
THE APPLICATION OF APKM (ACCESS, PARTICIPATION, CONTROL, BENEFIT) AND GENDER EQUALITY IN THE STUDENT EXECUTIVE BOARD IN ISLAMIC UNIVERSITY

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ABSTRACT

This study aims to understand the implementation of APKM (Access, Participation, Control, and Benefit) and gender equality in the Student Executive Board (BEM) in UIN Sunan Ampel Surabaya (UINSA). The study used a qualitative approach by interviewing members of BEM across nine faculties, administering questionnaires, and collecting relevant documents regarding gender equality. The results indicated that six of BEM had socialised gender equality in their community, and three of them had not promoted it yet. Even though the six BEM claimed that they had promoted gender equality in their community, practically the organisation management did not fully apply gender equality as proved by the election of the leader of executive board is consistently dominated by male students. Female is chosen to hold the job of secretary or treasurer. This is evidence that the management of the organisation has not fully implemented gender equality; there is still a belief that different genders should hold particular positions. The results also demonstrated that women frequently handle household duties like meal preparation and office work when organising events. Contrarily, men are employed to carry out routine jobs. The study shows that although male students currently dominate the competition for the top positions in BEM, both male and female members of the organisation have access to, participation in, control over, and benefits related to gender equality. This may be influenced by patriarchy culture in the community and less awareness of gender equality among members of BEM in UINSA.

Keywords: Gender Equality, Male Domination, Student Organisation

INTRODUCTION

Equality is one of the ideals in gender mainstreaming (Trisnawati & Widiyansyah, n.d.). Equality is a view in which everyone accepts and is treated equally and is not discriminated against based on gender identity or gender (Raihan Putri, 2016). The purpose of gender equality is so that everyone gets equal and fair treatment in society according to their abilities and nature (Hotimah Novitasari, 2021). To realize gender equality, there is a need for equal treatment in equal conditions between men and women (Abdul Aziz, Muflikhatul Khoiroh, 2016).

Gender is a social construction that distinguishes between men and women from the aspect of social roles (Tierney, 1999). According to Mansour Fakih, there are three characteristics inherent in gender discussions. First, gender whose traits can be exchanged. For example, the assumption of women who are gentle, emotional, in reality there are women who are strong, rational, and mighty. Second, there are changes that occur from time to time, from place to place. For example, in one ethnic group it is women who make a living so that women must be stronger, while in other places it is men who make a living, so women have to stay at home. Third, from class to class society is also different. For example, women in a tribe are stronger than men. The three things above are gender characteristics, not inherent or not natural (Mansour Fakih, 1996).

Meanwhile, according to Rofi'ah, there are 5 experiences of women which are called the natural nature of God and cannot be exchanged, such as menstruation, pregnancy, childbirth,

postpartum and breastfeeding (Rofiah, 2020). As for the social experiences that have resulted in a lot of discrimination, such as subordination, marginalization, violence, double burden, and stigmatization, many women occur in various aspects of life (ary Belenky, Blythe Clinchy, n.d.)

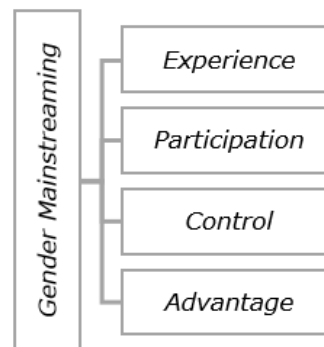
The five social experiences resulted in gender inequality that occurred among the community (Adib & Mujahidah, 2021). In this article, we will explain how to implement gender equality and the portrait of APKM (Access, Participation, Control, and Benefits) (Ikhlaasih Dalimoenthe, 2021) at the Student Executive Board (BEM) at 9 Faculties of UIN Sunan Ampel Surabaya (UINSA). This research uses a Gender and Development approach. Data collection was carried out by means of documentation, questionnaires and interviews (Creswell, 2017). In this study, the objects of research were 9 organizations of BEM UIN Sunan Ampel Surabaya. Data analysis using Gender Analysis Pathway (GAP). GAP is an analytical tool in identifying gender responsive policies, programs or intervention activities (Mosse, 2003).

RESEARCH METHOD

This article uses the Gender and Development approach, which is an approach to development policies and programs, which are based on social construction, gender roles and relations between men and women (Aini et al., 2022). GaD in reality is influenced by the socialist feminist approach and is known as women's empowerment or often called gender mainstreaming (Qibtiyah, 2009).

Gender mainstreaming is a strategy in order to achieve gender equality and justice, which is carried out by planning and implementing policies with a gender perspective in organizations and institutions (Damanuri, 2014). Gender mainstreaming contains a number of aspects, namely, aspects of experience, aspirations, needs, and problems (Raihan Putri, 2016).

Figure 1. Gender Mainstreaming

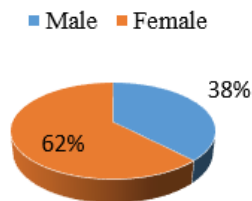


These four aspects become a reference to find out gender gaps and problems between men and women. In the data analysis process, this article uses the Gender Analysis Pathway (GAP) analysis technique. GAP is an analytical tool in identifying gender responsive policies, programs or intervention activities (Margareth L. Andersen, 1988). There are five steps in the analysis of the GAP model, among others, 1) identifying the goals and objectives of the activity program, 2) presenting quantitative or qualitative data selected by gender, 3) analyzing the factors that cause gender disparities, 4) identifying gender gap problems based on gender. factors causing the gap by answering questions 5W+1H, and 5) identifying where the gender gap occurs (Ikhlaasih Dalimoenthe, 2021).

RESULTS AND DISCUSSION

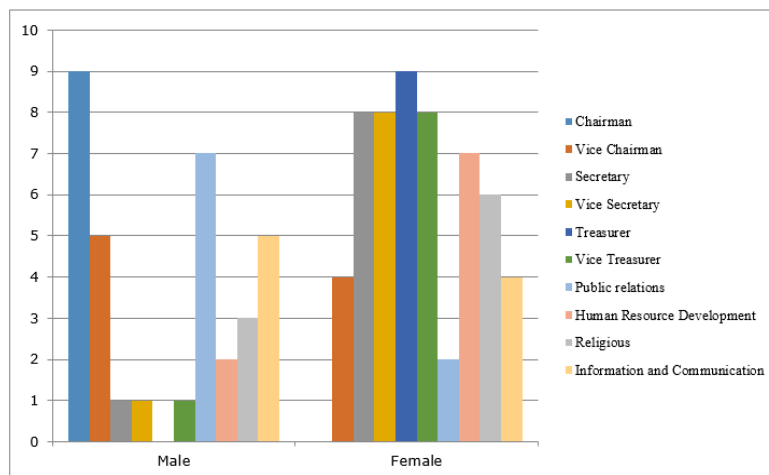
The data were obtained through the distribution of questionnaires and in-depth interviews, while the results of the data obtained were as follows:

UINSA BEM Structure



Pie Chart 1. Structural BEM by gender

From the data above, it can be seen that the number of administrators of the Student Executive Board of the University of Sunan Ampel Surabaya in 2022 as many as 62% are women, and 38% are men. However, this percentage still does not describe gender equality. This is because, from 62% of women, most of them occupy secretarial and treasurer positions. While the chairmen (leaders) in 9 faculties are all male. The following is a bar chart showing the number of job positions by gender.



Bar Chart 1. Position by gender

Equality is one of the goals and achievements in the gender mainstreaming strategy (Muttaqin, 2020). Equality is a view in which everyone accepts and is treated equally and is not discriminated against based on gender identity or gender (Abdul Aziz, Muflikhatul Khoiroh, 2016). The purpose of gender equality is so that everyone gets equal and fair treatment in society (Khoirotin Nisa', Ali Maskur, 2021). Women are generally one of the victims of gender inequality (KPPPA, 2018). Gender inequality in women has the assumption that the main problem for women comes from the low quality of women's resources themselves (Syed, 2010). So, this is a benchmark that women are considered unable to compete with men (Laeyendecker, 1991). PuG then became one way to optimize the empowerment and involvement of women's contributions (Mosse, 2003).

Performing social roles in proportion and according to the integrity of women in all aspects of life, whether social, political, cultural, religious, economic aspects is the essence of achieving equality (Faqihuddin Abdul Qadir, 2019). Equality does not look at human gender, but how aspects

of access, participation, control, and benefits in an agency or organization become the basis for the structure and policies that will be made (Patty et al., 2016).

Aspects of access within the BEM UIN Sunan Ampel Surabaya, have the same access in occupying any position. There are no obstacles in gaining access to leadership positions, but in reality the equal desire between men and women has not been reflected in this. All faculties, explained that 50% were male and 50% had equal access.

In terms of participation, men and women fully participate in all BEM programs. Although the quantity of women in BEM management is somewhat more dominant, the influence and practice of following (just following activities) are factors that cause women to have not occupied positions of control dominance. Thus, even though the number of men is less than women, it is men who dominate as drafters in the field.

All BEM in the UIN Sunan Ampel Surabaya, get the same benefits in terms of careers, both in the fields of education, social, political, and organizational experience.

Table 1

APKM in the Executive Board of the State Islamic University of Sunan Ampel Surabaya

<i>Gender</i>	<i>Access</i>	<i>Participation</i>	<i>Control</i>	<i>Advantage</i>
Male	√	√	√	√
Female	√	√	-	√

The cause of the gap in leadership positions is dominated by men while women dominate more positions as secretary, treasurer, or not as a drafter, namely the belief that men's capacity is superior in leading, men are considered more agile in building relationships, and work in the field (Handayani & Hadi, 2020). The data described above still shows that men occupy strategic positions as leaders and drafters. Women, in fact, already have an awareness that leadership can be carried out by both men and women. However, during the election of the head of the BEM, women still felt that they had not been able to compete with men. Meanwhile, men in placing themselves as candidates for BEM chairman believe that leaders are more suitable for men (Himmah & Yaqien, 2017).

Another factor that influences men to dominate and believe that a more appropriate and suitable leader is the man himself, is a theological factor. Understanding in the interpretation of the Qur'an Surah An Nisa verse 34, which explains that men are the leaders of women, is still believed to exist among students (Hotimah Novitasari, 2021). Psychologically, female students also still feel inadequate and have self-confidence and the assumption that women are "emotional" so they cannot become leaders (Ettu, 2002).

CONCLUSION

The implementation of APKM (Access, Participation, Control, and Benefit) within the Student Executive Board of the State Islamic University of Sunan Ampel Surabaya, has not yet been fully realized. There is still gender inequality, 100% of BEM heads in 9 faculties are male, while the positions of secretary and treasurer are dominated by women. Women have access, full participation, and the same benefits, but women have not found a full position in terms of control. In practice, women occupy the position of executor, not drafter. This gender inequality occurs, because firstly there is a theological factor that is believed by many students, that men are more suitable to be leaders (Surah An Nisa verse 34) while women prefer to work in the domestic area, are more patient and patient in matters of administration. Thus, more women occupy the positions of secretaries and bednaha. Both psychological factors, women are still less confident in their abilities if they become BEM leaders. The reason is the lack of insight, knowledge, beliefs, and practices in social circles so that women become leaders. The assumption that women are weak

and emotional beings is also the strongest assumption in practice. These two factors are the causes of gender inequality in the BEM UIN Sunan Ampel Surabaya environment.

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