

Gender Roles (Statuses) and Indonesian Woman

Ernita Daulay

Lecture at PBI FITK UIN North Sumatera – Medan
Jl. Williem Iskandar Psr V Medan Estate, 20371
Email: ernitadaulay@uinsu.ac.id

Abstract

A **gender role** is a set of societal norms dictating the types of behaviors which are generally considered acceptable, appropriate, or desirable for people based on their actual or perceived sex or sexuality. Gender roles are usually centered on conceptions of femininity and masculinity, although there are exceptions and variations. The specifics regarding these gendered expectations may vary substantially among cultures, while other characteristics may be common throughout a range of cultures. There is ongoing debate as to what extent gender roles and their variations are biologically determined, and to what extent they are socially constructed. Islam looks at the woman as an equal, mature and capable partner of a man, without whom a family cannot exist and teaches that men and women are all the creation of Allah, existing on a level of equal worth and value. In some societies women are treated according to ancestral customs and tribal tradition, but in Islam they are treated with full respect and honor. Islam preserves women's honor and dignity, and requires that she must be treated with respect and honor. Her femininity should not be exploited in any way, rather she is to be regarded and treated as human individual whose sexuality does not enter into her relationship with any person other than her husband. In Islam marriage cannot take place unless the female freely agrees to it and a dowry is given to her. Islam puts priorities for the husbands and wives. The responsibility for providing for the family is on the husband, while the responsibility to care for the house and raising the children is on the wife. These are the main priorities, but cooperation between the husband and the wife is required and highly recommended. For both males and females, Islam requires that they wear proper, decent, modest, and clean clothes. Muslim women also are instructed by Allah in the Quran to wear as a minimum Hijab (head covering). At home, with her immediate family like her husband children, brothers, uncles, grandfathers and other males (family members who are forbidden to them to marry her), and with other women, a Muslim woman may take her outer garments off, and be free to beautify herself as she wants.

Keywords: Gender Roles and Indonesian Woman

Introduction

Gender *role*, which refers to the cultural expectations as understood by gender classification, is not the same thing as gender identity, which refers to the internal sense of one's own gender, whether or not it aligns with categories offered by societal norms. The point at which these internalized gender identities become externalized into *a set of expectations is the genesis of a gender role*. Women were not granted the right to vote in many parts of the world until the 19th or 20th centuries and some women were not granted a vote well into the 21st. Women throughout the world, in myriad respects, do not enjoy full freedom and protection under the law. Due to the prevailing perception of men as primarily breadwinners, they are seldom afforded the benefit of paternity leave (Gorman, Elizabeth H: 2005). The name Indonesia, meaning Indian Islands, was coined by an Englishman, J. R. Logan, in Malaya in 1850. Derived from the Greek, Indos (India) and nesos (island), it has parallels in Melanesia, "black islands"; Micronesia, "small islands"; and Polynesia, "many islands." A German geographer, Adolf Bastian, used it in the title of his book, Indonesien , in 1884, and in 1928 nationalists adopted it as the name of their hoped-for nation. Most islands are multiethnic, with large and small groups forming geographical enclaves. Towns within such enclaves include the dominant ethnic group and some members of immigrant groups. Large cities may consist of many ethnic groups; some cities have a dominant majority. Regions, such as West Sumatra or South Sulawesi, have developed over centuries through the interaction of geography (such as rivers, ports, plains, and mountains), historical interaction of peoples, and political-administrative policies. Some, such as North Sumatra, South Sulawesi, and East Java are ethnically mixed to varying degrees; others such as West Sumatra, Bali, and Aceh are more homogeneous. Some regions, such as South Sumatra, South Kalimantan, and South Sulawesi, share a long-term Malayo-Muslim coastal influence that gives them similar cultural features, from arts and dress to political and class stratification to religion. Upland or upriver peoples in these regions have different social, cultural, and religious orientations, but may feel themselves or be perforce a part of that region. Many such regions have become government provinces, as are the latter three above. Others, such as

Bali, have not. Indonesia consists of all or part of some of the world's largest islands Sumatra, Java, most of Kalimantan (Borneo), Sulawesi (Celebes), Halmahera, and the west half of New Guinea (Papua) and numerous smaller islands, of which Bali (just east of Java) is best known. These islands plus some others have mountain peaks of 9,000 feet (2,700 meters) or more, and there are some four hundred volcanos, of which one hundred are active. Between 1973 and 1990, for example, there were twenty-nine recorded eruptions, some with tragic consequences. Volcanic lava and ash contributed to the rich soils of upland Sumatra and all of Java and Bali, which have nurtured rice cultivation for several thousand years. Global evidence suggests that despite equalising male and female educational attainment, women continue to earn less than men, to be more likely to work in occupations characterised by lower wages and to exhibit lower levels of labour force attachment. Studies further show that young men and women of similar educational attainment and qualification have substantially different employment intentions and career expectations even before they enter the labour market. This trend is consistent with the findings of fieldwork that included a survey of 1761 later-year students enrolled in seven universities in Jakarta and five universities in Makassar back in 2004. This was the year when the first female leader of Indonesia, Megawati Sukarnoputri, was an incumbent during the country's first direct presidential election. To begin with, occupational goals of the students surveyed reflected gender segregation by fields of study, which is typically found across universities in Indonesia. While commerce is typically gender-neutral in its student sex ratio, engineering is reputedly male-dominated and faculties like education, psychology and literature are likely to be female-dominated. Within faculties, gender segregation was also evident across study majors. For example, in the faculty of engineering at one of the universities surveyed, mechanical engineering was male-denominated, chemical engineering had notably more women and architecture seemed to be equally popular for male and female students. Yet, even among young men and women studying in similar programs, gender differences in labour market expectations were evident. On average, the female students anticipated lower wages, expected to experience

more frequent and longer career interruption and a shorter overall time in the labour force than their male counterparts studying in the same faculty. Female students were also more likely to highly value compensating, or non-financial job attributes than male students, including having a pleasant and family-friendly work environment. These gender dimensions of university education are important to consider when we try to interpret national statistics showing gender parity in education. When young men and women graduate from university, not only are they equipped with different sets of skills, they also bring with them different ideas, expectations and ambitions regarding their future career. These gendered skills and labour market expectations foretell consequent patterns in occupational segregation, the gender wage gap and women's underrepresentation at senior employment levels

All levels of education are open to every man and woman in Indonesia, from elementary to post graduate college. While it's true that it's not for everyone - strictly financially speaking since most Indonesians are only able to provide their children's education up to junior high/high school but the opportunity is open for everyone regardless of gender. Parents with many children especially the ones that still live under poverty line in the remote villages might still decide that it's more economical and beneficial to send only their sons to school. It's because the sons are expected to find works so that they can help their siblings while their daughters are going to get married and leave the house to follow their husbands. There is no correlation between religion and gender equality. Except, there are more correlation between culture and how they treat women/men/people from other ethnic group. Before independence and unification, Indonesian culture in each tribe was differ. In Aceh and Molucca there were risen women warriors that tried to push the colonial power out of their kingdom. Just like User's pointed before, Indonesian never think about the need of feminism. In other words, we, Indonesian, are not aware that there are such inequality between how the society should treat women. there were same chances to get education, work, and benefits from the government to both sexes. Except, women physically weaker and tend not to do physical work force. They also able to get pregnant, so

workplaces obligated to allow them to take pregnancy leaves if they need to. Women in rural part of Indonesia mostly passive regarding many aspects in society. To prevent it to become their local culture norm, many law were finally introduced to explicitly giving women rights and coverages. Hopefully, the ambitious women are able to achieve her dream and not bounded by the common norm. The roles of Indonesian women today are being affected by many factors, including increased modernisation, globalisation, improved education and advances in technology. Many women in Indonesia choose to reside in cities instead of staying in townships to perform agricultural work because of personal, professional, and family related necessities, and economic requirements. These women are moving away from the traditional dictates of Indonesian culture, wherein women act simply and solely as wives and mothers. At present, the women of Indonesia are also venturing actively into the realm of national development, and working as active members of organisations that focus and act on women's issues and concerns. In Indonesian society, women performed vital roles both within or outside the family. In rural native society, certain positions, such as dukun beranak (traditional midwife), traditional healer, to ritualist and shaman are often held by women. Despite their roles seems to being reduced, if not rather confined, after the adoption of somewhat patriarchal cultures of Hinduism, Buddhism, to Islam and Christianity, women still hold important position, especially within family. The Minangkabaus are known as one of the few traditional society that applied matriarchal culture, where property and family names is inherited from mother to daughter, and husband is considered as "guest" in their wives' household.

Kathryn May Robinson & Sharon Bessell (2002) argue that In Indonesian history, there are records of some prominent women that held and exercised considerable power and influences within their society, despite usually reserved only for elite ruling class. Among others are Queen Shima of Kalingga Kingdom (c. 7th century), Pramodhawardhani of Medang Kingdom (c. 9th century), Mahendradatta of Bali (c. 10th century), Ken Dedes of Singhasari (c. 13th century), also queens of Majapahit (c. 13th-15th century); Gayatri Rajapatni,

Tribhuwana Wijayatungadewi and Suhita. Sultanate of Aceh also recorded several sultanahs ever ruled the sultanate. The women emancipation movement was started in late 19th century colonial Dutch East Indies, when a handful of upperclass native woman advocated for women's rights and education for women. These women's right pioneers are Kartini of Jepara and Dewi Sartika of Bandung, both of them established school for girls, and has been recognized as the national heroine of Indonesia. Women and men share in many aspects of village agriculture, though plowing is more often done by men and harvest groups composed only of women are commonly seen. Getting the job done is primary. Gardens and orchards may be tended by either sex, though men are more common in orchards. Men predominate in hunting and fishing, which may take them away for long durations. If men seek long-term work outside the village, women may tend to all aspects of farming and gardening. Women are found in the urban workforce in stores, small industries, and markets, as well as in upscale businesses, but nearly always in fewer numbers than men. Many elementary schoolteachers are women, but teachers in secondary schools and colleges and universities are more frequently men, even though the numbers of male and female students may be similar. Men predominate at all levels of government, central and regional, though women are found in a variety of positions and there has been a woman cabinet minister. The vice president, Megawati Sukarnoputri, a woman, was a candidate for president, though her reputation derives mainly from her father, Sukarno, the first president. She was opposed by many Muslim leaders because of her gender, but she had the largest popular following in the national legislative election of 1999. Though Indonesia is a Muslim nation, the status of women is generally considered to be high by outside observers, though their position and rights vary considerably in different ethnic groups, even Muslim ones. Nearly everywhere, Indonesian gender ideology emphasizes men as community leaders, decision makers, and mediators with the outside world, while women are the backbone of the home and family values. People in Indonesia gain the status of full adults through marriage and parenthood. In Indonesia, one does not ask, "Is he (or she) married?," but "Is he (or she) married yet?," to which the

correct response is, "Yes" or "Not yet." Even homosexuals are under great family pressure to marry. Certain societies in Sumatra and eastern Indonesia practice affinal alliance, in which marriages are arranged between persons in particular patrilineal clans or lineages who are related as near or distant cross-cousins. In these societies the relationship between wife-giving and wife-taking clans or lineages is vitally important to the structure of society and involves lifelong obligations for the exchange of goods and services between kin. The Batak are a prominent Sumatran example of such a people. Clan membership and marriage alliances between clans are important for the Batak whether they live in their mountain homeland or have migrated to distant cities. Their marriages perpetuate relationships between lineages or clans, though individual wishes and love between young people may be considered by their families and kinsmen, as may education, occupation, and wealth among urbanites. In societies without lineal descent groups, love is more prominent in leading people to marry, but again education, occupation, or wealth in the city, or the capacity to work hard, be a good provider, and have access to resources in the village, are also considered. Among the Javanese or Bugis, for example, the higher the social status of a family, the more likely parents and other relatives will arrange a marriage (or veto potential relationships). In most Indonesian societies, marriage is viewed as one important means of advancing individual or family social status (or losing it). Divorce and remarriage practices are diverse. Among Muslims they are governed by Muslim law and may be settled in Muslim courts, or as with non-Muslims, they may be settled in the government's civil court. The initiation of divorce and its settlements favors males among Muslims and also in many traditional societies. Divorce and remarriage may be handled by local elders or officials according to customary law, and terms for such settlements may vary considerably by ethnic group. In general, societies with strong descent groups, such as the Batak, eschew divorce and it is very rare. Such societies may also practice the levirate (widows marrying brothers or cousins of their deceased spouse). In societies without descent groups, such as the Javanese, divorce is much more common and can be initiated by either spouse. Remarriage is also

easy. Javanese who are not members of the upper class are reported to have a high divorce rate, while divorce among upper-class and wealthy Javanese is rarer.

So the conclusion remains the same, Some Muslim majority countries have elected women to be the leaders. For some that really matters, for others, not so much. Whether they were successful or not in their role as head of state is another topic that is not really connected to gender issues. And then while it's obvious that there are still rooms for improvement regarding Indonesian women's role in politics and government and it is have already moving in the right direction. Indonesians dont consider female inferior, just different expectations. Women are expected to take care of family and children in spite of their career. However, women who work do get respect and sexual harassment at workplace is generally very low. In front of the law and education opportunity we are 100% equal, in theory if sometimes not in practice. Some ignorant judges are impartial to the husbands in domestic violence cases, there's the stupid virginity test too. Indonesians dont consider female inferior, just different expectations. Women are expected to take care of family and children in spite of their career. However, women who work do get respect and sexual harassment at workplace is generally very low.

Gender Roles

Gender refers to the socially constructed characteristics of women and men – such as norms, roles and relationships of and between groups of women and men. It varies from society to society and can be changed. While most people are born either male or female, they are taught appropriate norms and behaviours including how they should interact with others of the same or opposite sex within households, communities and work places. When individuals or groups do not “fit” established gender norms they often face stigma, discriminatory practices or social exclusion all of which adversely affect health. It is important to be sensitive to different identities that do not necessarily fit into binary male or female sex categories (Archer, J. (2006)).

The roles of Indonesian women today are being affected by many

factors, including increased modernisation, globalisation, improved education and advances in technology. Many women in Indonesia choose to reside in cities instead of staying in townships to perform agricultural work because of personal, professional, and family-related necessities, and economic requirements. These women are moving away from the traditional dictates of Indonesian culture, wherein women act simply and solely as wives and mothers. At present, the women of Indonesia are also venturing actively into the realm of national development, and working as active members of organisations that focus and act on women's issues and concerns. In Indonesian society, women performed vital roles both within or outside the family (Rathina Sankari:2016). In rural native society, certain positions, such as traditional midwife, traditional healer, to ritualist and shaman are often held by women. Despite their roles seems to being reduced, if not rather confined, after the adoption of somewhat patriarchal cultures of Hinduism, Buddhism, to Islam and Christianity, women still hold important position, especially within family. The Minangkabaus are known as one of the few traditional society that applied matriarchal culture, where property and family names is inherited from mother to daughter, and husband is considered as "guest" in their wives' household.

Adam, Shamim; Berni Moestafa; Novrida Manurung (2015) said that “The largest ethnic group in Indonesia is the Javanese who make up about 40% of the total population. The Javanese are concentrated on the island of Java but millions have migrated to other islands throughout the archipelago because of the transmigration program. The Sundanese, Malay, and Madurese are the next largest groups in the country. Many ethnic groups, particularly in Kalimantan and Papua, have only hundreds of members”. Most of the local languages belong to Austronesian language family, although a significant number, particularly in Papua, speak Papuan languages. The Tionghoa population makes up a little less than 1% of the total Indonesian population according to the 2000 census. Some of these Indonesians of Chinese descent speak various Chinese dialects, most notably Hokkien and Hakka. The classification of ethnic

groups in Indonesia is not rigid and in some cases unclear due to migrations, cultural and linguistic influences; for example some may consider Bantenese and Cirebonese to be members of Javanese people; however, some others argue that they are different ethnic groups altogether since they have their own distinct dialects. This is the same case with Baduy people that share many cultural similarities with the Sundanese people. An example of hybrid ethnicity is the Betawi people, descended not only from marriages between different peoples in Indonesia but also with Arab, Chinese and Indian migrants since the era of colonial Batavia (Jakarta).

In Indonesian history, there are records of some prominent women that held and exercised considerable power and influences within their society, despite usually reserved only for elite ruling class. Global evidence suggests that despite equalising male female educational attainment, women continue to earn less than men, to be more likely to work in occupations characterised by lower wages and to exhibit lower levels of labour force attachment. Studies further show that young men and women of similar educational attainment and qualification have substantially different employment intentions and career expectations even before they enter the labour market. This trend is consistent with the findings of my fieldwork that included a survey of 1761 later-year students enrolled in seven universities in Jakarta and five universities in Makassar back in 2004. This was the year when the first female leader of Indonesia, Megawati Sukarnoputri, was an incumbent during the country's first direct presidential election. To begin with, occupational goals of the students surveyed reflected gender segregation by fields of study, which is typically found across universities in Indonesia. While commerce is typically gender-neutral in its student sex ratio, engineering is reputedly male-dominated and faculties like education, psychology and literature are likely to be female-dominated. Within faculties, gender segregation was also evident across study majors. For example, in the faculty of engineering at one of the universities surveyed, mechanical engineering was male-denominated, chemical engineering had notably more women and architecture seemed to be equally

popular for male and female students. Yet, even among young men and women studying in similar programs, gender differences in labour market expectations were evident. On average, the female students anticipated lower wages, expected to experience more frequent and longer career interruption and a shorter overall time in the labour force than their male counterparts studying in the same faculty. Female students were also more likely to highly value compensating, or non-financial job attributes than male students, including having a pleasant and family-friendly work environment.

These gender dimensions of university education are important to consider when we try to interpret national statistics showing gender parity in education. When young men and women graduate from university, not only are they equipped with different sets of skills, they also bring with them different ideas, expectations and ambitions regarding their future career. These gendered skills and labour market expectations foretell consequent patterns in occupational segregation, the gender wage gap and women's underrepresentation at senior employment levels. Indonesia has made tremendous strides in democracy in just over a decade. There have been three democratic elections nationwide and major reform of institutions across the archipelago, including large-scale decentralization. That is why women's participation at every level of government and in civil society is so important to make the transition in Indonesia stronger, more inclusive, and more permanent. The Indonesian constitution guarantees equality for women, and the government has taken many steps to protect women's rights, including a national "zero-tolerance policy towards violence against women. But in some places, local laws are still holding women back. A study by Indonesia's Commission on Violence against Women found that 154 discriminatory regulations were passed from 1999-2009 at the provincial, municipal and village levels. Dismantling laws and regulations that prevent women's participation in public life and enforcing those laws that protect women's rights will usher in a new era of democracy in Indonesia for the benefit of all of society.

Woman in Indonesia

More than a century after the death of Raden Ajeng Kartini the national heroine for women's rights the old adage that a woman's place is in the home appears to be no longer valid. At least, this seems to be true for the majority of the educated youth in urban Indonesia. As many other developing country, high fertility rate still facing the main problem of this country. Traditionally, Indonesian society has viewed children as the source of fortune. A local saying that more children equated to more fortune and it was widely believed that the use of contraceptives contravened religious and moral values. This contributed to a very high fertility rate. Recognising that high fertility was a major factor in creating widespread poverty. Child marriage is also sustained by traditional norms. Child marriage is common. It is among the triggering factors of diseases in women such as cervical cancer. Child marriage is sustained by traditional norms. In many parts of Indonesia, local laws compelling women and girls to wear the hijab are increasingly in place in schools, government offices and public spaces. Aceh province has implemented Sharia law in full. In Aceh, all Muslim women must wear the traditional head covering known as hijab; fraternising with the opposite sex outside marriage is banned.

Kathryn May Robinson & Sharon Bessell (2002:5) said that "The women emancipation movement was started in late 19th century colonial Dutch East Indies, when a handful of upperclass native woman advocated for women's rights and education for women". These women's right pioneers are Kartini of Jepara and Dewi Sartika of Bandung, both of them established school for girls, and has been recognized as the national heroine of Indonesia. More scholarships awarded by the Indonesian government (and some other institutions other than the government) were given to women, and resulted in higher achievement in their later life. In most major cities like Jakarta and Surabaya, the educated female workforce tends to postpone the marital age and girls who finish secondary school are six times less likely to marry early. Indonesian women could be making considerable shifts to national employment women currently hold 33% of non-agricultural employment as they also work in the prestigious and traditionally

male-dominated field such as architecture, medicine, and engineering

Indonesian women has pursued various line of works and some has excel in their career. Prominent women figure including economists such as Sri Mulyani Indrawati and Mari Elka Pangestu, Olympic gold medalist sportswomen such as Susi Susanti and Liliyana Natsir, to activists such as Butet Manurung and Yenny Wahid. Indonesia was one of the few countries in the world to have a female president, Megawati Sukarnoputri. In 2012, 18% of national parliament representatives were held by women. Tri Rismaharini is one example of the rising numbers of female leaders throughout Indonesia. More and more women are becoming scholars. The ratio of girls to boys in primary and secondary schools is also even as of 2013 (<http://www.worldbank.org/en/country/indonesia>). Women are now four in ten workers in the world. They continue to represent great untapped potential, here in Indonesia and around the world. No matter the country, women face similar obstacles: lesser pay than men for work of equal value; restrictions on access to land, credit, or property; the double burden of work at home and on the job; lack of women leaders and decision makers.

UNFPA United Nations Population Fund (2008)“Girls are more physically and neurologically advanced at birth. Boys have more mature muscular development but are more vulnerable to disease and hereditary anomalies. Girls excel early in verbal skills, but boys excel in visual-spatial and math skills. Boys' superior mathematic abilities, however, reflect only a better grasp of geometry, which depends on visual-spatial abilities. Boys are more aggressive, and girls more nurturant. Boys have more reading, speech, and emotional problems than girls. More equivocal are gender differences in activity level, dependency, timidity, exploratory activity, and vulnerability to stress. There are no gender differences in sociability, conformity, achievement, self-esteem, or verbal hostility”. Although differences exist, it is important to remember that the overlap between the distributions is always greater than the differences between them. In addition, noting the existence of the differences does not tell us why they exist. It is clear that girls and boys have many different experiences and opportunities as they develop, which may lead to divergent outcomes or highlight existing

differences. According to a McKinsey: 2009 Said that “Survey on women's leadership in Indonesia only six percent of company board members are women. And it found that 40 percent of women leave the workforce early, the majority of them for family reasons. Women leaders to tackle the many systemic challenges women face as they move up the career ladder: a lack of mentors and access to informal networks that lead to recognition and promotion; persistent cultural stereotypes about the role of women in business and inflexible work schedules that make maintaining the work life balance a daily struggle”. One of Indonesia's major achievements for women and girls is reaching gender parity in education at the primary, secondary and tertiary levels. The value of education is well-known for this new generation of women leaders on the rise.

Conclusion

Gender norms, roles and relations influence people's susceptibility to different health conditions and diseases and affect their enjoyment of good mental, physical health and wellbeing. They also have a bearing on people's access to and uptake of health services and on the health outcomes they experience throughout the life course. In all societies, there are bodies of specialized cultural knowledge that are gender specific, they are known to men but not women or vice versa. In many societies there are also bodies of knowledge that are limited largely to particular social classes, occupations, religious groups, or other special purpose associations. Gender based skills, knowledge, and perceptions largely stem from the fact that boys and girls to some extent are treated differently from each other in all societies. While there may be considerable overlap in what they are taught, there are some things that are gender specific. Women are more often exposed to the subtleties of social interaction and the use of clothing and makeup to communicate intentions. Not surprisingly, men are more likely to know how to fix their car or computer, while women generally are better at predicting the outcome of social interaction and make finer distinctions in fabric and color terms. There are many professions in large-scale societies. Each one usually has its own

terminology and specialized tools. Lawyers, medical doctors, soldiers, and other specialists use numerous technical terms in their professions. To make it even more obscure for outsiders, these professionals often use abbreviations to refer to their technical terms. In some societies women are treated according to ancestral customs and tribal tradition. Even in modern times, and in the most developed countries, it is rare to find a woman in the position of a head of state acting as more than a figurehead, a woman commander of the armed services, or even a proportionate number of women representatives in parliaments, or similar bodies. One can not possibly ascribe this to backwardness of various nations or to any constitutional limitation on woman's right to be in such a position as a head of state or as a member of the parliament. It is more logical to explain the present situation in terms of the natural and indisputable differences between man and woman, a difference which does not imply any "supremacy" of one over the other. The difference implies rather the "complementary" roles of both the sexes in life.

REFERENCES

- Adam, Shamim; Berni Moestafa; Novrida Manurung (2015). *Indonesia Population Approaching U.S. Revives Birth Control*". Bloomberg.com.
- Archer, J. (2006). *Cross-cultural differences in Physical Aggression between Partners: A Social-Role analysis. Personality and Social Psychology Review, 10(2)*, 1331-1353.
- Kathryn May Robinson & Sharon Bessell (2002). "Women in Indonesia: Gender, Equity and Development". Vol 8 Series. Institute of Southeast Asian Studies. ISBN 9789812301581.
- McKinsey (2009). "Pathways to a Low-Carbon Economy: Version 2 of the Global Greenhouse Gas Abatement CostCurve", www.mckinsey.com
- Rathina Sankari (2016). *"World's Largest Matrilineal Society"*. BBC.
- UN Office of the Special Advisor to the Secretary General on Gender Issues and the Advancement of Women (OSAGI). (n.d.). *Important concepts underlying gender mainstreaming* (Fact sheet No. 2).

UNFPA United Nations Population Fund. (2008). *Promoting gender equality: Frequently asked questions about gender*. New York: UNFPA.
<http://www.worldbank.org/en/country/indonesia>