GENERIC EQUALITY IN INDIGENOUS PEOPLES IN INDONESIA
(CHALLENGES AND EFFORTS TOWARDS THE 2030 SUSTAINABLE DEVELOPMENT GOALS)

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ABSTRACT

Objective: Gender equality is an important issue that the government frequently overlooks. Gender equality does not imply that women must be equal to men, but rather that women have the same rights, responsibilities, and opportunities as men in various fields. The facts show that Indigenous Women, as marginalized people, continue to face various injustices and discrimination in various parts of the world, including Indonesia. This paper attempted to analyze various problems and efforts to achieve gender equality for indigenous women in Indonesia in accordance with the principles agreed upon by Indonesia in the Sustainable Development Goals in 2030.

Method: This study is a type of descriptive qualitative research in which various qualitative data obtained from the study literature were examined and then described descriptively in order to reach a conclusion.

Result: The results of the study concluded that gender equality, particularly for indigenous women in Indonesia, had not been properly implemented because the division of inheritance, position, and political rights of indigenous women in various regions of Indonesia had not shown justice. Indonesia also still has some unresolved tasks until now, for example, the policy of strengthening international principles to protect indigenous peoples and indigenous women such as the principle of Free, Prior, and Informed Consent (FPIC) and the Ratification of the Bill on Indigenous Peoples which is expected to accommodate indigenous women’s rights in Indonesia.

Conclusion: Based on the discussion above, it can be concluded that gender equality has not been properly implemented in Indonesia, particularly for indigenous women, because research findings show that the division of inheritance, position and political rights of indigenous women in various regions of Indonesia has not received justice. Indonesia also has several responsibilities that have yet to be completed, such as policies to strengthen international principles to protect indigenous peoples and indigenous women.

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IGUALDADE DE GÊNERO ENTRE OS POVOS INDÍGENAS NA INDONÉSIA (DESAFIOS E ESFORÇOS PARA ALCANÇAR OS OBJETIVOS DE DESENVOLVIMENTO SUSTENTÁVEL PARA 2030)

RESUMO

Objetivo: A igualdade de gênero é uma questão importante que o governo frequentemente ignora. A igualdade de gênero não implica que as mulheres devem ser iguais aos homens, mas sim que elas têm os mesmos direitos, responsabilidades e oportunidades que os homens em vários domínios. Os factos mostram que as mulheres indígenas, enquanto pessoas marginalizadas, continuam a enfrentar várias injustiças e discriminações em várias partes do mundo, incluindo a Indonésia. Este documento tentou analisar vários problemas e esforços para alcançar a igualdade de gênero para as mulheres indígenas na Indonésia de acordo com os princípios acordados pela Indonésia nos Objetivos de Desenvolvimento Sustentável em 2030.

Método: Este estudo é um tipo de pesquisa qualitativa descritiva em que vários dados qualitativos obtidos da literatura de estudo foram examinados e descritos descritivamente, a fim de chegar a uma conclusão.

Resultado: Os resultados do estudo concluíram que a igualdade de gênero, especialmente para as mulheres indígenas na Indonésia, não tinha sido adequadamente implementada porque a divisão da herança, posição e direitos políticos das mulheres nativas em várias regiões da Indonésia não tinha demonstrado justiça. A Indonésia ainda tem algumas tarefas até agora não resolvidas, por exemplo, a política de reforço dos princípios internacionais para a protecção dos povos indígenas e das mulheres, como o princípio do consentimento livre, prévio e informado (FPIC) e a ratificação do projeto de lei sobre os povos autóctones, que deverá adaptar-se aos direitos das mulheres indígenas na Indonésia.

Conclusão: Com base na discussão acima, pode-se concluir que a igualdade de gênero não foi adequadamente implementada na Indonésia, especialmente para as mulheres indígenas, porque os resultados da investigação mostram que a divisão da herança, posição e direitos políticos das mulheres nativas em várias regiões da Indonésia não recebeu justiça. A Indonésia também tem várias responsabilidades que ainda não foram cumpridas, como as políticas de reforço dos princípios internacionais para a protecção dos povos indígenas e das mulheres.

Palavras-chave: igualdade de género, povos indígenas, Indonésia, objetivos de desenvolvimento sustentável.

1 INTRODUCTION

The history of women's freedom from pressure and discrimination began in European society at the end of the nineteenth century, and this is nothing new. There have been various upheavals globally since the mid-18th and 19th centuries as a result of injustice and unequal positions of men and women (Amatullah, 2017). The majority of people at the time believed that women had a lower gender position than men. Gender,
according to Hillary M. Lips, refers to cultural expectations for women and men. Lindsey also believes that the field of gender studies includes societal provisions for determining whether a person is male or female. It is about what a given society defines as masculine or feminine as a component of gender (Suhra, 2013).

Showalter also implies that something can be explained by the concept of gender analysis. Gender is an analytic concept whose meanings we work to elucidate and a subject matter we proceed to study as we try to define it (Rachman, 2018). The issue of gender equality was mentioned as an important part of encouraging women’s participation in the labor market and was influential in various policy-making in European countries at the time (Minguez & Crespi, 2017).

On the Asian continent, as in Indonesia, the struggle for gender equality dates back to the pre-independence era, when a female fighter, Raden Ajeng Kartini, fought for equal and equitable education for both men and women. Kartini, who experienced various pressures and discrimination, for example, went into seclusion (Rosyadi, 2010).

Kartini, who wrote a book entitled "After Darkness, Light is Born", wrote a letter to Estelle H. Zeehandelaar on May 2, 1899, saying: Not only voices from outside or from Europe that entered my heart that made me want to change in the current state. Long ago since I was a child, when the word emancipation did not sound, it had no meaning to me, writings and essays about it were far from my reach, but a desire arose within me that grew stronger and stronger, namely the desire for freedom, independence, and standing alone. Then the events that happened around me, which broke my heart and made me cry, reignited that desire (Mustikawati, 2015).

Gender equality provides an opportunity for men and women to have equal status in terms of human rights fulfillment and the potential of all fields (Sarunggallo et al., 2022). Gender equality does not imply that women and men must be equal, but rights, responsibilities, and opportunities do not depend on gender at birth (R. A. Karim et al., 2021), so it can be concluded that gender equality means achieving equality in conditions for women and men to obtain opportunities and rights in the concept of being a human being. As a result, they can actively participate in development and benefit from its outcomes. Movements that aim to equalize the status of men and women are often referred to as feminism.

According to the New Encyclopedia of Britannica, “Feminism is the belief, largely originating in the West, in the social, economic and political equality of the sexes,
represented worldwide by various institutions committed to activity on behalf of women’s rights and interest” (Arifin, 2017). In practice, achieving gender equality is difficult, as is determining how to align Das sein and Das sollen, as well as the various challenges of achieving gender-based justice faced by women in traditional communities across Indonesia. This paper aims to provide a descriptive description using qualitative methods of legal issues related to gender injustice and discrimination in indigenous peoples in Indonesia.

2 RESEARCH METHODS

2.1 TYPES AND APPROACH RESEARCH

The type of research used in this research is sociological juridical with a qualitative descriptive design, namely research that tries to expose natural conditions holistically. Problems and facts are explained descriptively. The data was analyzed to give an in-depth understanding of the problems being studied. Meanwhile, the approach adopted in this research was sociological. The sociological approach investigates social structure and social processes, particularly social changes. In this study, a sociological approach was employed to describe the conditions and realities of gender equality for indigenous women in Indonesia.

2.2 METHOD OF COLLECTING DATA

In this study, interviews were one of the data collection techniques used. As a result, the technique for selecting informants becomes very important. Research data was collected using interview techniques as the main technique. The interview technique involves several parties. Aside from that, documentation was required by collecting data and processing it through documents. The documentation approach was utilized to collect data from documentary sources that may support or even contradict the findings of the interviews. This technique was used to collect data in the form of documents or archives. The documentation method was used to supplement the information gathered from interviews and observations.
2.3 METHOD OF DATA ANALYSIS

The acquired data was evaluated using Miles and Huberman's qualitative interactive model approach, which includes data collection, data display, data condensation, and conclusions. First, data collection, which is a data collection process carried out using various previously determined methods, in this research, the researcher used field survey data collection techniques and interviews to explore information about indigenous women's rights in Indonesia. Second, data condensation refers to the actions of selecting, simplifying, and changing total data obtained and written in survey results notes, as well as interviews with predetermined research sources. The third step is the data display process, or the presentation of data gathered through prior data collection procedures. The presentation of this data contributes to a better understanding of issues concerning women's rights in indigenous communities. Fourth, conclusion drawing/verifying, which is the stage of making conclusions based on everything discovered in the field using various data collection techniques previously used.

3 RESULT AND DISCUSSION

3.1 GENDER DISCRIMINATION FOR WOMEN IN INDIGENOUS PEOPLES IN INDONESIA

In her study, Bronwyn Winter narrates how human rights for women have been distorted, biased, and violated, such as in a variety of beliefs and religious ritual practices in various countries. These issues include, for example, forced marriages at a young age, forced circumcision for women (killing nearly 34 percent of children in Africa), coercion of how they dress, such as the use of the headscarf on women in Aceh), various cases of killing women for family honor (honor killing), and others (Winter, 2006).

In the context of universal understanding, women's positions are regarded as weaker than men's, and men are regarded as more dominant in various ways. This type of dichotomy is also reflected in the division of labor with the sexual division of labor, making this dichotomy widespread and having an impact on society's socio-culture, not only the physical and psychological context. This certainly causes injustice for women, as Plato believed that women are as effective as men because leaders govern the country with their minds, and men's and women's reasoning can be balanced if women are freed from the obligation to raise children and care for the household. 2019 (Suradiredja & Syafrizaldi, 2019).
According to the United Nations report entitled Indigenous Women and the UN System, Indigenous women have always been a part of their nation's struggle, both nationally and internationally. In 1982 in Geneva, Switzerland, there was a legacy of an extraordinary woman, who came to the United Nations in the first year of the Working Group on Indigenous People. In the United Nations Permanent Forum on Indigenous Issues, indigenous women are represented in large numbers and have a strong voice (Nations, 2019).

It was also stated that, despite their enormous assets and contributions to society, indigenous women continue to face various discriminations, both as women and as indigenous individuals. Various injustices are experienced, including extreme poverty and economic conditions, illiteracy, lack of access to ancestral lands, inadequate or inappropriate health care, and violence in private and public spaces. This violence is exacerbated when indigenous peoples are in conflict and women become targets of political violence while doing their daily work, such as fetching wood or water for the family (Nations, 2019).

In Indonesia, the position of women remains severely limited. They are only considered housekeepers, whereas men dominate more and have more networks, and are positioned as the head of the household (Quetulio-Navarra et al., 2017). According to a study by the United Nations Special Rapporteur for Indonesian indigenous peoples, globalization has increased the poverty rate of indigenous women, as well as domestic violence against them, sexual violence such as human trafficking, and armed conflict (Baskoro, 2020).

On the other hand, the Indonesian government has committed to ensuring various gender equality through the ratification of international conventions in Law Number 7 of 1984 concerning Ratification of the Convention on the Elimination of All Forms of Discrimination Against Women as well as in the provisions of the Indonesian constitution (Budiatri, 2012).

In terms of women's participation in politics and government in Indonesia, in practice, women's representation in politics as members of the legislature in Indonesia remains below the quota target of 30% (Wahyudi, 2018). The representation of women in the political sphere in Indonesia is closely related to the capital owned. This is in line with Wahdiniwaty, R., dan D. A. Rustam who discovered that, while women's capital as legislative candidates increased, it was insignificant because women's capital as
legislative candidates are controlled by Patriarchal Politics in Elections (Wahdiniwaty & Rustam, 2019).

This is consistent with the report issued by the Australian Law Reform Commission (ALRC), which stated that when it comes to implementing the principle of equality before the law, there are indications of gender inequality as follows; 1) Women’s contribution to the community is undervalued, 2) Women have less access to financial resources than men, 3) Women suffer inequality in the workplace, 4) Women are restricted in contributing to the legal and political institution, and 5) Women experience violence (Fakhri, 2015).

In terms of women's gender equality among indigenous peoples in Indonesia, Naomi Marasian, a women activist from Papua Province, revealed that indigenous women have limited rights in indigenous communities. If indigenous women marry or leave their territory, they will lose their right to own land. The only rights that can be passed down to their children and grandchildren are the rights to use and manage land as arable land, which cannot be transferred to other people (HAM, 2021).

Indigenous women's roles have often been neglected and sidelined; in fact, they have not been legally protected and have been criminalized, such as the practice of cultivating land, which is frequently subject to the penalty of burning land; knowledge of seeds, which is frequently collided and harmed by the legal regime of intellectual property rights; and the practice of harvesting forest products, which is hampered by conditional recognition in Indonesian state law (Anggraini, 2018).

Sectoral regulations regarding Indigenous Peoples continue to view Indigenous Peoples as a single entity, ignoring the fact that within a community itself, there are social layers and power relations. Even within the framework of international human rights law, when discussing the rights of Indigenous Peoples as well as the rights of women as individuals, the rights of Indigenous Women are included. Furthermore, the most recent document of the UN Special Rapporteur on the Rights of Indigenous Peoples, specifically the rights of Indigenous Women is still based on the rights of Indigenous Peoples as a whole and their rights as individual women (Wibowo & Demadevina, 2021).

According to documentation conducted by the Indigenous Women's Association of the Archipelago/ Persekutuan Perempuan Adat Nusantara (PEREMPUAN AMAN) in Indonesia, forms of injustice and oppression against Indigenous Women related to their management area, knowledge, and authority include Vulnerability in Indigenous
Territory, Vulnerability in manufacturing, Vulnerability to access and control over land related to social exclusion due to patriarchal views in society, and decreased sustainability of natural services as a result of natural damage and chemical exposure. As a result, Indigenous Women lose knowledge and skills, and they become vulnerable to social relationships and social organizations (Wibowo & Demadevina, 2021).

In several areas in Indonesia, for example, Riau Province, according to a study conducted by Suwardi MS, there is an undeniable fact in Riau Malay Customary that in general, Malays prioritize the role of men, particularly in leadership positions or stances of authority (Samin, 2011). This is closely related to Islamic teachings in Riau Province and ethnic women's position in the Riau Malay Customary tradition, which is heavily influenced by their family status (Saragih et al., 2021). In the concept of electing a customary head, for example, the custom in Riau also limits the rights and obligations of women based on the Islamic concept that women do not have rights and authority as leaders in government. The parties who will participate and have voting rights in the deliberations for the election of the Customary Head are the Sultans and Datuks, whose positions are all filled by men. As a result, it can be concluded that women play almost no role in the election of the Riau Malay Traditional Head. In zainal arifin haji munir's research, there is discrimination against women in the sasak tribe of lombok island Indonesia. Women are prohibited from marrying into certain groups such as the triwangsa and jajar karang groups. If you break the rule, it will have an impact on breaking family ties and releasing all women's rights. This has also resulted in many Sasak women choosing not to marry. (Munir, Z. A. H. (2023).

Bali Province is said to be one of the strict areas where the position of sons is more important than women, especially since women are not considered heirs ideologically. As an area that adheres to a patrilineal kinship pattern, the beliefs of indigenous peoples in Bali place sons who come from the lineage of male parents (fathers) as heirs, and as a result, daughters are not entitled to become full heirs (Ariyanti & Ardhana, 2020). It is said that arrangements regarding inheritance rights have occasionally resulted in complaints, for example, from women in Bali against this injustice because there have been formulations in various instruments of National Law and Regulations in Indonesia that guarantee equal rights between men and women (Bija & Sukerti, 2021).

In practice, the provisions of the Law are not always the same as the reality in society; for example, even though women are capable of working as leaders, there are
still negative stereotypes towards women in the social order of life, assuming that women are weaker than men and men are more capable to be a leader. Based on this, men's superiority emerges in taking responsibility for their families, which then overrides women's position in the family system, as seen in Bali, which reflects gender inequality (Rahmawati, 2016).

In South Sumatra, the position of traditional women is also weak, for example, in the Basemah Indigenous Community, which still uses a patrilineal kinship system. In terms of inheritance, Mutar Alam Lama Village, for example, only gives rights to sons. Meanwhile, in the Bintuhan Village area, where both adhere to Basemah customs, women can inherit, though not in the same way as men (Kamarusdiana et al., 2021). In addition, there is a common understanding among the Basemah indigenous peoples in Mutar Alam Village and Bintuhan Village that the position of daughters is considered only temporary because when they get married, they will follow their husbands and are traditionally considered to have left their family of origin.

As an indigenous peoples in the Lombok Islands, West Nusa Tenggara, Indonesia, the Sasak tribe believes that women can only inherit movable property and that they do not have property rights such as houses and land. This is because, for example, when a daughter gets married, she will leave her family, and it is her husband's responsibility to take care of her. Meanwhile, men will marry and bring their wives into the family to become the head of the family, and they will be expected to be their parents' hope when their parents are unable to work (Arba et al., 2020).

In other provinces, such as Central Kalimantan, the Dayak tribe as an indigenous tribe on the island of Borneo has long known about gender equality. The result of gender equality is a challenge for women to demonstrate that Dayak women are not weak creatures. Women in the Dayak tribe at the time, for example, became Balian (candidates to replace the traditional head). Balian women are thought to be able to communicate with humans and creatures that are thought to be invisible to ordinary humans (Riwut, 2011). However, as time passes, it has an impact on the fading of cultural values, such as the role of women, which is decreasing, for example, in the election of a traditional head known as the Damang in the Dayak tribe. There are currently only two female damangs: a Damang in Hanaut Island, Kotawaringin Timur Regency, Central Kalimantan Province, and a Damang in Pandih Batu District, Palangka Raya City (Norjani, 2015). This demonstrates the current lack of involvement of women in customary leadership in the
Dayak tribe. This is also consistent with Nicodemus Niko's research, which found that the rapid flow of globalization and modernization, combined with strong patriarchal values in society, is a factor causing poverty and inequality for women in indigenous communities in Dayak Benawan in West Kalimantan (Niko, 2019).

3.2 EFFORTS TO REALIZE GENDER EQUALITY IN INDONESIA TOWARDS SUSTAINABLE DEVELOPMENT GOALS

In particular, arrangements related to discriminatory protection against women have long been regulated in Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), which is an international agreement of the United Nations (UN) regarding the elimination of all forms of discrimination against women and came into force internationally starting on December 3, 1981, following its ratification by 20 countries, including Indonesia (Luhulima, 2014).

Article 14 of the CEDAW included the contributions of the Indonesian and Indian delegations at that time, which emphasized that the State was obligated to make regulations that could protect and guarantee implementation in accordance with the convention. The State was also obligated to pay attention to the problems faced by various women, particularly in rural areas (Lakburlawal, 2021).

Several aspects must be done to support the empowerment and protection of gender equality, and to assist countries including Indonesia in achieving the goals of the UN-SDGs that have been agreed upon by world leaders including Indonesia. First, Indonesia must adopt various policies on women's empowerment broadly, such as the existence of a women's association capable of empowering women, as well as examples of various empowerment policies that have been successfully implemented in several countries such as in the Middle East region like the United Arab Emirates, Egypt, and Oman.

Indonesia can also learn from neighboring Malaysia, which has so far been successful in implementing gender equality, particularly for indigenous women. A study by Rafidah Abd Karim et al found that “The support and encouragement from various agencies and authorities such as The Orang Asli Development Agency (JAKOA) can help Orang Asli women to disclose their talents in producing more outputs from the community. Hence, it will help the Orang Asli women to contribute their roles in
achieving gender equality toward the sustainable development goals in the country.” (R. A. Karim et al., 2021).

Laos is also currently in the process of developing a social protection system (Daviau, 2022). In 2021, Laos has also made progress toward a new National Social Protection Strategy, which is expected to benefit women in current society, and Laos has committed to this (Fund, 2022). In Bokeo Province of Laos, for example, where the majority of the plantation sector is owned by Chinese who employ indigenous people, an agreement has been reached to raise daily wages, reduce working hours, provide safety equipment, pay wages on time, and support women's welfare during illness and childbirth (International, 2022).

Furthermore, Singapore, the most prosperous country in Southeast Asia, ranks first in the Asia-Pacific region as the safest place for women to live. Singapore scores well on the Global Key Indexes for gender equality, including the Human Development Index and the Global Peace Index. This ranking is also due to Singapore enacting legislation to protect women from rape in marriage, domestic violence, and sexual harassment. Singapore also has good women's health indicators, with life expectancy and maternal mortality rates that are much higher than the global average. These indicators show that women have excellent access to high-quality health care, contraception, family planning, and sexual education (Hocking, 2022).

It is hoped that this empowerment will assist countries such as Indonesia in achieving the UN-SDG goals of reducing poverty, reducing gender inequality, increasing women's empowerment, and increasing economic growth, including for Indigenous women (Sudirman & Susilawaty, 2022). The Global Action Plan, also known as the Sustainable Development Goals (SDGs), was agreed upon by world leaders, including Indonesia, with the primary goal of reducing poverty and inequality while also protecting the environment. The SDGs include 17 goals and 169 targets that are expected to be achieved by 2030.

One of the other obligations that can protect the collective rights of Indigenous women in the concept of gender equality is the Second effort by strengthening the Indonesian state's commitment to implementing the principle of free, prior, and informed consent (FPIC), particularly for Indigenous Women (Kleden, 2014). The concept of Free, Prior, and Informed Consent (FPIC) is one of the principles that emerged from Conventions and International Declarations where Indigenous Women must be asked for
their consent before making decisions that will affect their rights and areas under the management of Indigenous Women within customary territories. In Indonesia, this principle is only partially recognized and not implicit. In general, information is delivered only to people who agree with the direction of investment policy and only describes positive impacts; however, suggestions, opinions, and responses are not used as determining factors for policy (Winarsih, 2018). This is consistent with Arifiana TPW's research on the application of FPIC principles in Indonesia and Australia in the context of protecting customary community rights. Currently, neither Australia nor Indonesia has rules that explicitly govern the principles of FPIC and the implementation of FCIP principles. Furthermore, neither country has implemented the FCIP principles. (Arifiana, 2021).

In the United Nations Permanent Forum, indigenous women have also asked the Committee on the Elimination of Discrimination against Women to adopt general recommendations on Indigenous women. In support of this call, the Permanent Forum suggested that the Committee consider issues such as individual and collective rights to equality, non-discrimination, and self-determination; social and economic rights, including the right to decent work and access to lands, territories, and resources; the right to water and food; cultural rights; civil and political rights; and the right to live free from all forms of violence (Nations, 2019).

The Third Effort is that Indonesia needs to strengthen existing policies and laws (which need to be revised) so that they can be properly enforced in order to achieve gender equality and empower all women and girls, particularly Indigenous Peoples. Indonesia must also immediately pass the Bill on Indigenous Peoples in Indonesia, which includes provisions for equal rights for indigenous women in Indonesia. This is inextricably linked to numerous encouragements from various parties, including the Alliance of Indigenous Peoples of the Archipelago (AMAN) Indonesia, which has repeatedly emphasized the lack of protection and gender equality, particularly for women in indigenous communities in Indonesia, because women and girls have traditionally been considered a marginalized community, deprived of basic rights and opportunities. Gender differences persist in most families due to social constraints and strong patriarchal norms and traditions (R. Karim et al., 2018).

According to AMAN, the collective rights of Indigenous Women are a set of rights derived from the knowledge of a group of women in Indigenous Peoples who are
inextricably linked to the area managed by them within their customary territory. Indigenous women's collective rights can be translated as access to the utilization, management, maintenance, development, exchange, and intergenerational sustainability of land and natural resources in customary territories (Wibowo & Demadevina, 2021). These rights must be included in a law, such as the Bill on Indigenous Peoples in Indonesia, with a substance that regulates the obligations of the state, Indigenous Peoples, and third parties to appreciate, respect, and realize the fulfillment of indigenous women's collective rights in Indonesia. It is important to note that there is not a single article in the Bill on Indigenous Peoples that addresses the recognition, protection, and respect for the Collective Rights of Indigenous Women. So far, only some Community members' rights have been recognized (Firmansyah, 2020).

The magnitude of the role of women and the urgency of protecting them is expressed by the opinion of Emadi (2002) from the Food and Agriculture Organization of the United Nations (FAO), “when a man is trained, we have trained an individual, but when a woman is trained, the whole family is trained and therefore we have invested for the future”. It is to stress that gender equality is the indicator of sustainable development (Jaenudin et al., 2017).

This is, of course, in line with the target of the fifth Sustainable Development Goal (UN-SDGs), which is to end and eliminate all forms of discrimination, including those that occur in private and public (general) spaces, to ensure comprehensive and broad access to various reproductive and sexual health information, and to ensure that women have equal rights in the context of leadership and economic and political life (Nations, 2020). This is in line with research that concludes Gunawan Widjaja that there is a need for state policy makers to create an equal and just society that does not differentiate between gender and religious beliefs, especially in Southeast Asia. (Widjaja, G. (2023). Review on the Women’s Rights and Islamic Law in Southeast Asia. Journal of Law and Sustainable Development, 11(7), e7851. https://doi.org/10.55908/sdgs.v11i7.751)

Institutional and systemic changes are required if the state is to achieve long-term and sustainable gender equality, particularly in Southeast Asia. Changes must be implemented comprehensively, with the goal of altering fundamental norms and various structural factors that limit women's potential. This is done in the hope that in the future, the norms that harm women and undermine national progress, as well as the root causes
of gender inequality, can be addressed, giving women in Southeast Asia a better future (Hocking, 2022).

4 CONCLUSION

Based on the discussion above, it can be concluded that gender equality has not been properly implemented in Indonesia, particularly for indigenous women, because research findings show that the division of inheritance, position and political rights of indigenous women in various regions of Indonesia has not received justice. Indonesia also has several responsibilities that have yet to be completed, such as policies to strengthen international principles to protect indigenous peoples and indigenous women, such as the FPIC principle, and the Ratification of the Bill on Indigenous Peoples, which is expected to accommodate indigenous women's rights in Indonesia.

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