

The Dynamics of Patriarchal Culture and Power Relationships Towards Gender Responsive Policies for Women Workers in The Study of Feminist Legal Theory

Marzellina Hardiyanti; Abdul Jalil

Faculty of Law, Universitas Diponegoro, Semarang 50275, Indonesia

Abstract: Working women remain vulnerable to marginalisation in both public and private spheres due to intersecting factors such as the double burden, gender stereotypes, patriarchal norms, subordination, and imbalanced power relations. This research investigates how patriarchal culture and power dynamics contribute to the discrimination faced by women workers in Indonesia, and examines the role of Feminist Legal Theory in promoting gender-responsive policies. Employing a juridical-normative method with conceptual, case, and regulatory approaches, the study utilises secondary data sources analysed descriptively and analytically. Findings reveal a strong correlation between patriarchal culture and power relations in perpetuating workplace discrimination, as evidenced by fluctuating reports of sexual harassment, violence, and the denial of women's constitutional rights. Feminist Legal Theory, grounded in the Critical Legal Studies paradigm, challenges patriarchal legal structures by advocating for equality and justice through gender-sensitive reform. This study underscores the urgency of integrating feminist legal perspectives into policy-making to dismantle systemic bias and empower women in the workplace. The research contributes to legal scholarship by offering a critical framework for understanding and addressing the root causes of gender inequality in employment, highlighting the necessity of transformative legal strategies to ensure substantive equality for women in both public and private domains.

Keywords: Dynamics, Women Workers, and Gender Responsiveness.

I. Introduction

Working women are one of the subjects vulnerable to discrimination. Factors that influence gender inequality in women include patriarchal culture, power relations, subordination, stereotypes, double burden, and marginalisation. The double burden is also a problem for women who have a dual role, namely as housewives with their domestic affairs and as workers in the public sphere. Therefore, women who are in the public sphere are also vulnerable to forms of gender injustice in the form of sexual violence or other forms of gender inequality.

In essence, women have the same rights as citizens. This is supported by the basis of the Indonesian constitution contained in Article 28I Paragraph (2) of the 1945 Constitution of the Republic of Indonesia which stipulates that "Everyone is free from discriminatory treatment on any basis and has the right to protection against such discriminatory treatment". Fundamentally, women's rights are also regulated in the ratification of the CEDAW convention (*Convention on the Elimination of All Forms of Discrimination Against Women*) which

is regulated through Law No. 7 of 1984 concerning the Ratification of the Convention on the Elimination of All Forms of *Discrimination* against Women.

Based on data obtained from the 2024 PPA Symphony from the Ministry of Women's Empowerment and Child Protection, 238 women were victims of violence in the workplace and 11,333 female victims were victims of domestic violence (Kemenppa, 2024). The number of female victims listed in the PPA Symphony report cannot be used as a conclusion about all victims of violence against women in Indonesia because this phenomenon is an iceberg phenomenon that is only seen in the reported ones, while there are many female victims who do not report their cases to the authorised law enforcement officials. The underlying factor is the pressure from society that normalises acts of violence in the household and in the workplace. Women in this context are considered as the second or marginalised group.

With the pretext that all women are by nature in a patriarchal culture, there is a lot of social stigma. Forms of discrimination in symbolic harassment and oppression often occur. Sometimes there is an element of intention to undermine women's rights, further suppressing their psychosocial side. Not seeing the role of contributing to the development of society in the majority is the cause of the inherent element of underdevelopment. Men tend to be minimal when looking at the economic sphere as part of their contribution to human development. Of course, it will be different when looking at families in a position of economic difficulty that allows women to play an active role in helping the family economy. They are willing to work for the sake of the family even though it sacrifices their function as a wife and mother for their children. The goal is none other than so that economic welfare can be fulfilled. Not only that, several other factors such as being busy pursuing a career or even less pleased if they do not have their own income, so they forget about their function and role in the family. Clearly emphasising women in the recognition of economic feminism will always deal with status and position when involved in improving the welfare of their families. It is not merely against the patriarchal power, but the family needs factor that requires her to make role changes / role taking. The transformation of the role as the controller of the family economy results in latent unfair inequality. Inequality that has the opportunity to be vulnerable to oppression (Huda & Renggani, 2014). (Huda & Renggani, 2021a).

Based on data from the National Network for Advocacy of Domestic Workers (JALA PRT), an average of more than 400 domestic workers (DWs) experienced various acts of violence in terms of psychological, physical, economic and sexual abuse from 2012 to 2021. This figure at least reflects that domestic workers have been working in inappropriate situations. The practice of modern slavery to human trafficking is also not spared from the lives of domestic workers. The problem of unlimited workload to exploitation to acts of violence and even economic violence experienced by domestic workers in the form of non-payment of wages by employers (Andriansyah, 2024).

The International Labour Organization (ILO) defines sexual harassment in the workplace as unacceptable behaviour of a sexual nature that makes a person feel humiliated, embarrassed and/or intimidated. The Ministry of Manpower has encouraged efforts to prevent sexual harassment in the workplace with the Circular Letter of the Minister of Manpower and Transmigration No. SE.03/MEN/IV/2011 on Guidelines for the Prevention of Sexual Harassment in the Workplace.

Constitutionally, the protection of the right to work is regulated in Article 27 Paragraph (2) of the 1945 Constitution of the Republic of Indonesia, which states that "Every citizen has the right to work and a livelihood worthy of humanity". Then in Article 11 Paragraph (1) of the Ratification of the CEDAW Convention states that:

- (1) States Parties shall take appropriate measures to eliminate discrimination against women in the field of labour in order to ensure, in particular, equal rights on the basis of equality between men and women:
 - (a) The right to work as a human right;

- (b) The right to equal employment opportunities, including the application of equal selection criteria in recruitment;
- (c) The right to choose freely one's profession and occupation, the right to promotion, job security, all allowances and work facilities, the right to vocational training and retraining including periods of service as apprentices, further vocational training and retraining;
- (d) The right to receive equal pay, including allowances, both for equal treatment in respect of work of equal value, and equal treatment in the assessment of the quality of work;
- (e) The right to social security, particularly in the event of retirement, unemployment, sickness, disability, old age and other incapacity to work, and the right to paid leave;
- (f) The right to protection of occupational health and safety, including efforts to protect reproductive functions".

The issue of culture and values held by society is still seen as a major challenge to the internalisation of gender justice values. Changing gender-blind, gender-neutral, or perhaps gender-biased perceptions into gender-sensitive perceptions, must deal with cultural challenges, academic systems, and also bureaucracy (Wijayati, Murdiana & Hamdani, 2022).

Patriarchal culture is the reason why women workers, such as women migrant workers, are vulnerable to exploitation and violence, including by their families. Women are still placed as the barn and backbone of the family, such as serving food, caring for children and livestock which are family assets, to managing gardens or fields for life support. This is not a wrong thing to do, but when all these tasks are prioritised to women alone, it is inhumane, whereas in a family, complementarity and cooperation are expected. So that neither party feels burdened (Husna, 2014).

The various problems that occur in women workers with various factors encourage gender inequality so that a breakthrough is needed in alleviating these problems. The analysis of Progressive Legal Theory as conveyed by Satjipto Rahardjo states that *the law is full of dynamics and turmoil. The law that is reserved, even favoured to bring and maintain public order, must recognise that in itself there is also endless turmoil. In a certain period, life can run relatively calmly, while at other times the calm and order must be broken to create better order* (Rahardjo, 2010). The impetus to be able to alleviate the problems of the murky circle of gender inequality in the sphere of women workers can be done through policy breakthroughs with a gender perspective.

The form of gender-responsive policies nationally can be seen from the presence of Law No. 23 of 2004 concerning the Elimination of Domestic Violence and the latest, Law No. 12 of 2022 concerning Criminal Acts of Sexual Violence, even in the realm of the educational environment there is also a gender justice-based policy breakthrough in Permendikbudristek No. 30 of 2021 concerning Prevention and Handling of Sexual Violence in the Higher Education Environment. However, in reality, regulations or policies regarding gender-perspective workers have not been present as a whole in accommodating the rights of women workers in Indonesia, both formal and informal workers.

Based on these problems, the author explores the research issue in the research title: "**The Dynamics of Patriarchal Culture and Power Relationships towards Gender Responsive Policies for Women Workers in the Study of Feminist Legal Theory**".

II. Materials and Methods

Based on the background described above, there are two points of problem formulation, namely *First*, What is the urgency of gender responsive policies for women workers against the dynamics of patriarchal culture and power relations in Indonesia. *Secondly*, How does feminist legal theory examine gender responsive policies for women workers?

This research method uses doctrinal research with secondary legal sources. Secondary legal sources consist of primary legal materials, secondary and tertiary legal materials. Primary legal materials consist of laws and regulations related to the topic of this research, namely the 1945 Constitution of the Republic of Indonesia, the CEDAW convention, the ILO convention, Law No. 13 of 2003 concerning Manpower, Law No. 6 of 2023 concerning Job Creation and Minister of Manpower Regulation No. 2 of 2015 concerning Protection of Domestic Workers.

This doctrinal research is conducted by analysing legal issues using a case approach, statutory approach and comparative law. Then the problem is analysed using descriptive-analytical to get the results of the discussion and conclusions. In this doctrinal approach, all doctrines, principles, values and norms in laws and regulations must have consistency. This method emphasises that law can be seen as a set of laws and regulations arranged systematically based on a certain order (Suteki & Taufani, 2018).

III. Result and Discussion

3.1 The Urgency of Gender Responsive Policies for Working Women against the Dynamics of Patriarchal Culture and Power Relations in Indonesia

The urgency of gender-responsive policies for women workers in Indonesia is motivated by Indonesia as a state of law that has regulated the basic constitution and regulations that seek to favour gender justice. This is as contained in Article 28I Paragraph (2) of the 1945 Constitution of the Republic of Indonesia regarding the right of citizens to be free from all forms of discrimination and Article 27 paragraph (2) of the Constitution of the Republic of Indonesia regarding the right of all citizens to work and a decent livelihood. So that this constitutional basis becomes a fundamental basis for the protection and fulfilment of the constitutional rights of women workers both formally and informally.

Regulations regarding the protection and fulfilment of workers' rights have been regulated in Law No. 13 Year 2003 on Labour. In Law No. 13/2003 on Manpower, the definition of a worker is every person who is capable of doing work in order to produce goods and/or services both to meet their own needs and those of the community. Then workers are everyone who works by receiving wages or rewards in other forms. The definition of labour is broader than that of worker. In relation to the different interpretations of the meaning of worker and labour in the Law, the meaning of worker should be interpreted as labour not only in the formal sector but also including women workers in the informal sector, who are entitled to human rights guarantees. Based on this phenomenon, in this paper it is interesting to discuss how to eliminate discrimination against women workers from a gender perspective (Karningsih, 2022).

Then there were updates regarding several labour provisions in Law No. 11 of 2020 concerning Job Creation. Law No. 11 of 2020 on Job Creation contained various controversies and even problems until a judicial review was submitted to the Constitutional Court which later resulted in Constitutional Court Decision No. 91/PUU-XVII/2020 which essentially stated that Law No. 11 of 2020 on Job Creation was a conditionally unconstitutional law that needed to be amended immediately.

The Constitutional Court's decision then prompted the existence of Perppu No. 2 of 2022 on Job Creation which was later enacted in 2023 as Law No. 6 of 2023 on Job Creation. The presence of this new amendment to the Job Creation Law is also still a controversy towards the fulfilment of workers' rights. The provisions in the Job Creation Law only focus on the rights of formal workers while informal workers such as domestic workers have not been regulated in a separate law but only regulated in Permenaker No. 2 of 2015 concerning Protection of Domestic Workers. This provision as a whole has not been able to accommodate the interests of the rights of informal workers, especially workers who conduct work relations with agreements or unwritten forms of work agreements such as domestic workers. Regulations

regarding domestic workers have actually been proposed in the National Legislation Programme, namely the Draft Law on Domestic Workers, but have not yet received fresh air for its ratification.

Minister of Manpower Regulation No. 2/2015 on the Protection of Domestic Workers only regulates the rights of domestic workers in general and centralised on the agreement only, for example Article 7 regarding the Rights of Domestic Workers does not accommodate the provisions of how long the minimum leave for workers and how much minimum wage can be received by workers so that there are no specific guidelines based on the conditions of each Minimum Wage of the work area of the domestic worker.

Domestic workers often come from poor communities. They work with structural poverty and low education, forcing domestic workers to work with unequal power relations and a very weak bargaining position. Therefore, domestic workers often receive discrimination in the form of physical, psychological, sexual violence, *non-payment*, lack of freedom to make decisions due to debt bondage with employers, physical restrictions on freedom and many more. (Afifah, 2018).

Gender-responsive labour policies in fact want to achieve the goal of gender equality through the availability of full, productive employment and are based on ILO Convention 122 and Recommendation 169. This policy aims to provide fulfilment of women workers' rights to get wages and benefits (ILO, 2024). This policy is one of the efforts in optimising gender mainstreaming in the public sphere, especially for women workers.

This discriminatory action against women workers can be seen in the case of "Women workers in PT.AICE who reportedly experience unfair treatment in terms of job placement and career opportunities. They are often overlooked when it comes to promotions and skills upgrades. Another problem relates to the basic rights of pregnant women workers, as the company seems to ignore pregnant women workers with no relief in workload. Pregnant women workers are still required to work at night from 23.00 hours to 07.00 hours and continue to carry out heavy work." (Tobing et al., 2023).

The phenomenon that occurs in the case above is quite sad because there are no special rights for female workers at PT AICE, they are also less concerned about menstrual leave rights, resulting in one of the female workers being diagnosed with endometriosis, a disease that occurs in the female reproductive organs (Tobing et al., 2023). (Tobing et al., 2023).. In fact, the right to menstrual leave has been regulated in Article 81 paragraph (1) of Law No. 13 of 2003 concerning Manpower which states that "Female workers/labourers who are in menstrual period feel sick and notify the employer, are not obliged to work on the first and second day of menstruation". Then in Article 93 paragraph (1) letter b of the Labour Law states that employers or employers are still obliged to pay wages for female employees who are sick on the first and second days of their menstrual period so that they cannot carry out their work.

Women workers have several occupational risks compared to men, such as: girls who are not old enough or under the age of 18 (eighteen) years have to work to make ends meet until childhood is lost, the difficulty of female workers who want to have offspring or experience miscarriages due to work fatigue, lack of intake of nutritious food and drinks to support energy in doing work and also do not rule out the possibility of sexual violence or sexual harassment in carrying out work in public spaces and in private spaces. Although the provisions of the Labour Law have accommodated some special rights for women such as maternity leave or menstrual leave on the first and second days, but have all companies, agencies, or employers implemented the fulfilment of these rights? (Romli et al., 2024).

Problems that occur in the realm of work space for women are none other than the fulfilment of wages and the fulfilment of special rights, various polemical issues regarding discriminatory actions for some female workers who are considered unable to occupy a certain position or a certain field because of the

subjectivity of the assessment of the labelling that women rely more on feelings than logic so it is difficult to make wise decisions.

This assumption towards the labelling of women backfires on women's career development and is confined to patriarchal thinking by some people. Not many women are involved in politics or become members of the legislature even though regulations have regulated the 30% affirmative action policy for women's representation in parliament. The goal is to provide space for women parliamentarians in terms of fighting for legal products and gender responsive policies themselves.

The gender gap in political participation in Indonesia remains a significant issue. Women face structural barriers that burden their access to the political arena such as gender stereotypes, patriarchal cultural norms and inequalities in the distribution of power. There is a need for a comprehensive strategy to address these issues with a policy of gender inclusion in politics. (Yoteni et al., 2023)..

According to data from the Central Bureau of Statistics in 2023, 65.35% of women worked in the informal sector, while only 34.65% of women were involved in formal sector employment. Based on the type of work, most women work in the trade and service sectors. Meanwhile, men still dominate in the fields of industry, construction, electricity, water, gas, agriculture and mining (Kompas, 2023). This shows that the existence of women workers in the public sphere is still minimal because most of them are dominated by men.

Based on a survey of violence and sexual harassment in the world of work conducted by the International Labour Organization, it shows that the world of work in Indonesia is in an emergency of violence and harassment. As many as 70.93% of the total 1,173 respondents admitted to having experienced one form of violence and harassment in the world of work, with 656 women as victims. The survey conducted by the ILO was conducted in the period 2020-2022 which stated that 70.81% of workers had been victims of violence and sexual harassment in the world of work, 69.35% of victims experienced more than one form of violence and harassment, the most frequent violence experienced by victims was psychological (77.40%) followed by sexual violence (50.48%). The factor of unequal power relations plays a major role in this case of violence in the world of work, which results in many victims experiencing mental health disorders (stress to depression) to the point of wanting to resign and even trauma not wanting to work anymore (Muamar, 2023).

3.2 A Study of Feminist Legal Theory on Gender Responsive Policies for Women Workers

Feminist Legal Theory first emerged in the 1970s alongside *Critical Legal Studies* as a school of thought that sought to break through the enactment of laws against women and the discrimination suffered by women. (Sulistiyawan, 2018). The presence of feminist legal theory is motivated by the construction of thinking that so far the law provides equality for everyone or we know the term *equity before the law*, but in reality the law provides gaps for women due to several factors such as patriarchal culture, marginality, subordination and discrimination.

According to *Feminist Legal Theory* in relation to Critical Legal Studies, the validity of law from a male perspective. This view argues that law and legal theory are the domain of men, including legal products and decisions that describe male masculinity. (Setiawan et al., 2018). The dominance of men in the role of law has an impact on several other unrepresented groups who are then excluded or marginalised, including women. This gender bias is trying to be broken down by feminist legal theory to fight for the rights of women who have been marginalised because of the stereotypes of most people.

Society views women as responsible for the domestic sector, irrational and emotional so that they are considered unfit to be leaders, this results in women rarely entering the public sector and policy making (Nurbayanti, 2020). Working women are one of the existence of women in the economic field. The

transformation of women's roles as controllers of the family economy has the opportunity to be vulnerable to oppression. Women's efforts to become economic actors are considered that they are trying to plan a cultural overhaul of the suffering system. Income sufficiency is a measure of success in expressing the burden of suffering (Huda & Renggani, 2021).

Power relations and patriarchal culture are factors in inhibiting the development of women's roles in the realm of public and private work. Safety and comfort in the workplace are also obstacles for women workers, various problems such as the threat of sexual harassment lurk most women workers in public spaces. Therefore, it is necessary to have policies that are responsive to gender equality in various fields including the field of work.

Several regulations in Indonesia have attempted to accommodate gender bias issues into various legal products such as the presence of Articles 27 - 34 of the 1945 Constitution of the Republic of Indonesia which regulates human rights, Law No. 7 of 1984 concerning Ratification of the CEDAW Convention, Law No. 23 of 2004 concerning the Elimination of Domestic Violence, Law No. 12 of 2022 concerning Criminal Acts of Sexual Violence, Regulation of the Minister of Women's Empowerment and Child Protection No. 6 of 2023 concerning Gender Equality Parameters in Legislation and Other Legal Instruments and various other legal products at the provincial and municipal levels concerning gender equality.

This gender bias phenomenon is an important note for employers, employers and companies or agencies that employ female workers because based on the data submitted above, there are still many victims of violence or discrimination in the public sphere in the field of work. The factor of power relations and patriarchal culture with superiors or seniors is one of the causes of gender inequality. The fulfilment of inclusive rights for women is also not all implemented, such as providing special rights to work relief for workers who are pregnant or menstrual leave on the first and second day. They tend to equate their workload with the normal conditions of workers in general, even though female workers are entitled to physical and reproductive health rights. In addition, mental pressure and psychological violence also cause the marginalisation of women workers to increase.

Feminist legal theory states that law as a product of the state can be seen as a field of women's advocacy to realise substantive justice including criticism in the elite process of law making, technocratic, and gender bias. The basic assumptions of feminist legal theory are based on the argument that men inform the law to strengthen patriarchal social relations, thus ignoring women, which results in sexist and gender-biased regulations. (Hamdy & Hudri, 2022)..

IV. Conclusion

Based on the discussion above, it can be concluded that the urgency of gender responsive policies for women workers in Indonesia is motivated by the fact that the special rights of women workers are still not fulfilled, such as the right to occupational safety protection, the right to first and second day menstrual leave, inclusive rights for pregnant women workers and several other inclusive rights. National regulations have regulated several gender mainstreaming efforts with the 1945 Constitution of the Republic of Indonesia, Ratification of the CEDAW Convention in Law No. 7 of 1984, Law No. 23 of 2004 on the Elimination of Domestic Violence, Law No. 13 of 2003 on Labour, Law No. 12 of 2022 on Sexual Violence Crimes and Law No. 6 of 2023 on Job Creation.

Factors that hinder gender-responsive efforts for the fulfilment of women workers' rights are the dominance of patriarchal culture, power relations, stereotypes and marginalisation. Patriarchy and power relations are closely related to the role of women workers in carrying out their duties, which results in less than optimal career development for women workers because some job positions are still stereotyped as part of male workers. This correlation can be linked to the existence of feminist legal theory which emphasises that men

dominate various roles in the field of life and considers that the legal products that are present are a picture of male masculinity which results in some legal products being considered gender biased. The link between gender-responsive policies and feminist legal theory seeks to break down gender-biased factors such as power relations and patriarchal culture in the workplace in order to provide gender-responsive policies and the fulfilment of inclusive rights for women workers.

References

- [1] <https://kekerasan.kemenpppa.go.id/ringkasan>, accessed on Sunday, 08 September 2024 at 08.58 WIB.
- [2] Anugrah Andriansyah, "JALA PRT: 400-AN Domestic Workers Experienced Violence in 2012-2021", <https://www.voaindonesia.com/a/jala-prt-400-an-pekerja-rumah-tangga-alami-kekerasan-pada-2012-2021/6399197.html> accessed on Sunday, 8 September 2024.
- [3] Mufliha Wijayati, Elfa Murdiana, and Agus Hamdani, "The Road to Gender Responsive Higher Education: *Lesson Learned* from IAIN Metro's Gender Responsive Planning and Budgeting Programme", *Indonesia Journal of Gender Studies* Vol. 3 No. 1 June 2022, p.26, <https://doi.org/10.21154/ijougs.v3i1.3983>.
- [4] Nurul Husna, "Violence against Women as Migrant Workers", *Journal of Al-Bayan Media for the Study and Development of Da'wah Science* Vol. 20, No. 2 (2014), p. 14, . 14, <http://dx.doi.org/10.22373/albayan.v20i30.120>.
- [5] Satjipto Rahardjo, "Progressive Law Enforcement", (Jakarta: Kompas, 2010), p. 55.
- [6] Suteki & Taufani, Galang. (2018). *Legal Research Methodology (Philosophy, Theory and Practice)*. Depok: Rajawali Press. P. 265.
- [7] Karningsih, "Elimination of Discrimination against Women Labour in Gender Perspective", *Scientific Magazine of FISIP UNTAG Semarang* Vo. 1, No. 22 April 2022, [p.105](https://doi.org/10.56444/mia.v19i1.2975), <http://dx.doi.org/10.56444/mia.v19i1.2975>
- [8] Wiwik Afifah, "The Existence of Legal Protection of Domestic Workers in Indonesia", *Journal of Doctor of Law, Universitas 17 Agustus Surabaya* Vol. 14, No. 27 September 2018 p.54, <https://doi.org/10.30996/dih.v0i0.1594>.
- [9] <https://www.ilo.org/resource/article/gender-responsive-employment-policies> accessed on Wednesday, 20 November 2024
- [10] *EXISTENCE_OF_LEGAL_PROTECTION_AGAINST_DRUM_WORKERS (1)*. (n.d.).
- [11] Hamdy, M. K., & Hudri, M. (2022). Gender Based Violence: The Relationship Of Law And Patriarchy In Indonesia. *EMPATI: Journal of Social Welfare Science*, 11(2), 73-85. <https://doi.org/10.15408/empati.v11i2.29751>
- [12] Huda, K., & Renggani, L. A. (2021a). Kapuk Women in Patriarchal Cultural Expectations (A Gender Double Burden Analysis). *Kafa'ah: Journal of Gender Studies*, 11(2). <https://doi.org/10.15548/jk.v11i2.395>
- [13] Huda, K., & Renggani, L. A. (2021b). Kapuk Women in Patriarchal Cultural Expectations (A Gender Double Burden Analysis). *Kafa'ah: Journal of Gender Studies*, 11(2). <https://doi.org/10.15548/jk.v11i2.395>
- [14] Romli, R., Haryadi, S., & Suwardi, S. (2024). Legal Protection for Women Workers in North Lampung. *International Journal of Multicultural and Multireligious Understanding*, 11(2), 521. <https://doi.org/10.18415/ijmmu.v11i2.5562>
- [15] Setiawan, H., Ouddy, S., & Pratiwi, M. G. (2018). Gender Equality Issues in the Optics of Feminist Jurisprudence and its Implementation in Indonesia. *Jurisprudentie: Department of Legal Studies, Faculty of Sharia and Law*, 5(2), 121. <https://doi.org/10.24252/jurisprudentie.v5i2.6285>
- [16] Sulistyawan, A. Y. (2018). FEMINIST LEGAL THEORY IN PARADIGM REVIEW: A MAPPING OF LEGAL PHILOSOPHY. *Legal Issues*, 47(1), 56. <https://doi.org/10.14710/mmh.47.1.2018.56-62>
- [17] Tobing, A., Culture, C. A., Amoesta, K. D., Milliano, R., Arafah, Y., & Angela, D. (2023). Conflict Analysis of Women Labourers with Pt Aice: Case Study of Non-Gender Responsive Company Policy in

-
2017. *Polinter Journal: Studies in Politics and International Relations*, 9(1), 1-20. <https://doi.org/10.52447/polinter.v9i1.6926>
- [18] Yoteni, A. A., Rizqi, A., & Tasty, H. N. (2023). Inclusive Campaign Strategy: Optimising the Use of Gender Responsive Language and Symbols to Support Women's Political Participation in Indonesia. *Action Research Literate*, 7(9). <https://doi.org/10.46799/ar1.v7i9.156>
- [19] Stephanus Aranditio, "The Role of Women in the World of Work is Not Equal", 2023, <https://www.kompas.id/baca/humaniora/2023/08/28/peran-perempuan-di-dunia-kerja-belum-setara> accessed on Thursday, 21 November 2024 at 16.47 WIB.
- [20] Abul Muaman. (2023). "ILO Survey Reveals Emergency of Sexual Violence and Harassment in Indonesia's World of Work", <https://greennetwork.id/kabar/survei-ilo-ungkap-darurat-kekerasan-dan-pelecehan-di-dunia-kerja-indonesia/> accessed on Friday, 22 November 2024.