

GENDER INEQUALITY ISSUES IN INDONESIA

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Abstract

One of the primary issues facing Indonesia is the question of gender equality. According to the human rights perspective, all people are equal and endowed with freedom from birth. The majority of Indonesians continue to live in a patriarchal society. Inequality and injustice against women will persist in many spheres of life as long as patriarchy remains in place. In order to compare with different Southeast Asian countries and examine other countries' perspectives on this issue, international collaboration was used to conduct the research. This research uses a qualitative approach taken from the international collaboration activity program. This international collaboration is a follow-up activity of international collaboration research with The University of Western Australia (UWA) which is located at The University of Western Australia, 35 Stirling Highway, Perth WA, 6009 Australia.

Keywords:

Gender Inequality; Ender Equality; Patriarvhal Society.

INTRODUCTION

The Human Rights Perspective (HAP) asserts that all people are created equal, free, and possess equality. This illustrates the assumption that there is no discrimination based on gender, race, sexual orientation, color, religion, or other factors. Every citizen of the country is equal under the law and the government, and it is mandatory to adhere to the law and the government without exception, as stated in Pasal 27 ayat (1) UUD 1945. This statement emphasizes the importance of treating all citizens equally in terms of the law, including children, adults, elders, and women, and it also provides legal protections (Tantimin & Sinukaban, 2021).

Out of the 17 Sustainable Development Goals (SDG's), gender equality and human empowerment make up the fifth goal or point. Gender equality is not only a goal of the SDGs; it integrates all aspects. The fifth point is critical to the accomplishment of every SDG. The primary objective of gender equality, which is to attain gender equality and empower all women, has a justification. Everywhere they are, women and girls should be able to live in peace, free from discrimination and violence, and with equal rights and opportunities (Maimanah, Paranoan, & Amin, 2017).

One of the primary concerns in Indonesia is

the issue of gender equality. When it came to global gender inequality in 2017, Indonesia came in at number 84 out of 144 countries. There are numerous issues with gender inequality because Indonesians still find it difficult to recognize it (Hidayat & Kumala, 2020). Gender inequality, which stems from a number of factors related to people's perceptions of women, including the stigma of patriarchal culture and marginalization in the workplace that views women as weaker than men, is one of the things that is not in accordance with the application of human rights (Tantimin & Sinukaban, 2021).

The majority of Indonesians continue to live in a patriarchal society. Culture The majority of Indonesians continue to live in a patriarchal society. This culture, which is patriarchal in nature, views biological variations as markers of appropriate behavior, which eventually results in limitations on rights, access, participation, control, and the enjoyment of information and resources. Lastly, there are huge differences between societies regarding the expectations placed on men and women in terms of roles, responsibilities, positions, and duties. Certain societies impose strict limitations on the roles that men and women should play. For instance, it is considered socially unacceptable for a man to carry his child or enter the kitchen in public, while it is considered acceptable for a woman to frequently leave the

house to work. Women are particularly affected by the gender inequality caused by this culture. Women are still limited in their ability to play multiple roles by prevailing customs and norms that dictate they must work alone at home to care for their husbands, children, and households (Dachi & Manao, 2021).

Gender injustice will therefore persist in a society where male dominance or control exceeds that of women. This implies that gender injustice and inequality in a variety of contexts will continue as long as patriarchy persists in its current form (Rokhimah, 2014). Almost everyone acknowledges the differences between men and women. But gender is more than just a biological feature that separates men and women. It is a gift from God. Gender is primarily focused on the distinctions in roles and functions that are created and maintained by society. In order to determine whether gender differences result in discrimination in the sense of distinctions that injure and suffer women, it is crucial to better understand and examine gender (Christian, 2023).

Literature Review

Gender Equality

Based on the Human Development Index (IPM) which measures development based on educational, economic and social aspects, as well as to increase the Gender Development Index (IPG), and Gender Empowerment Index (IDG), joint synergy is needed. It aims to increase women's participation thereby reducing inequality.

Based on Sarifa Suhra's journal, gender is a concept used to identify differences between men and women in terms of social and cultural influences (Suhra, 2013). According to Oakley, gender is not a biological characteristic of God. Because biological distinctions, specifically those related to sex, are inherent to God, they cannot be changed. Gender, on the other hand, refers to the behavioral distinctions that exist between men and women but are socially constructed; that is, these distinctions are not inherent in nature or established by God, but rather are the result of a protracted social and cultural process that is carried out by humans (Suhra, 2013).

Restorative Justice

Social justice in the Unitary State of the Republic of Indonesia, which has a foundation of the Pancasila ideology, provides a space for the concept of justice as a whole and comprehensively, covering all sectors of national and state life which must be carried out by all citizens of the nation.

Through Law No. 7 of 1984 (Law No. 7/1984), Indonesia ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) 22 years ago. The Indonesian government discovered during the CEDAW implementation process that severe discrimination against women persists in all spheres of development. The realization of gender justice and equality in Indonesia is jeopardized by this discrimination.

From a philosophical perspective, the significance of the GFC Law stems from Pancasila as the State's philosophy, particularly the Second Precept of Pancasila, which states, "Just and civilized humanity," and the Fifth Precept, which states, "Social justice for all Indonesians." Justice must be administered to all people in accordance with the ideals of a just and civilized humanity (Febriansyah, 2017).

Health Care

The inequalities in Indonesia come from many reasons, one of which is those people who live in rural locations are poor. The incomes of those who live in the city are still much higher than the rural incomes, and this leads to many poorer health outcomes in many ways.

Women and men should have equal opportunities to achieve their full potential and rights to health, participate in the advancement of health, and reap the benefits of it. This is known as equality in health. Equitable allocation of advantages, authority, assets, and obligations between males and females is known as gender equality. It acknowledges that in order to address the disparities that exist between men and women, it is necessary to address the differences between men and women in terms of health needs, access to resources, and control over those resources.

Unfair, needless, and avoidable disparities between men and women in terms of health outcomes, services, and employment opportunities are referred to as gender inequality in health. To attain equality, strategies for gender equality are applied. Justice serves as a tool, and equality is the outcome. (Paho.org, 2023).

METODE

This research uses a qualitative approach taken from the international collaboration activity program. This international collaboration is a follow-up activity of international collaboration research with The University of Western Australia (UWA) which is located at The University of Western Australia, 35 Stirling Highway, Perth WA, 6009 Australia.

In the State of Western Australia, the University of Western Australia (UWA) is the top university. Established in 1911, UWA is globally recognized for its exceptional teaching and research

capabilities. UWA is dedicated to attaining the highest caliber research and scholarship by global standards, as it conducts nearly 70% of Western Australia's university-based research and development (Universitasaustali.com, 2023).

In addition to research and Focus Group Discussions (FGDs), an international collaboration of the Islamic Banking Study Program involved a visit to The University of Western Australia (UWA) in an attempt to obtain UNGGUL accreditation. Furthermore, following an itinerary of events at The University of Australia, a number of instructors from the Faculty of Economics and Islamic Business were invited to serve as resource persons.

RESULT AND DISCUSSIONS

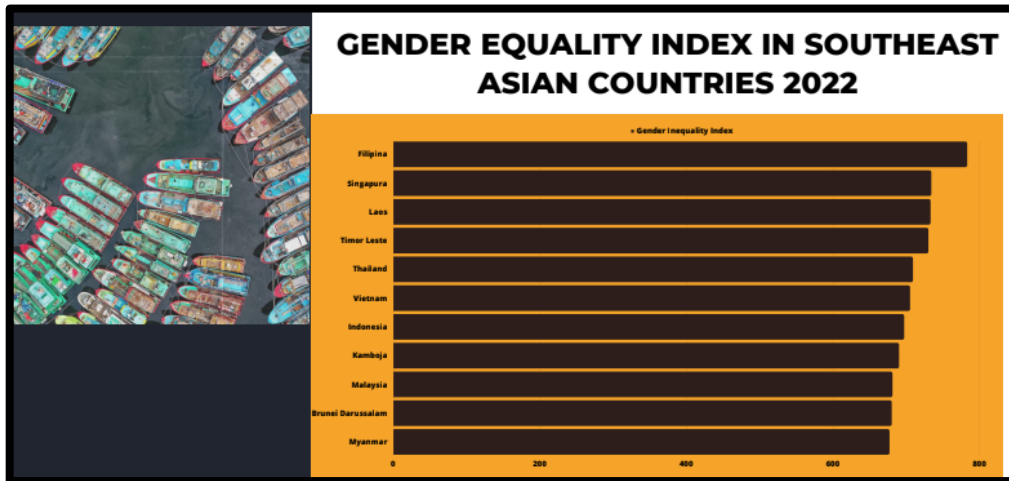
Gender Inequality Issues Still Unresolved in Indonesia 2019. Chart 1 shows a graph of gender inequality in Indonesia.

Chart 1. Gender Inequality Issues Still Unresolved in Indonesia 2019



The graph above illustrates the high and low levels of unresolved gender inequality issues between ASEAN countries. Singapore, Malaysia, Brunei Darussalam, Vietnam, Thailand, Philippines, Laos, Cambodia, Myanmar, and Indonesia are among the nations involved. The graph shows that, with an index score of less than 100, Singapore has the lowest gender inequality index (GII) in ASEAN, while Indonesia has the highest index score—more than 400. Singapore, Malaysia, Brunei Darussalam, Vietnam, Thailand, Philippines, Laos, Cambodia, Myanmar, and Indonesia are the nations in the lowest ranking order of the aforementioned index.

Chart 2. Gender Equality Index in Southeast Asian Countries 2022



In Chart 2, it shows the gender equality index in Southeast Asian countries in 2022 which includes the Philippines, Singapore, Laos, Timor Leste, Thailand, Vietnam, Indonesia, Cambodia, Malaysia, Brunei Darussalam and Myanmar. Based on the graph we see, all countries are above 600 points. It can be said that the level of graphics between countries does not differ much between each other and the nominal score is close together. The Philippines scored higher than the other ten countries, where the score almost reached 800 points. While Singapore, Laos, and Timor Leste have very close scores and could be the same value. Furthermore, Thailand is in 5th place, Vietnam is in 6th place, Indonesia is in 7th place, and Cambodia is in 8th place. While Malaysia and Brunei Darussalam seem to have the same score or could be just a little different between them. And the last is Myanmar in 11th place.

The Global Gender Gap Report is a report that summarizes the results of the annual gender equality index measurements conducted by the World Economic Forum (WEF) in a number of different countries. The four primary criteria used by WEF to assess gender equality in each nation are: political empowerment, educational attainment, health, and economic opportunity and participation (Muhamad, 2023).

Social problems such as poverty, inequality, income distribution, lack of prosperity, social conflict, and others are problems that often arise in developing countries including Indonesia. Compliance can be interpreted as compliance

based on the expectation of rewards and efforts to avoid punishment that may be imposed, and the relationship between flow and performance in Islamic and conventional funds is also asymmetrical and convex. Financing is funds provided by one party to another to support investment. And also considering the significant potential of zakat in Indonesia as a country with a majority Muslim population. Poverty is still a pressing problem today and plays an important role in Indonesia's economic development, so there needs to be continuous efforts to find solutions to this problem (Anwar, Juniawati, & Muwazir, 2023; Azwari, Febriansyah, & Jayanti, 2022; Bayumi & Jaya, 2018; Komarudin & Puspita, 2022; Lidyah, Mismiwat, Akbar, Africano, & Anggreni, 2020; Mustafa, Bani Atta, Bani Ahmad, Shehadeh, & Agustina, 2023).

Implementing sound corporate governance in the company will provide direction for managers and employees to work better so that it is expected to improve the company's performance or profitability, so that education is a very important factor in the development of the nation, education serves to develop and improve the ability and improve the quality of life and human dignity (Ikhsan, Panorama, & Badaruddin, 2023; Safitri, Lidyah, & Rachmania, 2022).

Restorative Justice Towards Woman And Child

"As a multicultural country where social justice must be integrated as well as possible, issues of

social justice remain a major challenge in Indonesia."

The idea of restorative justice holds that society as a whole bears responsibility for dealing with crimes that are committed in addition to the state. As a result, the foundation of restorative justice is the knowledge that crimes that have caused losses must be made up for—both the losses that the victims and society as a whole have to bear.

Legitimization of religious practices by institutions of government, especially the courts (as institutions authorized to decide religious matters). Punishment is a risk borne by anyone who makes a mistake. Who makes a mistake. Many elements, including the work environment, job satisfaction, and organizational commitment. The quran uses a very flexible term, ma'rûf. The word ma'rûf can mean "appropriate", "reasonable" or "as much as possible" so, in addition, the low educational factor makes individuals not consider the consequences. To obtain social, economic, political, community and religious resources, religious factors are significant for social change efforts towards a gender-just society (Antasari, Nilawati, Adib, Sari, & Sobari, 2022; Barkah, 2014; Barkah, Cholidi, Rochmiyatun, Asmorowati, & Fernando, 2023; Barkah, Huzaimah, Rochmiyatun, & Ramdani, 2022; Huzaimah, Abdillah, Laila, Tamudin, & Astuti, 2023; Huzaimah & Aziz, 2018; Rusdi & Tjahjono, 2023).

Restorative justice as an alternative solution in restoring justice must certainly be pursued. The approach of allowing both parties to play an active role in finding the best solution for them will certainly have a good impact on the development of punishment methods that have so far been deemed unable to provide justice for the community. In addition, law enforcement officials (police, prosecutors, judges) and related stakeholders in providing services and protection to women victims of rape should be based on empathy and humanity.

Examples of cases that often occur:

- Wage Gap by Gender
- Violence Against Women and Children
- Lack of Confidence in Women

- Women's Political Representation in Indonesia

Religious Moderation Prevents Radicalism

The concept of religious moderation serves as a framework for our religious lives and explains how it can stop radicalism from proliferating in society. According to a statement made by Ahmad Syafii Maarif, radicalism is more closely associated with a person's manner of expressing their religion and an attitude that deviates from social and religious norms (Christian, 2023). The Indicators of Religious Moderation: (1) National Commitment; (2) Tolerance; (3) Rejecting Violence; and (4) Accomodation Culture.

Program Thematic Areas

- Increasing access to social protection programs Government;
- Improving working conditions and eliminating discrimination in the workplace;
- Improving the conditions for the migration of women workers abroad;
- Improving women's health and nutritional status;
- Reducing violence against women.

Religious Moderation

Islamic teachings are moderate, which is in line with Rahmatan lil 'Alamin's mission. This means that one must adopt a nonviolent stance in society, be aware of potential differences, prioritize contextualization when interpreting divine verses, use istinbath to apply the most recent legal rulings, and use scientific and technological methods to both justify and resolve the issues that arise in Indonesian society. Disparities in viewpoints ought to be a vibrant aspect of social interactions within a civil society. To be the defender and defender of the coherence of Islam brought by the Prophet Muhammad Saw, one need only exist moderate Islam. Moderation is required to restore the authentic image of Islam, enabling other followers to perceive the veracity of its teachings (Fahri & Zainuri, 2019).

- Building women's leadership and empowering them to be able to advocate with decision-makers to improve women's access to social protection programs
- Empowering women and raising the collective voice and influence of home-workers
- Migrant workers can access assistance through pre- departure training, document handling, case handling, financial literacy, and access to government programs for alternative employment for returning migrants
- Improving women's access to national health insurance (JKN) by empowering women and developing 'service models' to improve access and quality.
- Developing a 'Participatory Recess' initiative, bringing constituent groups into public consultation with their local parliamentary member

Progress, Challenges And Opportunities

Progress

Keep negotiating with the government over cultural and economic interests so that Indonesia can get mutual benefits rather than just enduring physical or cultural damage to pursue group interests.

Challenges

Solving the problem of gender-based violence cannot be solved by a single approach but requires various religious, scientific, and cultural approaches to create a safe, peaceful, and prosperous country. (Integrated, Interconnected and internalization approach in a system

Opportunities

- Gender Equality is Essential for Economic Growth in Small Medium Enterprise Level
- Indonesia's grassroots women and their various roles can make Indonesia itself a civilized, literate, and independent country.
- Being able to prove that the allegation of religion being a restriction on gender issues is wrong.

CONCLUSION

Based on the Gender Inequality Issues Still Unresolved in Indonesia 2019, The graph shows that, with an index score of less than 100, Singapore has the lowest gender inequality index (GII) in ASEAN, while Indonesia has the highest index score—more than 400. In graph 2, it shows the gender equality index in Southeast Asian countries in 2022, all countries are above 600 points. It can be said that the level of graphics between countries does not differ much between each other and the nominal score is close together. "As a multicultural country where social justice must be integrated as well as possible, issues of social justice remain a major challenge in Indonesia". The idea of restorative justice holds that society as a whole bears responsibility for dealing with crimes that are committed in addition to the state. As a result, the foundation of restorative justice is the knowledge that crimes that have caused losses must be made up for—both the losses that the victims and society as a whole have to bear. Gender is a concept used to identify differences between men and women in terms of social and cultural influences (Suhra, 2013). According to Oakley, gender is not a biological characteristic of God. Because biological distinctions, specifically those related to sex, are inherent to God, they cannot be changed. Gender, on the other hand, refers to the behavioral distinctions that exist between men and women but are socially constructed; that is, these distinctions are not inherent in nature or established by God, but rather are the result of a protracted social and cultural process that is carried out by humans.

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Attachment To Community Service

International Resource Documentation

