges in integrating ecological awareness and gender equity into the curriculum. Some programs still tend to be symbolic, and there is no holistic curriculum to pay attention to this issue. Through this research, it is hoped that appropriate school policies can be improved and continuously updated. Considering that the schools in this research subject are pioneers in ecological and gender issues. Efforts to increase environmental awareness and gender equality in schools are a positive step in creating a generation that cares more about the environment and respects gender equality. However, further efforts are still needed to ensure more effective and comprehensive implementation in all schools in Indonesia.

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