

An Examination of The Government's Failure to Gender Mainstream Affirmation in Banyuwangi Regency, East Java, Indonesia

Emi Hidayati¹, Ficky Septalinda², M.Iqbal Fardian³

^{1,2}IAI Ibrahimy Genteng Banyuwangi, Indoensia. (email: cak.iqbal.fardian@gmail.com)

³Senior Reseacher at Economica Institute Banyuwangi, Indonesia.

Abstract

One of the global objectives aimed at eradicating gender inequality is gender mainstreaming. The Republic of Indonesia's initial step toward integrating gender mainstreaming into legal products is Presidential Instruction No. 9 from 2000. Affirmation of gender mainstreaming is then transferred to local government. The goal of this study is to examine the institutional dynamics of affirmation of gender mainstreaming in Banyuwangi Regency. The descriptive qualitative method is used in this study, and documentation, interviews, and observation are the methods used to acquire data. From the outset, gender mainstreaming's implementation dynamics and process encountered a number of well-known challenges, including gender blindness, political concerns, and institutional difficulties. This research suggests that theorized government failure results from the adoption of gender mainstreaming affirmation.

Keywords:

gender mainstreaming; government failure

Introduction

The goal of this study is to examine the institutional dynamics of affirmation of gender mainstreaming in Banyuwangi Regency. The results of this study should be utilized in developing institutional frameworks for gender mainstreaming that can be enforced as state policy. However the phenomenon of local gender mainstreaming (PUG) policy affirmation has gained international attention and been examined from a variety of angles, there is still a lack of knowledge about the specifics of local PUG policy implementation. This is especially true when it comes to regional policies.

One of the issues that frequently comes up is the lack of governmental commitment to gender equality shown by the delay in talking about local rules (PERDA) on gender mainstreaming. The bias underlying the fundamental issue of why gender issues ought to be mainstreamed in public policy is the cause of the several challenges that frequently arise in the implementation of gender issues. Naturally, there is a tight connection between this disease and gender inequality. In order to benefit from a number of resources related to economic, political, social, civic, and cultural rights, men and women must be treated equally. The idea is that no one should have their rights restricted because of their gender on the public arena. There is still confusion around the terms gender and sex as of right now. The biological setting, in which there

are male and female sexes, serves as the frame of reference for discussing gender. Gender is ambiguous and invariably connected to women. In contrast, gender is a social construct that can refer to either male or female (Santoso, 2015). So according to Bacci and Evelyn in Santoso (2015) Gender mainstreaming aims to make it clear that gender justice is a major concern in public policy.

In practice, when Gender Mainstreaming (PUG) has been implemented, the ultimate goal of gender equality has been created. There are still many structural and cultural barriers that exist in society to realise it. Some studies on barriers to gender mainstreaming include, according to Ifejika and Ojo (2024) which states that patriarchal culture is a major obstacle to the implementation of gender policies in Nigeria. This problem reflects the structural barriers in promoting gender equality through affirmative policies faced with resistance from traditional institutions. Different from previous research, this article highlights a contextualised approach to barriers to the implementation of gender mainstreaming policies at the local government level. D'Agostino and E. Brown (2024) emphasised the invisibility and marginalisation of intersectional feminist groups, such as Afrofeminists and Romani feminists, in European politics, while Astariyani et al. (2023) highlight the importance of the legal framework and philosophy of Pancasila in strengthening gender equality in Indonesia. Furthermore, the absence of integrated gender analysis in planning documents such as the RPJMD in some districts shows that gender mainstreaming policies often do not receive sufficient attention in the development planning cycle. As stated by Bee & Sijapati Basnett (2017), one of the main obstacles to gender mainstreaming is the lack of planning based on valid and measurable gender data. This problem also occurs in REDD+ policies in many countries that have not fully integrated gender aspects (Larson et al., 2018). This condition shows that strengthening human resource capacity at the bureaucratic level is very important to achieve substantial gender equality in regional development.

In addition to the structural barriers on gender that are mostly associated with policy-making institutions (supply side), while the cultural barriers are closely related to the existing social structures in society that become *constraints of* gender mainstreaming policies. There are also barriers that come from individuals or community groups (*demand side*), especially related to a *lack of knowledge* that does not understand what gender is, which then implies misunderstandings about gender and why it must be mainstreamed. This misunderstanding, of course, has implications for the implementation of gender mainstreaming in groups that are the target targets of this policy. One example is that, as a social construction, gender is determined by power, so that the social structure that is built will form a definition of who women are in

Indonesia. So far, the social construction that has developed, Indonesian women are manifested in activities such as PKK, Dharma Wanita and so on, this kind of construction pattern positions women only as a *support system* for their husbands on the social and political stage. When her husband becomes a regent, his wife will automatically become the head of PKK or Dharma Wanita. This situation will certainly negate women's individual achievements and she only carries out her activities based on the social construction of power.

Gender mainstreaming affirmation is basically a form of recognition from the State of gender injustice. This injustice is reflected in limited economic opportunities and political participation when compared to men (World Bank, 2001). Therefore, this gender injustice has the potential to cause large social costs in the form of poverty, poor health, malnutrition and high mortality rates (United Nations / Development Programme, 2002). This gap and injustice has been going on for a long time, this is due to the existence of social norms, laws and economic institutions that create gender inequality, so a breakthrough is needed to promote gender equality that is reflected in public policy (United Nations / Development Programme, 2002) (1) creating an institutional environment that can guarantee equal rights and equal opportunities for men and women, (2) encouraging economic activities that can strengthen incentives to allocate resources fairly, (3) making active efforts to minimise the gender gap that occurs in society. This research focuses on examining how institutional models can ensure equal rights and equal opportunities for men and women, through gender mainstreaming (PUG) in Banyuwangi District. In 2023 Banyuwangi has a *Gender Development Index (GDI)* of 87.5, while its *Human Development Index (HDI)* is 73.79. Based on this data, the gender gap in Banyuwangi does not have *Gender Disparity* because Banyuwangi's GDI value exceeds Banyuwangi's HDI. While the Banyuwangi *Gender Empowerment Index (GEM)* in 2023 reached 75.01, an increase from the *Gender Empowerment Index (GEM)* in 2022 of 74.57. where the *Gender Empowerment Index (GEM)* figure shows the level of opportunity owned by women in Banyuwangi, still lower than the ability index owned by women through the *Gender Development Index (GDI)* of 87.5.

Table 1.

Gender Development Index and Gender Empowerment Index

	Gender Development Index		Gender Empowerment Index	
District				
Banyuwangi	87.26	87.5	74.57	75.01
Province				
East Java	92.08	92.15	74.42	74.9

Source: BPS East Java Province

Based on the statistical results *gender disparity* does not occur in Banyuwangi, then whether gender issues do not need other policies to support the results obtained by Banyuwangi based on the *Gender Development Index (GDI)* and *Gender Empowerment Index (GEM)*, of course according to the OECD there is still a need for deepening efforts on gender disparity through institutional arrangements in integrating gender issues in regional policy documents. The issue of institutional arrangements for public services in Banyuwangi, especially in gender equality and *gender mainstreaming*, needs to continue to be strengthened, especially the commitment of local governments through integration in important government policy documents and existing legal products (OECD, 2023). So much attention from various international institutions to deal with this gender issue, makes us need to conduct an in-depth study of why gender mainstreaming requires radical efforts to fight for *gender equality* to include it in a country's strategic policy documents?

To answer this research question, researchers used several theories, including: the theory of government failure conceptualised by O'Dowd (1978). This government failure theory is used to see institutional dynamics in gender affirmation in Banyuwangi Regency can be categorised as government failure. The next theory is the hierarchy theory proposed by Bromley (Bromley, 1989) In this theory, the various levels of public policy can be traced as well as the institutional arrangements that exist at each level. This is particularly important given the complexities surrounding the affirmation of gender mainstreaming in Indonesia, which seems to fail to capture the contextualisation of the institutional arrangements of each level of policy, so that the forms and patterns of interaction of the actors can then be obtained so that when the resulting outcomes can be used to evaluate the policies made (Arifin and Rachbini, 2001).

Several studies on *gender mainstreaming* in Indonesia have been conducted, including a study conducted by Nurdin (2022) who conducted research in Tangerang Regency, focusing on the implementation of gender mainstreaming in Tangerang Regency, Banten. There are internal and external factors in gender justice that occur in Tangerang. Internal factors refer to the low political commitment of regional leaders in initiating the making and stipulation of regional regulations on gender mainstreaming in development. While external factors refer to the still strong patriarchal culture in Indonesian society that still views women as not having political leadership and policy-making abilities. Meanwhile, a study conducted by Husaeni et al (2023) This study examines the Persis organisation, a leading Islamic youth organisation in Indonesia, to understand gender mainstreaming in Indonesia. Using a qualitative approach, this study revealed that the belief aspect has an influence on the perspective on gender, which is reflected in doubt, scepticism, and slight conflict towards gender mainstreaming policies, due to misunderstandings

and differences in personal and religious beliefs. Azis and Azarine (2023) conducted research on *gender mainstreaming* in Indonesia through bilateral cooperation organisations between the Indonesian government and international organisations, which then became mediators with other countries. This was done because until now the implementation of *gender mainstreaming* is still low and there is still low public interest in gender issues in Indonesia. Previous research on gender studies on the implementation of gender mainstreaming in government, Islamic organisations and international organisations shows that the implementation of *gender mainstreaming* in Indonesia is still weak. Meanwhile, Firdaus et al. (2024) took a different perspective, linking gender mainstreaming with environmental issues through *Gender Mainstreaming in Women-Friendly Village Development Policies in Siak District, Riau*.

This research will focus on exploring the institutional dynamics of *gender mainstreaming*, particularly in relation to State Failure. This concept is an acute obstacle, which is then conceptualised as government failure (O'Dowd, 1978). In addition, this research focuses on analysing the *institutional arrangement of gender mainstreaming* in Banyuwangi Regency, especially in terms of the complexity of implementation. The research in Banyuwangi Regency is interesting for two reasons, firstly, there is a gap between statistical data and facts in the field, based on statistical data there is a gap between statistical values on the *gender development index*, *gender empowerment index* which does not show a worrying gender *disparity*, but on the one hand based on findings from the institutional side of the bureaucracy in Banyuwangi which is still low level of understanding, especially how to integrate gender issues into development planning documents. The study of the failure to contextualise *institutional arrangements* needs to receive serious attention, because in every government policy that reflects formal rules (*formal laws*) will always interact with *informal laws* in society. Institutional arrangement itself refers to a set of rules or agreements that regulate certain activities of a group of people who pursue certain goals (Eaton, 2003). This will bring together the *formal laws* and *informal laws* in society. If the government only focuses too much on the goals to be achieved through formal laws, without considering informal laws in the form of norms, habits, customs, beliefs and even religion, of course a policy made takes time to succeed.

Literature Review

The Government Failure theory, which has made significant contributions to the development of Government failure theory, serves as the primary theoretical framework for discussing this research (O'Dowd, 1978) Three categories are used to categorize state failure: inherent impossibilities, which allude to the state of government's inability to perform basic

tasks. Second, political failure describes a highly good government policy that is unable to accomplish its good intentions due to political roadblocks in the government.

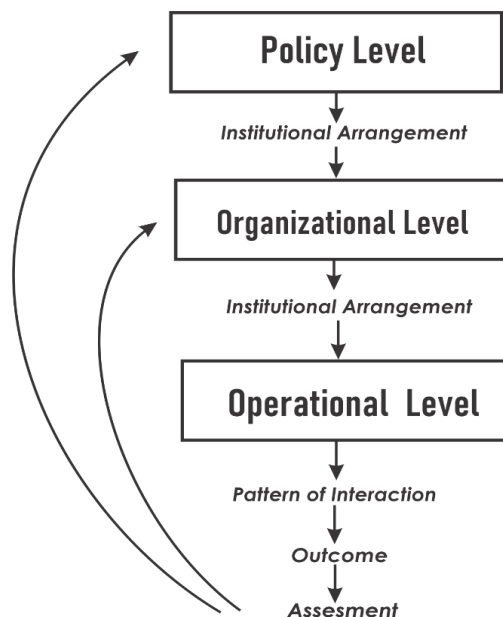
Third, bureaucratic failure refers to government intervention that is difficult to carry out because the administrative apparatus and bureaucratic organs are incapable of implementing public goals as desired (Dollery and Wallis, 2001). Besides O'Dowd (O'Dowd, 1978) refers to the failure of the government in distributing *equity*, this condition can be categorised as government failure (Le Grand, 1991) This condition can be categorised as government failure (Le Grand, 1991), as well as the conception made by Charles Wolf Jr. (1978) in 1978 published an article in the *Journal of Law and Economics* entitled: *A Theory of Nonmarket Failure*.

To discuss the results in this study, we must not only discuss them with the theoretical tools of staying, but we must discuss them in various perspectives from multidisciplinary theoretical tools, the first of which is the hierarchy theory formulated by Bromley (1989), this theory is an important reference related to the hierarchy of public policy (Bromley, 1989) which explains the stages of public policy. State policy is basically part of the economic and political system of a country. Bromley's view is a continuation of the idea of *economic welfare*, which considers that public policy is an institutional arrangement. Public policy as a tool that bridges between individual decisions and collective decisions and serves as a tool to change the distribution of resources throughout society.

According to Bromley (1989b) hierarchically divided into three levels including :

Figure 1.

Bromley's hierarchical model of public policy



Source: Bromley (1989b) *Economic Interests and Institutions*

First, *the policy level, organizational level and operational level*. *Policy Level* is the level of public policy, where the units (institutional arrangements) involved in policy making at the *policy level* are national policies in the form of laws and regulations (laws) and state institutions. Second, the *organizational level* is the second level of public policy after the *policy level*. Policies formulated by the executive produce *institutional arrangements* at a technical level such as government regulations, presidential decrees and ministerial regulations, and so on. Third, the *Operational Level* is the level of *policy* that functions to implement policies set at the *policy level* and *organizational level*, such as households and companies.

In addition to Bromley's hierarchical theory, it would also be nice to see a little about the views of Frederich A. Hayek (1945) about the asymmetrical distribution of people's level of knowledge. In a heterogeneous society, not everyone has an adequate level of knowledge about the various problems that exist in society. Perhaps only one or two people have information literacy and knowledge that can be used to accept the changes that are happening in society. This knowledge factor is then known as the *Hayekian Knowledge Problem*. The existence of *Lack of Knowledge* due to asymmetric information causes a policy product to not be understood by the wider community, even by local government officials. The failure to win contextualisation in an affirmation program from the government at the *policy level*, causes the contextualisation process of the *institutional arrangement* to be hampered. This will be reflected in the response of individuals at the operational level who lose the imagination to take action.

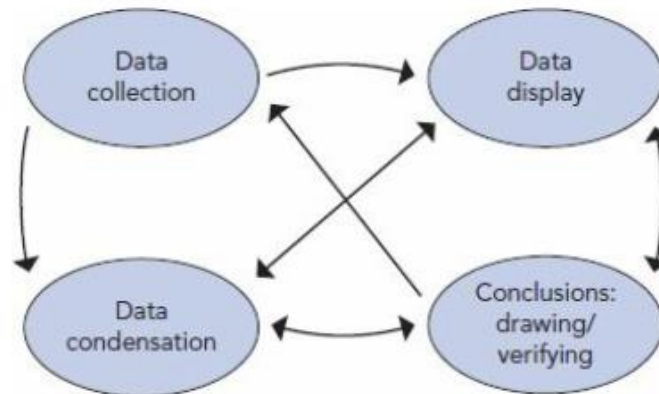
Methods

Descriptive qualitative research, which uses qualitative data and provides an explanation descriptively, is used in this kind of study. This kind of descriptive qualitative research is employed in the analysis of social phenomena, events, or situations. A qualitative approach, according to Bogdan and Taylor (Moleong, 1989), is a research procedure that generates descriptive data in the form of people's written or spoken words and observed behavior. Primary and secondary data are the categories of information gathered. In-depth interviews and observation were used to assess the primary data gathering. Data for this study came from observations, interviews, and documentation. In order to analyze the data, it was necessary to group what was gathered into categories, characterize the information into units, analyze significant information, compile or present the information in a report format in line with the research question, and draw clear conclusions. The researchers analyzed the research data using Miles, Huberman, and Saldana's (2014) interactive model, which is in line with the sort of research mentioned above. In order to ensure that the data is saturated, interactive, ongoing

activities are performed throughout the analysis process. (1) Data reduction is one of the first steps in using the Interactive model for data analysis, according to Miles, Huberman, and Saldana (2014). (2) Data display and presentation; (3) Conclusions and drawing conclusions and then verifying (Miles et al., 2014).

Figure 2.

Components of data analysis using Interactive analysis



Source: Miles and Huberman and Saldana (2014)

Results and Discussion

In general, the legal products of gender mainstreaming have been carried out in stages through Presidential Instruction Number 9 of 2000 concerning Gender Mainstreaming in National Development mandating all ministries/agencies and regions to implement gender mainstreaming for the implementation of planning, preparation, implementation, monitoring, and evaluation of national development policies and programmes. Then it was confirmed by the issuance of the Minister of Home Affairs Regulation Number 15 of 2008 concerning General Guidelines for the Implementation of Gender Mainstreaming in the Region as amended by the Minister of Home Affairs Regulation Number 67 of 2011 (State Gazette of the Republic of Indonesia Year 2011 Number 927). Regulation of the Minister of State for Women's Empowerment and Child Protection No. 4 of 2014 on Guidelines for Supervising the Implementation of Gender Responsive Planning and Budgeting was also issued. Furthermore, East Java Provincial Government Number 9 of 2019 concerning Gender Mainstreaming. Meanwhile, in Banyuwangi Regency, efforts to mainstream gender through a long and winding process have been carried out since 2008, but the change of power has made the issue of gender mainstreaming undergo changes due to adjustments to ongoing political developments. Several legal products were made, including Regent Regulation No.31 of 2022 on Guidelines for the

Implementation of Gender Mainstreaming, which was successfully ratified on 30 December 2022. Meanwhile, since 2022, efforts to improve gender mainstreaming into regional regulations have been included in the 2022 Regional Regulation Formation Programme (Propemperda), after failing to be included in 2021. Through Decree Number: 188/32/KPTS-DPRD/429.050/2021 concerning the Regional Regulation Formation Programme of Banyuwangi Regency for 2022, the draft Regional Regulation on Gender Mainstreaming is included in the open cumulative discussion group. In the preparation of academic papers and drafts of the Draft Regional Regulation, the Banyuwangi Regency DPRD collaborated with LPPM University of Jember, with the target of discussion in 2022. However, in that year the discussion could not be carried out due to the political dynamics that developed in Banyuwangi Regency.

The Draft Regional Regulation on Gender Mainstreaming was then re-submitted to Propemperda in 2023 through Decree Number: 188/23/KPTSDPRD/429.050/2022 concerning the Regional Regulation Formation Programme of Banyuwangi Regency for Fiscal Year 2023. On 10 May 2023, a Plenary Meeting of the Bapemperda Report regarding the study of the Draft Regional Regulation on Gender Mainstreaming to be proposed as a Regional Regulation Draft of the DPRD initiative was held. This meeting approved the proposal to be discussed with the executive. Subsequently, the DPRD sent a letter to the Banyuwangi Regent with Number 005/752/429.050/2023 dated 10 May 2023, regarding the submission of the draft Regional Regulation of the DPRD initiative, as a sign that the draft was ready to be discussed. On 5 June 2023, a Plenary Meeting of the Introductory Memorandum of Bapemperda was held regarding the submission of the Draft Regional Regulation on Gender Mainstreaming. Furthermore, on 7 and 8 June 2023, a Plenary Meeting was held regarding the Regent's Opinion on the submission of the Draft Regional Regulation as well as the General Views of the Factions on the Regent's Opinion. On 8 June 2023, DPRD organs were appointed, namely a combination of Commission III and Commission IV, to conduct further discussions. The combined Commissions III and IV held discussions with the executive and related stakeholders on 10 July 2023 and 21 July 2023. Then on 3 August 2023, the finalisation of the discussion was stated in the minutes of the finalisation of the Draft Regional Regulation. Furthermore, improvements were made to the Draft Regional Regulation on Gender Mainstreaming based on the results of facilitation by the Governor of East Java as stated in letter Number 100.3.2/2324/013:/2024 dated 24 January 2024. Finally, on 21 April 2024, a Plenary Meeting of the Approval of the DPRD together with the Banyuwangi Regent on the Draft Regional Regulation on Gender Mainstreaming was held, as stipulated in Decree Number: 188/ 09 /KPTSDPRD/429.050/2024 concerning Approval of the Banyuwangi Regency DPRD on the Ratification of 2 (two) Draft Regional Regulations. Despite this agreement, the

ratification of the local regulation on gender mainstreaming is still with the Banyuwangi Regency DPRD.

It has taken nearly 25 years to implement gender mainstreaming despite a number of legal regulations. One of the main challenges is integrating gender mainstreaming into regional policy documents, which still presents classic and repetitive complexities. This is because Presidential Instruction Number 9 of 2000 was issued, and it has taken this long to address the issues surrounding the integration of gender mainstreaming into regional strategic documents. This comprehension difficulty is usually linked to the governmental apparatus in Banyuwangi Regency's original interpretation of gender equality, which views gender issues as merely an imprecise project that is overly forced into existence.

There is also a perspective that the issue of gender inequality does not exist, and no government intervention is needed. Another viewpoint holds that gender inequality is a product of developed nations and is appropriate for developed nations like the US or Europe but inappropriate for Indonesia. This understanding issue affects the community as well as the bureaucratic machinery. Gender concerns are not even understood by women's organizations. This situation by Cavaghan (2013) known as "gender blindness." When it comes to instances of government failure, gender blindness is everything but typical and widespread. The incapacity of the bureaucratic machinery to implement gender mainstreaming programs is closely tied to bureaucratic failure (Dollery et al., 2001), and will be associated with gender blindness. A Gender Mainstreaming Focal Point has been established in each Regional Apparatus Organization (OPD). This apparatus has the capability of implementing gender mainstreaming in its individual work units. However, it is frequently merely an organization that was purposefully formed for the sake of formality. In reality, the purpose of the apparatus assigned is frequently disregarded because they do not hold prominent positions in the SKPD hierarchy.

The **political** component of the reaction to gender mainstreaming is the subject of the following issue, which affects not just Banyuwangi Regency but also other parts of Indonesia and even Europe. Gender mainstreaming in Banyuwangi encounters with resistance from both individuals and political institutions. Lack of understanding, particularly with regard to information, skills, time, money, power, and even community standards, is the main cause of individual resistance. When we examine the path of gender mainstreaming in Banyuwangi, we find that there are political barriers along the way of the regulation that has faced ambiguity.

According to Dollery et al. (2001)(2001), this condition is categorised as a *political failure*. Although the goal of gender mainstreaming is good, there are political obstacles that make the desired goal in gender mainstreaming cannot be in line with expectations. In addition to the

aspect of political obstacles, in the context of the preparation of existing regulations in Banyuwangi, it also implies the government's inability to do something simply (*inherent impossibilities*). This is reflected if we refer to the time span since Presidential Instruction Number 9 of 2000, until now it has been almost a quarter of a century until Banyuwangi has a Regional Regulation on Gender Mainstreaming. To understand the political failure in gender mainstreaming affirmation, of course we have to discuss it with public choice theory. Because in public choice theory (Buchanan and Tollison, 1984). This theory focuses on the rational actions of political actors in Banyuwangi Regency, from this point we can parse more easily the political behaviour of political actors who act rationally to benefit themselves. Analyse political actors either as executive, legislative, bureaucratic members of political parties either in power because they are elected or appointed.(Caporaso and Levine, 1992).. Differences of interest appear to be the point at which political barriers emerge that can hinder the good intentions of affirming gender mainstreaming in Banyuwangi Regency.

The last one is related to the **institutional** aspect. If we analyse the regulatory issues related to *gender mainstreaming* through Bromley's hierarchy theory analysis (1989) the legal rules of *gender mainstreaming*, although through a tortuous path, have fulfilled the hierarchical level starting at the policy level, in the form of Presidential Instruction No. 9 of 2000 being a regulation at the policy level, then at the level below the operational level there is the issuance of the Minister of Home Affairs Regulation No. 15 of 2008 and the Regulation of the State Minister for Women's Empowerment and Child Protection No. 4 of 2014. At the operational level, East Java Provincial Government Regulation Number 9 of 2019 and Regent Regulation No.31 of 2022 were issued.

Table 2.

Legal Products on Gender Mainstreaming in Indonesia

No	Legal Products	Level
1	Presidential Instruction Number 9 Year 2000	<i>Policy Level</i>
2	Minister of Home Affairs Regulation Number 15 Year 2008	
3	Regulation of the Minister of State for Women's Empowerment and Child Protection Number 4 of 2014.	<i>Organisation Level</i>
4	East Java Provincial Government Number 9 of 2019	
5	Regent Regulation No.31 Year 2022	<i>Operational Level</i>
6	Banyuwangi Regency Regional Regulation?	

Source: Processed by researchers

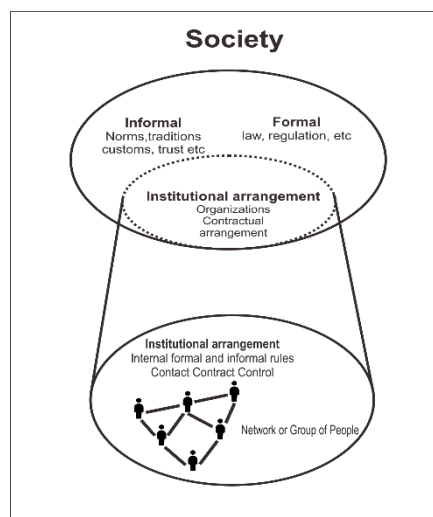
Through Bromley's Policy hierarchy (1989). The discussion on gender mainstreaming should be complete, but what should not be forgotten is that the transition between levels of regulation is an *institutional arrangement* that will lead to the successful implementation of a

policy made by the government (Arifin and Rachbini, 2001). Gender mainstreaming policy, at the political level, the State wants justice for women (justice equality), organizations owned by the State in the form of ministries or non-ministerial institutions, are expected to be able to translate this desire into a well-organized and planned program. Thus, institutional arrangements that control the game's rules and ensure that the organization functions as intended are founded on the hierarchy between the political and organizational levels. Institutional arrangements are also regarded to connect with the operational level, which will also connect between the political level and the organizational level. Additionally, underneath that, there are behavioral patterns and interaction patterns at the operational level that will dictate the final result's (outcome's) form. If the *outcomes* resulting from the policy are similar to those desired by the parties involved, the policy pattern is in the form of a compromise, but if the *outcomes* obtained are contradictory, it will result in an offensive outcome. Furthermore, the resulting *outcome* must be *assessed* based on the externalities faced which will provide *feedback* at the *policy level* and *organizational level*. According to Dunn (2000) *feedback* can be in the form of policy recommendations. Policy recommendations will help estimate the level of risk and uncertainty, recognise externalities and multiple consequences, determine administrative responsibility for policy implementation.

Institutional arrangements refer to a set of rules, both formal and informal, that organise certain activities in society to achieve certain goals (Eaton, 2003).

Figure 1.

Institutional Arrangement in Society



Source: Eaton et al. (2008)

Gender mainstreaming is a worthy cause, but it won't be appreciated by the society if it goes against informal regulations found in conventions, traditions, or even religion. The government now ignores the use of informal rules to assist the implementation strategy of gender

mainstreaming policies, preferring to rely too much on formal regulations that are socialized through government bureaucratic apparatuses built gradually from the central level to the village level. According to Manig (1992) that institutions can reflect the system of values and norms in society, but the system of values and norms is not the institution itself (Yustika, 2008). Institutions themselves have three components, namely formal rules (*formal institutions*) informal rules (*informal institutions*) and *enforcement* mechanisms (Yustika, 2008). Gender mainstreaming reflects formal laws, while informal rules can reflect experience, traditional values, religion and all factors that influence the shape of a person's subjective perception in society (Pejovich, 1995). Since members of the community also make up the bureaucratic apparatus, their behavior tends to be a mixture of the formal and informal laws they adhere to. When formal and informal laws coexist, the result is usually reinforcing, and when they don't, the person will typically be apathetic. They frequently are unable to escape society's subjective ideals, in contrast to the general population. They enjoy greater freedom from formal rules imposed by the government; in fact, in certain indigenous groups, the laws are the values, customs, and beliefs that must be followed. Studies on the relevance of gender mainstreaming to Islam such as those conducted by (Husaeni et al., 2023; Rahmawati, 2020; Silfiah and Humiati, 2023). While Korniwati and Rahim (2024) conducted research on the relationship between gender mainstreaming and Javanese culture. In this case, cultural barriers are a determining factor in the success of gender mainstreaming.

Outside from the institutional setup, we also think that political barriers related to policy creation in the legislative and executive branches will likely be obstructions to gender mainstreaming. It is necessary to finish putting into perspective institutional arrangements at the policy level. Our belief is that in order to lessen social barriers, the government must initial employ informal laws to rationally contextualize gender mainstreaming and then heavily socialize children and youth. The rationale for gender mainstreaming serves as the foundation for the agenda's justification and contextualization.

Conclusion

Based on the study's findings, it may be justified to draw the conclusion that although Banyuwangi's gender mainstreaming affirmation program has been in place since 2008, its dynamics and process continue to present a number of issues. Gender blindness is one of the issues that develops, and this has consequences for the increase of incompetents inside the bureaucratic machinery. The next problem is the political barriers that Banyuwangi Regency faces, particularly when it comes to the lengthy and convoluted process of creating legal

regulations on gender mainstreaming; from the emergence of Presidential Instruction No. 9 of 2000 to the present, it has taken 24 years, this shows that the government failed to make something simple but the Regional Regulation on gender mainstreaming has not been ratified promptly. The following issue is related to institutions. Contextualizing institutional arrangements at every level of the Indonesian government's gender mainstreaming programs is one significant part that is deemed unsuccessful.

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