



Gender Equality and Social Inclusion (GESI) in The Equivalent Questions of Minimum Competency Assessment Junior High School Teachers in Surabaya

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Abstract. Teachers as educators have a very important role in directing the learning process and objectives in the classroom, including designing and using quality assessments. In Indonesia, *Asesmen Kompetensi Minimum* or AKM ‘The Minimum Competency Assessment’ nationally is carried out by adopting the types and levels of questions in PISA. AKM is a basic competency assessment that is needed by all students to develop their own capacity and participate positively in society. Unfortunately, teachers and students are not familiar with some types of AKM questions. Therefore, it is necessary to conduct a study of The Equivalent Questions of AKM, especially for questions that contain gender equality and social inclusion. This study aims to (1) identify the teacher's ability to study The Equivalent Questions of AKM questions based on the element of GESI, (2) produce indicators for the study of AKM questions from the side of GESI. The method used is qualitative descriptive with interviews as data collection. There were 27 junior high school teachers in Surabaya interviewed. Based on the results of the interview, it appears that teachers still do not pay much attention to the GESI element in the questions. Questions and/or stimuli that are gender bias and social inclusion bias are not commented on related to gender bias and social inclusion. In other words, the study still does not pay attention to the gesture problem. Based on interviews with teachers, indicators were obtained for the study of gesture questions related to pictures, sentences, and paragraphs. In addition, the perspective that gender equality and social inclusion are important needs to be done to sharpen the acumen of analysis.

Keywords: gender equality, social inclusion, minimum competency assessment, Junior high school teachers.

1. Introduction

Teachers as educators have a very important role in directing the learning process and goals in the classroom, including designing, and using quality assessments. In Indonesia, the Minimum Competency Assessment (AKM) nationally is carried out by adopting the types and levels of questions in PISA. AKM is a basic competency assessment that is needed by all students to develop their own capacity and participate positively

in society. Unfortunately, teachers and students are not familiar with some types of AKM questions. Therefore, it is necessary to conduct a study of The Equivalent Questions of AKM, especially for questions that contain gender equality and social inclusion. GESI basically emphasizes sensitivity to two things: (1) increasing awareness of equal rights, responsibilities, and opportunities between men and women; (2) increasing awareness to raise the dignity of society and individual independence -- from all social groups -- as capital to achieve better quality of life.

Education is the key to the realization of gender justice in society because education is a tool to transfer societal norms, knowledge, and abilities. In other words, educational institutions are a formal means for socialization as well as the transfer of values and norms that apply in society, including gender values and norms. For this reason, from the beginning, it is necessary to strive for the realization of gender justice in educational institutions and other aspects of community life.

In relation to gender, there are still superficial stereotypes to respond to. For example, boys tend to be motivated to be strong, aggressive, brave, assertive, and directed to be leaders, while girls tend to be motivated to be obedient, well-mannered, do not have many challenging activities, and focus more on household activities or domestic activities. The existence of an understanding that distinguishes the positions of women and men has resulted in the division of duties. Among them are in the domestic sector, namely in household life and the public sector, namely outside domestic life (1)(2). This situation still occurs in society in Indonesia, so there are times when it is difficult for women to find their identity and develop their potential.

Women are more represented as traditional figures. Women are described as individuals who carry out household tasks, such as cooking, washing, taking care of children and husbands, cleaning the house, and other domestic activities. Men are depicted as the opposite, they are represented as strong figures, leaders, heads of families, appearing in public spaces, powerful, assertive, and so on. This view appears unconsciously by the community, especially women because they consider it a nature that must be lived (3). Based on this description, the concept of gender can be interpreted as all things that can be exchanged between the nature of women and men, which can change from time to time and differ from one place to another, as well as different from one class to another (4).

Research on gender equality is carried out by many experts. Even in the international context, gender issues are represented in learning materials (5)(6). In the textbooks of elementary schools for United Kingdom in Hong Kong, gender issues are also represented there (7) In his research, it was revealed the frequency of the number of words that indicate the presence of gender (female and male) in textbooks, words that contain gender markers, personal adjectives, etc. In Germany math books, gender is also represented (8) In the field of Education, Indonesia has issued Regulation of the Minister of National Education Number 84 of 2008 concerning *Guidelines for the Implementation of Gender Mainstreaming in the Education Sector*.

Social inclusion is an effort to place individual dignity and independence as the main capital to achieve an ideal quality of life. Through social inclusion, all elements of society receive equal treatment and equal opportunities as citizens, regardless of any differences. Social inclusion also seeks to build social relationships and respect individuals and communities so that those who are marginalized and prejudiced can participate fully in decision-making, economic, social, political, and cultural life and have equal access and control over resources in order to enjoy the welfare standards that are considered appropriate within the community group concerned (9).

Important things related to social inclusion include poverty, welfare, measures of development, happiness (satisfaction, comfort, meaning of life), age. In this case, the meaning of life is for example social acceptance of a community group (in this case, acceptance of ABK, different ages, different social statuses should be something real).

The objectives of this study are: (1) identifying the teacher's ability to study The Equivalent Questions of AKM questions based on the element of GESI, (2) producing indicators for the study of The Equivalent Questions of AKM questions from the side of GESI

2. Method

The method used is qualitative descriptive with interviews as data collection(10). There were 27 junior high school teachers in Surabaya from various fields of science who were interviewed. Interviews are conducted during training and between breaks.

In this case, the teacher makes a question equivalent to AKM. Selected questions that reflect GESI are submitted for review (there is one question). Another question comes from junior high school teachers in general that have been collected in writing AKM equivalent questions. So, there are two soles that are studied. An analysis was carried out on the teacher's answers related to these questions.

3.Results and discussion

3.1 Stimulus and Questions

Mount Penanggungan

Mount Penanggungan is located on two boundaries of the Regency, namely the Mojokerto Regency area on the west side and Pasuruan Regency on the east side, the height of Mount Penanggungan is 1,653 m above sea level. At one time, the Nature Lovers Group "**Pawitra**" (*Pawitra except for the name of Puncak Penanggungan is also the name of the Nature Lovers Student Association of University X*) will hold a climbing event to the top of Mount Penanggungan, the climb is divided into two groups. The first group is **seniors who are over 50 years old**, while the second group **of juniors are under 25 years old**.

The seniors agreed that they stayed in the city of Mojokerto the day before, while the juniors waited for each other at the Mojokerto terminal. There are three alternative climbing posts, namely **Jolotundo Post, Kedungudi Post and Tamiajeng Post**, if you want to go through the Jolotundo Post the slope is 30 degrees, if you go through the Kedungudi Post the slope is 46 degrees while if you go through the Tamiajeng Post 40 degrees. The distance between the Jolotundo post and Kedungudi is 5 kilometers. The distance from Kedungudi Post to Tamiajeng Post is 11 kilometers. As is tradition, climbers will **open their tents and rest at the final Base Camp which is usually 500 m before the Peak**.

When the questions made by junior high school teachers were presented, the teachers commented, among other things:

"The text is good, the question is: Which post will the senior group go through... will choose the sloping one."

"The text makes me want to go there."

"Why is there a distinction between senior groups and junior groups? There should be no need to differentiate... Or to make a question, huh?"

After that, examples of questions are presented as follows.

Multiple Choice (Reasoning)

1. The senior group chose the initial post in ...
 - A. Jolotundo Post
 - B. Kedungudi Post
 - C. Tamiajeng Post
 - D. Mojokerto City

Right and wrong (Understanding)

1. The Junior group will choose to climb with the starting post of Kedungudi because they want to take a journey that is more uphill but closer to the top. (R-W)

When this question was presented, they did not comment much, especially since previously some thought that the question was related to the choice of group for the post. All competed and agreed to answer a (Jolotundo Post) for question number 1 because the senior group would choose a more sloping climbing spot (the same as when the stimulus was aired, and the question had not yet been aired). The 2nd question was answered by the teachers with answer choice R (right) because they thought that the junior group was strong and agile.

There is no problem with the stimulus of the question. It's just that the first question does lead the answerer to think that the senior group will choose a sloped path. This is a social inclusion bias related to age. It could be that the senior group will choose a road with more slopes because they are more experienced. The answer to the question

becomes uncertain due to social inclusion bias. The 2nd question is also the same. This question leads the answerer to think that the junior group will take an uphill path because the junior group is considered stronger and agile, although in the stimulus there is no explanation for which is closer to the top of the three posts. It is also a social inclusion bias.

3.2 Review: Stimulus II

Making Chicken Porridge



Early in the morning, Mom taught Ara to cook porridge in the kitchen. Dad waited for breakfast while watching TV. Ara is smart and dexterous. He quickly understood and was able to practice it well. Mom's recipe for making chicken porridge is well-documented.

Here are Ara's notes:

- a) Cook the rice, water, and bay leaves until the rice begins to break, then add salt.
- b) Continue to cook for about 60 minutes, stirring until the rice turns into a slightly thick porridge. Once cooked, turn off the heat and remove the porridge.
- c) Next, make porridge by boiling the chicken in water that has been added to salt. Boil until the chicken is tender. Then separate the chicken and broth.
- d) Heat the cooking oil, then stir-fry the spices until fragrant and cooked.
- e) Add the cooked spices to the chicken broth. Add nutmeg seeds, pepper, and soy sauce. Let the porridge simmer and then remove.
- f) Heat the cooking oil in a pan, then fry the chicken until yellow. Once cooked, remove and shred the chicken meat.
- g) Place the porridge in a serving bowl, pour the gravy, then sprinkle with the prepared sowing ingredients.
- h) Chicken porridge is ready to serve while warm.

Ara is happy to be able to help her mother cook. My father said that Ara's cooking was delicious. After finishing breakfast porridge, my father left for the office. Mom and Ara clean dirty dishes.

When this stimulus was presented to junior high school teachers for comment, their comments were diverse. Everything is related to praise for Ara, her mother, or for the family:

"Ara is a diligent child."

"The text is good, educating children to cook."

"Happy Family"

"Moms should teach cooking skills to their children."

No one commented on gender bias in the stimulus. The stimulus contains two types of gender bias, namely gender bias in the presented image and gender bias in the presented sentence. The image shows that women are in the domestic sector, safe areas (at home), and household chores. Men (fathers) are described as being in the public sector (watching television). The sentences contained in the text are also gender biased. The sentences "Mom taught Ara to cook porridge in the kitchen." and "Dad waited for breakfast while watching TV." Showing gender bias, women are in the domestic sector and men are in the public sector. The closing sentence "... Father also left for the office. Mom and Ara clean the dirty dishes." It also shows that.

4. Conclusion

Based on the results of the interview, it appears that teachers still do not pay much attention to the gesture element in stimuli and questions. Questions and/or stimuli that are gender bias and social inclusion bias are not commented on related to gender bias and social inclusion. In other words, the study still does not pay attention to the gesture problem. Based on interviews with teachers, indicators were obtained for the study of gesture problems, namely (1) pictures, (2) sentences, and (3) paragraphs. In addition, the perspective that gender equality and social inclusion are important needs to be done to sharpen the acumen of analysis.

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