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Abstract. This article analyses the social, cultural, and religious activity to cope with the issues that are caused by the city overcapacity. City life can be something called very modern where everyone seems to be rushing and minding their own life, but despite all that, people who live in the city would also lean towards something to let them go through severe urban problems. The previous studies mostly underline the needs of people to deal with issues that occurred as the consequence of overcapacity in rational and mechanical ways. However, those works are mainly failed to answer the question of how things work. This study, on the other hand, showcases how Surabaya people in social, and cultural activities to manage the city's complications caused by its overcapacity. The Surabaya People's way may provide a novel approach out of those issues. The apparent behavior of those unique ways is expressed in the word of *Yo Opo Enake* (let us make it simpler), as the way out of from the problems.

1.   Introduction

Contemporary studies on urban development are mostly carried out by academics and non-governmental organizations (NGOs) more broadly. Cities can be seen from various aspects such as the economy (business), environmental (nature) to socio-cultural ones (people) that aim to see the city not only as a business center but also as a center for social and cultural life [1]. The city includes the implementation of socio-cultural aspects, such as local culture. Regardless, some concepts refer to the issue such as "city of culture, " "never-ending city, " and "city with a healthy lifestyle" [2]. All these terms are basically alternative endeavors to build an inclusive city. The inclusive city is the "dream" of many people. The design of the inclusive city, therefore, also needs elements to support the city to be sustainable.

Previous studies have demonstrated that cultural aspects are also the key to develop the cities [2]. Cultural aspects seem to make cities more attractive and innovative. Cultural aspects are among the source of inspiration and creativity in solving urban issues[3]. More explicitly, underlined that cultural activities such as creativity and care for cultural heritage are one form of this creativity. Cultural activities are beneficial as the catalyst for social and economic change; cultural activities are also signs of capacity development that cities need to involve to kind of transformational changes in the urban environment. The studies above do not explain how culture works as a source of inspiration and creativity to deal with urban issues. Previous studies explained culture in a mechanical and rational level. Thus, cultural activity practically does not have a sufficient description and explanation in managing urban issues.

This study, on the other hand, aims to show the social activities and culture of the Surabaya people to manage the complications of urban issues caused by a surplus in the capacity of the city. The way of how Surabaya people have handled their urban issues may provide a perspective on how culture may have a contribution to problem-solving in the city. This approach departs from the idea that real cultural activities represented by the value and norm of social life and the core of culture in the community from various strata. Thus, the Surabaya case may afford an example regarding the issue.

2. Methods

This study uses a case study approach as part of a qualitative method for explaining the problems being studied. Case studies are research models that explore real-life cases or various cases, through detailed and in-depth data collection involving various sources of information [4]. This study was conducted in the city of Surabaya by collecting data through various sources of information, such as in-depth interviews, observations, documents, and existing audio-visual materials. In-depth interviews were done with several informants, such as academics, practitioners, cultural figures, religious leaders, and the community who were directly involved in social, cultural, and religious activities.

Data collected was done in the following ways, as follows: (1) The results of interviews about the way Surabaya people solve urban problems, both by groups through the Musrenbang or Musyawarah Rencana Pembangunan (Development Planning Consultation), as well as by the community itself in daily life. (2) Direct observation data on conditions that were previously a severe urban problem. (3) Supporting documents relating to this problem, in the form of books or journals and offline or online news. (4) Audiovisual related to the problem of Surabaya as the second-largest city in Indonesia. Data analysis was carried out qualitatively through the verification process of the informants. The researchers then interpret the data according to needs

3. Results and Discussion

3.1. Yo Opo Enake: A Principal of Togetherness or "Guyub" in Arek Society

This paper begins with an explanation of the so-called *Arek* culture. This culture is a core value of the people of Surabaya. *Arek* culture is a hybrid (mixed), but unique. *Arek* culture is based in Surabaya and also develops in other buffer zones, such as Sidoarjo, Gresik, Mojokerto, Malang, Jombang, and Lamongan [5]. According to Basundoro (Interview, 29 June 2012), *Arek* culture can be expected to be the result of mixing from several different cultural variants. This difference can be seen from the study of the culture of the people. The aspects of courage and dexterity come from the community of the Madurese people.

Meanwhile, openness and egalitarianism of the people is also a contribution from coastal communities. While the aspects of solidarity, compassion, and harmony, are contributions from the agrarian countryside. However, *Arek* culture remains a culture with an independent variant. This variant confirms the differences with Javanese culture in general.

Arek culture has characteristics that are open, egalitarian, more religious, willing to accept differences and suggestions, and have great solidarity [5]. People who live in areas where *Arek* culture has that character. So that in everyday life, people with this cultural background tend to be open "blunt" with a high level of solidarity. This character usually makes people in this region not like to "make small talk" and has greetings that seem sarcasm like "*dancuk*" a kind of curse that characterizes equality which also shows the closeness of friendship[6].

Furthermore, the principle that developed in the *Arek* culture area was the principle of *Yo Opo Enake*. Etymologically the principle of *Yo Opo Enake* has the same meaning, and let us make it easy. This principle is a combination of values of equality, shared responsibility, and togetherness in the family. The *Yo Opo Enake* principle is a form of problem-solving that takes into account these values. For example, in Jombang, which was culturally close to the *Arek* culture, in 1983-1988, the principle of *Yo Opo Enake* became the principle of leadership carried out by a regent named Noeroel Koesman. This regent was considered successful because he was able to implement his leadership principles, to

be able to bring Jombang with some success, such as sugar cane producers through the best national TRIS (Intensification Sugar Cane) method, and national level champion in developing community coffee.

In everyday life, the *Yo Opo Enake* principle is widely used, both by the general public and by the political elite (government) in making decisions to solve social problems. The application of this principle in almost all types of problems. They are from simple problems (e.g., family problems, environment) to complex ones (such as politics, congestion, floods, even prostitution). As this study shows, the principle of *Yo Opo Enake* is often mentioned by informants when explaining how the Surabaya people solve the above problems. One of the residents who had been involved in the issue of closing the location in Surabaya underlined the implementation of the principle, as follows:

> . . . . . . once upon a time, when there was a closure of the prostitution area in Surabaya, I was involved. The pimps who lost the competition tried to be approached by groups, such as Muhammadiyah, to switch businesses (from prostitution to other works). Yes, the way it was, *yo opo apike*. So it was good (*apik*) in the context of good for all. Yes, it is good for the pimps, it is good for the social environment, and it is good for the public. To become good is not easy, sometimes the way is not easy. Finally, the principle of *Yo Opo Enake* is used (Interview Hery Subagyo, 29 June 2019).

As part of the culture, the principle of *Yo Opo Enake* is also included in the system of ideas [8]. This system of ideas is indeed invisible and may be rather difficult to understand for those who have different cultures, and can even be seen as opposites. The principle of *Yo Opo Enake* can only be felt by the people concerned who manifest in the form of laws and norms. These laws and norms are more fluid and not rigid. Therefore, the principle of *Yo Opo Enake* has legal procedures or mechanisms in making decisions. The mechanism, according to some informants, is non-formal, egalitarian, impersonal communication, free speech, and without pressure. What the informant said below shows that the *Yo Opo Enake* mechanism is more synonymous with what Surabaya people call the term *embongan* (roadside method), as follows:

> . . . Mrs. Risma was an outspoken person; she did not want to beat around the bush. What the agenda is, then the meeting should discuss the agenda. So who (residents) want to say, then they have to say. . . Residents are also invited to be a gentleman if they want to go forward, I have to follow the agreement). For any citizen, citizens must convey… speaking of what it is, citizens do not need to think about feelings. That attitude is indeed part of the character of the Surabaya people. Resolve the problem with the principle of *Yo Opo Enake*, that's how it is (Interview Hery Subagyo, 29 June 2019).

Another informant highlights the following:
> . . . . *yo opo enake* is identical in an informal way. This approach is generally accepted, not only used by people, but also by people and groups, or among groups. Human relations are usually egalitarian as everyone is equal. The language used is also impersonal (Interview Sucahyo Tri Budiono, 25 June 2019).

The principle of *Yo Opo Enake* represents this *Arek* cultural practices. The Surabaya community widely uses this belief in making decisions on many issues, including urban issues, waste management, environmental control, and other social problems. This *Arek* culture makes the problem-solving was conducted simply and easily. The principle of *Yo Opo Enake* has a similar meaning to let us make it easy. This principle is a combination of values of equality, shared responsibility, and togetherness in the family.

Thus, we can understand that the principle of *Yo Opo Enake* is the way Surabaya people solve problems. In this principle, the value of the content is not complicated. It is the way how Surabaya

people prefer simple patterns in problem-solving mechanisms. They do not want to be limited by the bureaucratic way of solving urban problems.

Theoretically, these patterns and mechanisms are similar to what Jurgen Habermas developed about public space (2012). People are free to discuss and dialogue about problems (urban) to find solutions together with consensus. In this context, solving problems with the principle of *yo opo enak e* uses unlimited public space. The public space was not only created by the community, but the Surabaya political and government elite also created it. At the community level, for example, citizens are given the broadest possible space to express thoughts, aspirations, and any issue related to social problems that arise in cities. Therefore, the Surabaya people tend not to be hypocritical in social behavior.

The pattern and mechanism of the opo enak e principle were also carried out by the Surabaya political-government elite. The process and public space to find solutions are carried out in a more open and egalitarian manner. This process occurs as done by the Mayor of Surabaya, Tri Rismaharini, in building Surabaya through a mechanism called the Development Planning Consultation (Musrenbang).

The city of Surabaya has become a modern city and even a megapolitan city that is characterized by capitalistic and individualistic physical-material symbols. When the city of Surabaya modernized and capitalized, the construction of houses and luxury buildings as an expansionary center of industry and trade. In this situation, the presence of *Yo Opo* Enake culture at the level of society and government becomes a balancing valve in a more harmonious and functional society. The principle of *Yo Opo Enake* can break the ice of the ego and individualistic character embedded in a capitalistic modern urban system. Therefore, with the principle that *Yo Opo Enake*, it is very natural for the Surabaya people or society to have strong social solidarity. Social solidarity and togetherness is the city's social capital in solving urban problems that are so complex. The complexity of the Surabaya problem can often be solved in ways that might be considered is simple, but have a high philosophy and spirit of humanism.

In resolving urban problems, the most crucial thing put forward by Surabaya citizens is not the "problem," but rather the behavior or actions of people or people who relate to others in solving problems.

Thus, we can say that what has been achieved by Surabaya so far through its programs is not merely the result of mechanical and rational work. It was also the work of culture, which has a significant influence on decision making. Some programs that were completed by implementing the *Yo Opo Enake* principle were anti-flood culverts, widening the road in the city center, implementing the Surabaya Intelligent Transportation System (SITS), and the Surabaya green and clean program. These programs were successful as the program involved the community as an essential part of the arrangement of the city of Surabaya.

3.2. Best Practice

One of the best practices of the implementation of *Yo Opo Enake* principle is the Surabaya Green and Clean program. This program is a community environment arrangement and waste management. The program involved many parties, in the beginning, namely the Surabaya City Government, Unilever Indonesia Foundation, Jawa Pos, and several non-governmental organizations (NGOs) such as Bangun Pertiwi, Friends of the Environment, BLTKI Foundation, Pusdakota, Bina Mandiri, and Madani [9]. Up to 2009, the Surabaya Green and Clean program were formed in all villages (171 villages) and all sub-districts (31 sub-districts).

Interestingly, this program moves people at the household level. They are driven by an approach referenced from the concept of community development. This program is contained in the Community Based Disaster Risk Reduction determined by the United Nations Development Program (UNDP) [10]. The steps in implementing the program are as follows: conducting a pilot waste treatment, forming an environmental cadre, making assistance to residents. Further are providing

hygiene infrastructure, monitoring the program by cadres. Finally, conducting the dissemination of activities [9].

In fact, the program was welcomed by the community. The enthusiastic people indicated it to making the Green and Clean program in their areas. The community was eager to show their areas as the best (cleanest) places in the corner of the city. The community manages their waste, in their way, without eliminating the substance of the determined waste management. Waste banks, garbage collection mechanisms such as the workings of banks, has been a system where they have to operationalize it. This system is indeed made by managing waste collectively on the principle of recycling. This method is considered to increase the economic value of dry waste. While people who act as customers will also benefit, the community can have savings that can convert into IDRas they needed [11].

Besides, the Green and Clean program is also a space for people to polish their villages as clean and flowering public spaces. People organize their villages with genuine concepts of society. As a result, all the villages that participated in this program had a different atmosphere, which was indicated by beautiful, clean, and flowery village views. Every road, every alley, even every house has a flowering plant that is well organized by the community.

Community involvement in the Green and Clean program is vital because people are very close subjects, even interact directly with garbage. Community involvement is the core of the Green and Clean program. Moreover, there is a passion for making people shift to be more independent in waste management (self-reliance). Community independence is expected to be able to give birth to what is called a resilient society. The community is expected to have enough behavior, mentality and knowledge, and the ability to implement all knowledge in everyday life.

4. Conclusions

This study has discussed that the so-called *Arek* Culture belonged to the Surabaya community has a significant influence on the decision making of the society. The *Arek* Culture, with its distinctive character, which is open, egalitarian, more religious, willing to accept differences, and has high solidarity, is the social capital of the Surabaya community in development.

The principle of Yo Opo Enake represents this Arek cultural practice. The Surabaya community widely uses this principle in making decisions on many issues, including urban issues, waste management, environmental control, and other social problems. This *Arek* culture makes the problem-solving was conducted simply. The principle of *Yo Opo Enake* has a similar meaning as lets us make it easy. This principle is a combination of values of equality, shared responsibility, and togetherness in the family.

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