
CSSF Women, Peace and Security Helpdesk

GESI Overview of Indonesia

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List of abbreviations used

ASEAN	Association of Southeast Asian Nations
BEJ	British Embassy in Jakarta
CEDAW	Convention on the Elimination of all Forms of Discrimination Against Women
CRPD	Convention on the Rights of Persons with Disabilities
FGM	Female Genital Mutilation
GBV	Gender-based Violence
GESI	Gender Equality and Social Inclusion
KPPPA	Kementerian Pemberdayaan Perempuan dan Perlindungan Anak (Ministry of Women's Empowerment And Child Protection)
LGBTIQ+	Lesbian, Gay, Bisexual, Trans, Intersex, Queer and Other Diverse Gender Identities
MOWECP	Ministry of Women's Empowerment and Child Protection
NAP	National Action Plan
P/CVE	Preventing and Countering Violent Extremism
RPJMN	Rencana Pembangunan Jangka Menengah Nasional (National Medium-term Development Plan)
SDGs	Sustainable Development Goals
SO	Strategic Objective
SOGIESC	Sexual Orientations, Gender Identities And Expressions, And Sex Characteristics
SRH	Sexual and Reproductive Health
UNDP	United Nations Development Programme
UNFPA	United Nations Population Fund
UK	United Kingdom
WPS	Women, Peace, and Security

Executive Summary

Indonesia, a medium-income country with the world's fourth largest population overall and the largest Muslim population, tends to be slightly below the global average on composite indexes. In spite of some advances, such as the new law on criminalising sexual violence, in recent years, there has been an increased backsliding on gender norms, women's rights, and the rights of persons of diverse sexual orientations, gender identities and expressions, and sex characteristics (SOGIESC) both in society in general and in law, most notably with the passing of the new Criminal Code in 2022, which has raised concerns in terms of women's and minority rights. At the same time, Indonesia has sought to position itself regionally as a leader on WPS in the Association of Southeast Asian Nations.

This overview first covers key GESI-relevant Indonesian legislation and policy frameworks in brief, including international commitments, constitutional rights, gender-based violence (GBV) legislation, the new 2022 Criminal Code, as well as policies and strategies relevant to gender and development, persons living with disabilities, WPS, and other relevant frameworks.

Next, the overview covers key current GESI issues in Indonesia, including: dominant gender and socio-cultural norms with respect to femininities and masculinities, as well as persons of diverse SOGIESC; women's public and political participation; women's economic and social rights; GBV; issues affecting girls (including early and forced marriage as well as female genital mutilation); the gendered impacts of climate change and environmental degradation; and, briefly, other United Kingdom priority GESI issues, such as countering violent extremism, cyber security, migration/trafficking, and refugees.

The following section gives a brief summary of civil society priority campaigns on GESI issues, focusing on violence against women and girls, disability rights, and SOGIESC rights. Next, the overview summarises key GESI priorities of other like-minded donors and other actors, such as the World Bank, United Nations agencies, and The Asia Foundation.

Introduction

Indonesia, a medium-income country with the world's fourth largest population and spanning a vast archipelago, has a wide range of ethno-linguistic groups and cultures, and thus also a wide range of local gender norms. In general, the country tends to be slightly below the global average on composite indexes, ranking 110th out of 170 on the United Nations Development Programme (UNDP) 2021 Gender Inequality Index¹ and 82nd out of 177 on the 2023 Georgetown University Women, Peace, and Security (WPS) Institute's WPS Index.² In recent years, there has been an increased backsliding on gender norms, women's rights, and the rights of persons of diverse sexual orientations, gender identities and expressions, and sex characteristics (SOGIESC) both in society in general and in law, most notably with the passing of the new Criminal Code in 2022, which has raised concerns in terms of women's and minority rights (see below). At the same time, Indonesia has sought to position itself regionally as a leader on WPS in the Association of Southeast Asian Nations (ASEAN).³

The strategic focus will be on the UK Women and Girls Strategy and the UK WPS National Action Plan (NAP) 2023–2027, with a particular focus on the gendered impacts of climate change (see box below for a summary of priorities of these strategies).

UK WPS NAP 2023–2027 Strategic Objectives (SOs)

SO1: Decision making – increasing women's meaningful participation, leadership and representation in decision-making processes

SO2: Gender-based violence – preventing gender-based violence, including conflict-related sexual violence, and supporting survivors to cope, recover and seek justice

SO3: Humanitarian and crisis response – supporting the needs of women and girls in crises and ensuring they can participate and lead in responses

SO4: Security and justice – increasing the accountability of security actors, institutions and systems to women and girls and ensuring they are responsive to their rights and needs

SO5: Transnational threats – ensuring we respond to the needs of women and girls as part of our approach to transnational threats, including in relation to climate security

UK International Women and Girls Strategy 2023–2030 Priority Themes

Educating girls — the right of every girl everywhere to secure knowledge and skills she needs to reach her full potential

Empowering women and girls and championing their health and rights — unlocking their political, economic and social agency

¹ UNDP (n.d.) [Gender Inequality Index](#), New York: UNDP

² GIWPS/PRIO (2023) [Women Peace and Security Index 2023/24](#), Washington DC/Oslo: Georgetown Institute for Women, Peace and Security and PRIO Centre on Gender, Peace and Security

³ ASEAN (2023) [ASEAN Women, Peace and Security Summit: High-Level Dialogue to Advance the Implementation of the Regional Plan of Action on Women, Peace and Security](#), and Kementerian Luar Negeri Republik Indonesia (2020) ["Twenty Years of Women, Peace, and Security Agenda: Indonesian Women Continue to Contribute to World Peace."](#) 23 October, 2020

Ending violence — driving national and international action to end all forms of gender-based violence

Indonesian legislation and key policy frameworks in brief

Indonesia has signed and ratified most major international conventions that uphold GESI principles, including in areas related to political rights, elimination of discrimination, equal work remuneration, and access and participation. The country signed the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) in 1980 and ratified it in 1984. Further, the Government of Indonesia has ratified the United Nations Covenant on Civil and Political Rights, committed to the Beijing Platform of Action, and signed the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights in 2006. Indonesia also signed and ratified the Convention on the Rights of Persons with Disabilities (CRPD) in 2011.

The Indonesian Constitution of 1945, amended in 2002, does not specifically mention equality for men and women, but rather refers to equality for all citizens, and amended Article 28B enshrines the rights of children.⁴ Law Number 39 of 1999 on human rights, particularly Article 3 paragraph 2, further stipulates the rights to recognition, protection, and equal treatment. However, in reality, there is still discrimination against persons of diverse SOGIESC, in particular non-binary people.

While Indonesia has comprehensive legal frameworks which, for the most part, anchor gender equality, the extent to which these regulations are implemented and enforced can vary. In some cases, there may be challenges in enforcement due to cultural, social, or economic factors. Additionally, the effectiveness of these regulations may be influenced by broader societal attitudes and perceptions about gender roles.

The implementation of these international and constitutional commitments is supported by a key number of laws and regulations, as set out below.

Gender-based violence legislation

According to Regulation Number 13 of 2020 of the Ministry of Women's Empowerment and Child Protection (MoWECP, or Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, KPPPA, in Indonesian) on women's and children's protection from gender-based violence (GBV) in disaster, GBV is a violation of human rights based on gender roles and stereotypes, mostly affecting women and children physically, psychologically, and sexually. It includes violence, coercion, and deprivation of liberty, carried out in the public sphere and private life.

Law Number 23 of 2004, The Elimination of Domestic Violence: Over the past two decades, Indonesia has passed several laws on GBV. Law Number 23 of 2004 regarding the Elimination of Domestic Violence was passed on 8 December 2004.⁵ The law consists of 56 articles, specifying the definition of violence, promoting human rights and gender equality, and eliminating discrimination. The law further seeks to protect GBV survivors, punish perpetrators (including stipulating sanctions), and maintain harmony in the

⁴ [Constitution of the Republic of Indonesia](#) (English translation) Note that in Indonesian, the term 'citizen' is gender neutral and the third person ('dia') is also gender neutral (rather than 'she/he').

⁵ [UN Women Global Database](#) (n.d.) New York: UN Women

household. The law outlines the respective roles of government and communities, and the need for protection and rehabilitation for survivors.

Law Number 13 of 2006 on Protection of Witnesses and Victims: This law aims to provide security to witnesses as well as survivors when providing information in criminal judicial processes. The law also regulates the functions of the Institution for Witness and Victim Protection (Lembaga Perlindungan Saksi dan Korban).

Law Number 21 of 2007 on Eradication of the Criminal Act of Trafficking: This law defines trafficking in human beings as including the recruitment, transportation, harbouring, sending, transfer, or receipt of a person by means of threat or use of force, abduction, incarceration, fraud, deception, the abuse of power or a position of vulnerability, debt bondage or the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, whether committed within the country or cross-border, for the purpose of exploitation or which causes the exploitation of a person.

Law Number 12 of 2022 on Criminal Act of Sexual Violence: A key achievement, thanks in large part to concerted efforts by the National Women's Commission, was the passing of Law Number 12 of 2022 on Criminal Act of Sexual Violence. The law greatly expands the definition of sexual violence to now also include non-physical and physical sexual harassment, forced contraception, forced sterilization, forced marriage, sexual abuse, sexual slavery, and sexual violence and abuse in the digital sphere. Furthermore, it recognises marital rape as a crime and men and boys as potential victims/survivors of GBV.⁶ This paragraph is included in the formulation so that it is consistent with Article 53 of Law 23 of 2004 concerning the Elimination of Domestic Violence which regulates that the criminal act of sexual violence in the form of forced sexual intercourse committed against a wife or husband is an offence. There is a partial grey area when it comes to unregistered couples, especially violence in same-sex partnerships or undocumented refugee couples/households.⁷ The law also covers the handling, protection, and restoration of survivors' rights; coordination between central government and regional government; and international cooperation to prevent and treat survivors of sexual violence.

Gender and the Criminal Code

The National Commission on Violence against Women (Komisi Nasional Anti Kekerasan Terhadap Perempuan/Komnas Perempuan) has stated its appreciation of a number of new provisions in the Criminal Code of 2022 that can strengthen the fulfilment of women's rights and help guarantee a sense of security and freedom from violence, including:⁸

- Adopting a definition of rape more in line with international good practice (see previous section) that covers various acts of forced sexual intercourse and takes into account the unique vulnerabilities of victims, in particular women, as well as persons living with disabilities;
- Expanding guarantees for terminating unwanted pregnancies not only for medical reasons and for rape victims but also for all victims of sexual violence and up to gestational age from 6 weeks to 14 weeks;

⁶ U.S. Library of Congress (2022) "[Indonesian Parliament Passes Sexual Violence Bill](#)," Global Legal Monitor, 19 May, 2022

⁷ Suaka (2023) [Refugee Rights in Indonesia: Sexual and Gender-Based Violence \(SGBV\)](#), 23 October, 2023

⁸ Komnas Perempuan (2022) [Pernyataan Sikap Komnas Perempuan Terhadap Pengesahan Rancangan Undang-Undang Kitab Undang-Undang Hukum Pidana \(RKUHP\)](#), Jakarta: Komnas Perempuan

- Reducing the criminal sentences for women who abandon their child with the intention that the child will be found by someone else or with the intention of abdicating their responsibility for the infant (Article 430) or who take the life of their child for fear that the child's birth will be known to others (Article 460). This is can occur in cases of sexual violence; and
- Having a connecting article with the Law 12 of 2022 concerning Sexual Violence Crime Law so that victims of a number of Criminal Code articles related to sexual violence can also access their rights as regulated in the Sexual Violence Crime Law.

However, the new Criminal Code⁹ has raised many concerns amongst human rights campaigners as articles in it violate the rights of women, religious minorities, and persons of diverse SOGIESC, including sexual and reproductive health rights, and undermine rights to freedom of speech and association.¹⁰ As same-sex marriage is illegal in Indonesia, the new criminalisation of all sex outside of marriage de jure renders same-sex sexual relationships illegal, even if they are not explicitly criminalised. Problematically, the Criminal Code formally legalises hundreds of local-level regulations and by-laws passed in recent decades. Often inspired by Islamic sharia law, and less frequently by interpretations of the Bible, many of these regulations discriminate against women and girls, including through imposing curfews for women, legalising female genital mutilation (FGM), and enforcing mandatory dress codes. Many of these regulations also discriminate against persons of diverse SOGIESC, most notably in Aceh, where consensual same-sex relationships have been outlawed since 2015, punishable by up to 100 lashes with a cane or up to 100 months in prison.¹¹

Gender and development

The main policy instruments on gender and development are:

- **Presidential Instruction Number 9 of 2000 on Gender Mainstreaming in National Development:**¹² This instruction requires that women and men have equal access to and control over resources, development benefits, and decision-making at all stages of the development process and in all government policies, programmes, and projects.
- **National Medium-Term Development Plan (Rencana Pembangunan Jangka Menengah Nasional - RPJMN) 2020-2024:**¹³ Gender equality is one of four cross-cutting themes in the current RPJMN. Gender equality, empowerment, and protection of women are important factors to ensure women's meaningful involvement in development. Meanwhile, youth development has an important meaning for the sustainability of a nation-state because youth are the recipients of the nation's leadership baton and are one of the determinants of optimising the demographic bonus. Demographic bonus or demographic dividend refers to the growth in an [economy](#) that is the result of a change in the age structure of a country's population. The change in age structure is typically brought on by a decline in fertility and mortality rates. As fewer births are registered, the number of young dependents grows smaller relative to the [working population](#). In the context of gender equality and women empowerment, increasing women's labor force participation will be progressively more important in enhancing otherwise slow-growth dynamics, reducing poverty, and improving the lives of all, regardless of gender. The medium-term plan ties into the National Long-term Development Plan 2005–2025 which

⁹ Ministry of Law and Human Rights (2022) [Indonesia Penal Code Update](#), Jakarta: KEMENKUMHAM

¹⁰ Human Rights Watch (2022) [Indonesia: New Criminal Code Disastrous for Rights](#), New York: Human Rights Watch

¹¹ The Jakarta Post, "[In response to anti-LGBT fatwa, Jokowi urged to abolish laws targeting minorities](#)," 18 March 2015.

¹² Instruksi Presiden Nomor 9 Tahun 2000 [Tentang Pengarusutamaan Gender dalam Pembangunan Nasional](#)

¹³ [National Medium-Term Development Plan 2020-2024](#) (in English).

confirms the Indonesian government's commitment to gender equality and aligns the plans with the 17 Sustainable Development Goals (SDGs), including SDG 5 on Gender Equality.

- **Presidential Decree Number 59 of 2017 on the Achievement of the SDGs:** This decree supports the translation of the SDGs into Indonesia's development planning processes. The decree explains how each of the SDG goals relate to the RPJMN and which ministries and agencies are responsible for their achievement and targets for gender equality and disability inclusion.

Persons living with disabilities

Indonesia's commitments to the rights of persons living with disabilities, as outlined in the CRPD, are anchored in the following frameworks:

- **Guidelines for Disability Inclusive Planning and Budgeting (2015):** These guidelines, developed by the Ministry of National Development Planning, provide direction for ministries and government agencies in integrating disability issues in planning and budgeting for development programmes.
- **Law Number 8 of 2016 on Persons with Disabilities;** This law, in line with the CRPD, guarantees equal opportunities and access for persons with disabilities to enable them to fully exercise their capacity in every aspect of development and engagement in the community. Law No.8 requires the elimination of all forms of discrimination, including harassment, marginalisation, and alienation on the basis of disability. The law also guarantees the rights of persons with disabilities to privacy, legal protection, education, employment, health, politics, religious activities, sports, culture, social welfare, public services, protection from natural disaster, and rehabilitation. At the time of writing, further government regulations are being developed to ensure the law is implemented in practice. Based on Article 1 of the law, persons with disabilities are defined as anyone who experiences physical, intellectual, mental, and/or internal sensory limitations.

Women, Peace, and Security

Indonesia was the second country in ASEAN, after the Philippines, to develop a WPS NAP. In 2014, the first NAP for the Protection and Empowerment of Women and Children during Social Conflicts was launched by Presidential Decree (Perpres No.18/2014). The second WPS NAP (2020–2025) was adopted in July 2021 and includes, in addition to the more standard pillars of women's participation, the prevention of and protection from violence against women and girls, as well as humanitarian response; the prevention of violent extremism, intolerance, and radicalisation; addressing land disputes and countering misinformation and disinformation, including false news and hate speech online.¹⁴

Although several civil society organisations were involved in drafting the first WPS NAP together with the Ministry of People's Welfare and in its subsequent implementation, the NAP itself does not mention civil society participation. The second NAP, in contrast, was designed in a more collaborative manner. The civil society network AMAN (Asian Muslim Action Network) Indonesia¹⁵ facilitated a National Digital Consultation with stakeholders from government, communities, and more than 200 civil society representatives from 24 provinces to help design

¹⁴ [Rencana Aksi Nasional tentang Perlindungan dan Pemberdayaan Perempuan dan Anak dalam Konflik Sosial \(RAN P3AKS\) 2020-2025](#); see also UN Women (2023) [WPS Country Brief – Indonesia, Bangkok: UN Women Asia-Pacific](#).

¹⁵ <https://amanindonesia.org/>

the plan.¹⁶ To date, however, there have been no civil society monitoring reports on the implementation of the WPS NAP.

Other policy frameworks

Further notable commitments by the Indonesian government include its adherence to the **Sendai Framework on Disaster Risk Reduction 2015-2030**, which commits to ensuring women's leadership and recognises persons with disabilities as contributing stakeholders, and the **Incheon Strategy** to 'Make the Rights Real' for persons with disabilities in Asia and the Pacific.

In addition, there is also the Joint Circular Letter from the Ministry of Women's Empowerment and Child Protection, Ministry of Development Planning/Bappenas, Ministry of Internal Affairs, and Ministry of Finance on **Gender Responsive Planning and Budgeting** (2012) for government organisations to apply gender planning and budgeting. The regulation mentions the Gender Analysis Pathway as a tool for gender analysis to be applied by the Government of Indonesia and the need to form Gender Working Groups within government organisations.

¹⁶ UN Women (2023)

GESI issues in Indonesia

Gender and socio-cultural norms

Whilst there are important differences between various regions of Indonesia and between individuals, families, and communities, in general gender relations tend to be marked by heterosexuality and patriarchal relations, often anchored in religious and cultural precepts. Although individual women have played, and continue to play, visible roles in society, politics, culture, and the economy, the public sphere tends to be dominated by men. The Indonesian scholar Julia Suryakusuma, amongst others, has identified what she calls *state ibuism* (from 'ibu', or mother), which casts women primarily as mothers and caretakers, as a key carry-over from the ideology of the Suharto New Order era that continues to shape gender relations today.¹⁷ It is, however, far from being the only influence, and in recent decades Indonesia has seen at times acrimonious debates on gender issues, with an increasing religious pietism on one side and calls for more gender equality and diverse SOGIESC rights on the other.

There is a very lively debate, with a long history, on gender and Islam in Indonesia, including for and against Islamic feminism. Many women's rights groups of different stripes draw on Islamic thought as an inspiration for their work and/or work as faith-based charitable organisations.¹⁸ Furthermore, there is a movement of women's groups that has been advocating for women to focus on domestic roles through the draft of Family Resilience Law (Rancangan Undang-Undang Ketahanan Keluarga), which has gained popularity in Indonesia in recent years.

Men and masculinities in Indonesia have not been researched to a great extent, and, as with femininities, gender expectations vary between communities and are also linked to age, socio-economic class, location, sexual orientation, and other factors. Nonetheless, there is a dominant expectation of heterosexuality and of men becoming a husband, father, and primary family provider relatively early in life.¹⁹ However, economic realities mean that many families are dependent on a dual income, requiring joint care work—even if this is still largely culturally viewed as being primarily "women's duty".²⁰ As discussed further in the next section, political leadership and decision-making still tends to be seen as mostly a male prerogative. Attitudes to men's violence differ, with a multi-sited GBV perpetrator study showing regional differences between men, while public violence (e.g., between school or motorbike gangs) tends to be associated with adolescent or sub-cultural masculinities, and generally not as a part of respectable adult masculinity.²¹

¹⁷ See for example Suryakusuma, Julia (2012) [Is state ibuism still relevant?](#), Inside Indonesia

¹⁸ See for example Afrianty, Dina (2017) [Indonesian Muslim women engage with feminism](#), The Conversation; ICRS (2023) [Muslim Women and Anti-Feminism in Indonesia](#); Miswanto, Agus (2020) [Gender Equality Rights Discourse in Indonesia: Muhammadiyah Reading Models](#); Robinson, Kathryn (2006) ["Islamic Influences on Indonesian Feminism."](#) *Social Analysis: The International Journal of Social and Cultural Practice* 50(1): 171–77.

¹⁹ Nilan, P., Donaldson, M., & Howson, R. (2009) Indonesian Muslim masculinities in Australia. In M. Donaldson, R. Hibbins, R. Howson & B. Pease (eds) *Migrant men: Critical studies of masculinities and the migration experience* (pp.172–189). London: Routledge.

²⁰ Sita Thamar van Bemmelen (2015) [State of the World's Fathers Country Report: Indonesia 2015](#). Jakarta: Rutgers WPF Indonesia

²¹ Nilan, Pam; Demartoto, Argyo; Wibowo, Agung (2014) ["Youthful warrior masculinities in Indonesia"](#) in *Masculinities in a Global Era* p. 69-84, International and Cultural Psychology, Vol. 4; Kunz, Rahel, Henri Myrntinen and Wening Udasmoro (2018) [Preachers, pirates and peace-building: Examining non-violent hegemonic masculinities in Aceh](#), *Asian Journal of Women's Studies*, 24:3, 299-320, Jewkes R, Jordaan E, Myrntinen H, Gibbs A. (2020) [Masculinities and violence: using latent class analysis to investigate the](#)

People living with disabilities continue to face numerous barriers to full participation in social, economic, and political life, in particular in rural and remote areas where services are limited. Furthermore, discriminatory attitudes and superstitions persist, and discrimination also manifests itself in accessing employment.

Discrimination of persons of diverse SOGIESC

In Indonesia, there is a varying degree of societal openness to persons of diverse SOGIESC. Some societies have traditionally been quite open to diversity. For instance, the Bugis ethnicity recognizes five types of gender, which are oroané (male), makkunrai (female), calalai (masculine female), calabai (feminine male) and Bissu (androgynous). Bissu plays an important agricultural ceremonial roles; nonetheless, they also often facing societal discrimination. There are also lesbian, gay, bisexual, trans, intersex, queer, and other diverse gender identities (LGBTIQ+)-friendly spaces in larger cities and in Bali, though these have increasingly become more restricted with a rise in religious piety that has led to violence by vigilante groups as well as discriminatory local level by-laws, enforced by police raids on suspected LGBTIQ+-venues.²² The new 2022 Criminal Code is also a source of concern (see above).

Persons of diverse SOGIESC are also discriminated against through other administrative acts. For instance, the Regulation of the Ministry of Social Affairs (Permensos) Number 8 of 2012 on people with social welfare problems (penyandang masalah kesejahteraan sosial) categorises persons of diverse SOGIESC as a minority group based on the following criteria: a) as 'deviating' from expected gender roles; b) discrimination; c) marginalisation; and d) having 'deviant' sexual behaviour. A study by the SOGIESC rights organisation Arus Pelangi in 2019 documented 45 provincial and municipal ordinances that discriminate based on SOGIESC, including 23 that explicitly mention homosexuality, lesbians, and transgender.²³ Discriminatory by-laws have been passed in Palembang, South Sumatra, amongst other locations.

Persons of diverse SOGIESC also face discrimination, violence, and persecution from society at large, including in schools, at work, and when accessing services, including healthcare.²⁴ While some families are supportive, others reject family members of diverse SOGIESC, and it is not uncommon for children and young adults of diverse SOGIESC to be forced to undergo prayer sessions, join 'conversion therapy'-like programmes, or undergo Christian or Islamic exorcisms (ruqyah).²⁵

Women's public and political participation

Although there are no formal barriers to women's participation in politics in Indonesia—and, in fact, measures have been undertaken to promote women—politics at all levels remains heavily

[origins and correlates of differences between men in the cross-sectional UN Multi-country Study on men and violence in Asia and the Pacific](#). *Journal of Global Health*, 10:2.

²² Human Rights Watch (2022) [Submission to the Universal Periodic Review of Indonesia](#), March 2022.

²³ Arus Pelangi (2019) *Catatan Kelam: 12 Tahun Persekusi LGBTI di Indonesia*, Jakarta: Arus Pelangi, pp. 72-83.

²⁴ *Laporan HAM LGBTI di Indonesia Tahun 2012: Pengabaian Hak Asasi Berbasis Orientasi Seksual dan Identitas Gender* (2012 Reports on Human Rights of LGBTI: Neglect of Human Rights Based on Sexual Orientation and Gender Identity), Forum LGBTIQ Indonesia; Arus Pelangi (2019); Garcia Rodriguez, Diego (2022) [LGBT+ Indonesians face difficulties accessing healthcare during the COVID-19 pandemic](#), The Conversation, December 2, 2022.

²⁵ Asia Pacific Transgender Network (2021) ["There was no bencong in our ancestors, bencong is the devil" - Conversion Therapy Practices in Indonesia](#); Masli, Novrida (2018) [Being LGBT in Indonesia, why attacks on the community are growing](#), Lifegate, 12 March 2018.

male dominated.²⁶ At the national level, women's representation in the national parliament, the People's Representative Council (Dewan Perwakilan Rakyat), has only minimally increased since the 2009 general elections, from 18.1 per cent to 20.5 per cent in 2019.²⁷ This remains, however, far below the mandated quota of at least 30 per cent women.²⁸ The previously voluntary 30 per cent quota was strengthened in 2008 by: requiring political parties to implement a 'zipper system' where one of every three candidates on their lists had to be a woman; having local election commissions verify that party lists complied with this; and asking parties to include 30 per cent of women in their executive boards.²⁹ However, as candidates can also be elected directly, the 'zipper' system has not substantially changed women's participation. Furthermore, women are under-represented in the decision-making structures of political parties and constrained by the double burden of expectations to also undertake care work in the family and household. The costs and means of participating in the political process act as a further structural barrier, with a need for an estimated Rp 250 million to Rp 1 billion (US\$16,941–67,766) and access to networks of patronage required to participate in legislative elections.³⁰

At the sub-national level, women's participation remains even lower. On the legislative side, women's representation in provincial parliaments was at around 18 per cent in 2021, and at the district level at just over 15 per cent.³¹ On the executive side, in 2018 only one of 34 provincial governors was a woman, and only 8 per cent of district heads were women.³² Law Number 6 of 2014 on village-level elections guarantees women's rights to nominate and be nominated as village heads and members of the village legislative bodies. However, in 2018 only 7 per cent of village heads out of 78,000 villages were women. Another report, published by the National Development Planning Agency (Bappenas), stated that women were heads of only 5 per cent of the 83,931 village-level administrative areas in Indonesia. The number of women in the village-level legislative bodies is also low and has mostly not reached 30 per cent.³³

Apart from structural barriers to equal participation in the political party system such as costs, double-burdening, and lack of access to male-dominated patronage networks, dominant patriarchal attitudes regarding political leadership hamper women's full political participation. In a survey carried out in 2021,

"62 per cent of respondents agreed or strongly agreed with the statement "In general, men are more capable of being political leaders," while only 19.3 percent disagreed or strongly disagreed (the remainder were neutral). Similarly, 78.2 percent of respondents agreed or strongly agreed that "Men not women must be the heads or leaders of the community, and women must support them" versus only 17.6 percent who disagreed or strongly disagreed."³⁴

²⁶ See for example Aspinall, E., White, S., and Savirani, A. (2021). [Women's Political Representation in Indonesia: Who Wins and How?](#) *Journal of Current Southeast Asian Affairs*, 40(1), 3-27 for an in-depth study.

²⁷ Aspinall, White and Savirani (2021).

²⁸ CEDAW Working Group Indonesia (CWGI), Indonesian NGO Independent Report on CEDAW, September 2021.

²⁹ Aspinall, White and Savirani (2021), and Hillman B (2017) [Increasing women's parliamentary representation in Asia and the Pacific: the Indonesian experience](#). *Asia & the Pacific Policy Studies* 4(1): 38–49, See also Article 2, point (2) of Law No. 2 of 2011 on changes over Law No. 2 of 2008 on Political Parties; and Article 245 of Law No. 7 of 2017 on General Election.

³⁰ Prihatini, Ella S. (2019) [Women's views and experiences of accessing National Parliament: Evidence from Indonesia](#), Women's Studies International Forum, Volume 74: 84-90, Wikan, Hening and Dias Prasangko (2023) Chipping away at Indonesia's electoral glass ceiling, East Asia Forum, 17 May 2023.

³¹ Aspinall, White and Savirani (2021).

³² Perludem (2018) [Potret Perempuan Kepala Daerah Terpilih di Pilkada 2018](#).

³³ See Footnote 15, p.7.

³⁴ Aspinall, White and Savirani (2021), p. 9.

It should be noted, however, that in the same study only 6.5 per cent stated that “in general, it’s not appropriate for women to become leaders” and only 3.7 per cent cited “religious reasons” for preferring male leaders, and thus religion may not be a direct barrier to women’s participation.³⁵

Similarly, the 2022 State of the World’s Girls Report research published by Plan Indonesia noted that as many as 9 out of 10 women believe that political participation is important, but these women also admit that there are various obstacles in the participation process.³⁶ These obstacles included age- and gender-related stereotypes that disadvantage women and younger people in general, lack of access to decision-making, a perceived lack of knowledge or skills of women and younger people, and societal mores about appropriate behaviour for women and girls.

Women human rights defenders and community-level activists have repeatedly been threatened across the country, including with death and GBV, both online and in person.³⁷ Veronica Koman, a prominent woman human rights activist and lawyer, has come under sustained abuse and severe criticism in Indonesia for her work on Papua, leading to her exile in Australia in 2021.³⁸

Economic and social rights

While on paper women and men in Indonesia enjoy largely the same social and economic rights, gaps and discriminatory norms persist. In 2021, women’s participation in the labour force was estimated at 53.7 per cent, which was well below that for men (81.7 per cent).³⁹ Expectations for women to be the primary care work provider persist.⁴⁰ The main factors for women dropping out of the workforce include marriage, having young children, low educational attainment (below upper-secondary and tertiary levels), and changes in economic structures, including in agriculture and the informal sector, which have tended to employ a comparatively high number of women.⁴¹ The gender pay gap in 2020 was 23 per cent, and increased in the wake of COVID-19.⁴²

A study by the SMERU Institute (2016) found that the higher the income group, the smaller the [gender] gap in care work.⁴³ This study also found that those who are doing the unpaid care work are mostly the wife and/or the daughter-in-law; and care work is often perceived as being non-skilled and a woman’s obligation, with no economic reward despite long hours. Care work also limits women’s ability to participate in community development, influence decision-making, and take part in political processes at the community level, thus disempowering women. Furthermore, women and girls may be disadvantaged in terms of access to land and inheritance

³⁵ Ibid.

³⁶ Plan Indonesia (2022) [State of the World’s Girls Report 2022](#). Jakarta: Plan Indonesia

³⁷ Awas KBGO (2022) [We Are the Target - Experiences of Women Human Rights Defenders In Confronting Online Gender-Based Violence](#), and Savitri, Niken and Dyan Franciska Dumaris Sitanggang (2022) [Legal Status and Protection for Women Human Rights Defenders in Indonesia](#), Fiat Justitia - Jurnal Ilmu Hukum, 16(4): 297-320.

³⁸ UN OHCHR (2021) [“Indonesia: Stop Reprisals Against Woman Human Rights Defender – UN Expert.”](#) UN OHCHR Press Release, 15 December, 2021

³⁹ UNDP (n.d.) [Gender Inequality Index](#).

⁴⁰ Setyonaluri, Diahhadi & Utomo, Ariane. (2023). [Negotiating work, family, and traffic: Articulations of married women’s employment decisions in Greater Jakarta](#). Gender, Work & Organization.

⁴¹ Monash University (2017) [Women’s Economic Participation in Indonesia - A study of gender inequality in employment, entrepreneurship, and key enablers for change](#) Melbourne: Monash University

⁴² UN Women (2020) [Gender Pay Gaps in Indonesia](#)

⁴³ Utari, Valentina Y. D., Rachma Indah Nurbani, Valentina Y. D. Utari, Hariyanti Sadaly, Widjajanti Isdijoso, and Elza Elmira (2016) [Study on Unpaid Care Work in Indonesia](#). Jakarta: SMERU Institute

in areas where this is regulated by Shariah or customary law (adat), though in some communities adat calls for equitable distribution or even, in rare cases, favours women.⁴⁴

These various factors lead to gendered differences in the ability to cope with shocks or disasters. Women often have less access to resources and economic opportunities, including employment, property rights, and education, as well as legal and customary rights in marriage and childbearing. These socio-economic inequalities can affect women's vulnerability as well as their food, health, and water security, and potentially their vulnerability and resilience to shocks. Inequalities in access to resources and rights also affect women's coping strategies, such as decision-making over assets, division of labour, borrowing or taking loans, seeking additional employment, and other assistance from family and friends.⁴⁵

Gender-based violence

According to the United Nations Population Fund (UNFPA), in Indonesia, despite significant progress in gender equality, including increased access for women and girls to education, employment, and health services, GBV remains a serious public health and human rights concern.⁴⁶ Based on available data, the percentage of women reporting lifetime physical and/or sexual intimate partner violence is 11.3 per cent, physical and/or sexual intimate partner violence in the last 12 months is 3.7 per cent, and lifetime non-partner sexual violence is 15.4 per cent.⁴⁷ The 2021 annual report by the National Commission on Violence Against Women (Komisi Nasional Anti Kekerasan Terhadap Perempuan/Komnas Perempuan), however, reported a 63 per cent increase of GBV cases since the outbreak of COVID-19.⁴⁸ Available data points to regional differences within the country. For example, a multi-sited study on male perpetration of GBV found significant differences between the three Indonesian sites covered in terms of reported perpetration and acceptability of violence amongst men.⁴⁹ Of the three sites (two in Java, one in Papua), Papua was a negative outlier in terms of perpetration levels, which may in part be related to structural and conflict-related stress factors.

As discussed in more detail below under 'Issues affecting girls', FGM and early and forced marriages continue to be issues of concern, though with regional differences. The 2019 Marriage Act raised the minimum age for women to 19, the same as for men.

The Government of Indonesia recognises the need for a systematic solution to ending GBV, and national policies, strategies, and legal documents have been put in place. However, implementation challenges remain. In response to these challenges, the Government of Indonesia has made the following efforts:

- Strengthening the health sector response to GBV as an entry point to providing access to services for survivors.

⁴⁴ Anggraini, Devi (2015) [The Impact of Religious and Customary Laws and Practices on Women's Inheritance Rights in Indonesia](#). Bogor: Sajogyo Institute.

⁴⁵ The Fiscal Policy Agency, Ministry of Finance, Republic of Indonesia (2021). Guidelines for Mainstreaming Gender and Social Inclusion Projects. Jakarta: Fiscal Policy Agency

⁴⁶ [UNFPA Indonesia](#) (n.d.)

⁴⁷ Indonesian National Women's Life Experience Survey (SPHPN) 2021: The State of Women in Indonesia 2021.

⁴⁸ Komnas Perempuan. (2021). *Perempuan dalam himpitan pandemi: Lonjakan kekerasan seksual, kekerasan siber, perkawinan anak, dan keterbatasan penanganan di tengah COVID-19. Catatan kekerasan terhadap perempuan tahun 2020*. Jakarta: Komisi Nasional Anti Kekerasan Terhadap Perempuan.

⁴⁹ Fulu, E., Warner, X., Miedema, S., Jewkes, R., Roselli, T. and Lang, J. (2013). [Why Do Some Men Use Violence Against Women and How Can We Prevent It? Summary Report of Quantitative Findings from the United Nations Multi-country Study on Men and Violence in Asia and the Pacific](#). Bangkok: UNDP, UNFPA, UN Women and UNV, and Jewkes et al. (2020).

- Using a background study of violence against women prevention and response for the basis of development planning and programming for the elimination of violence against women.
- Developing an evidence-based decree on a multi-sectoral approach to GBV prevention and response, including MOWECP coordination with the Ministry of Health, and regulation of the health sector response to GBV.
- Developing policy and programming for the prevention of GBV, including as part of humanitarian setting (Regulation of Ministry of Woman Empowerment and Child Protection Number 13 of 2020 on the Protection from Violence for Women and Children in Disaster. The regulation provides tools to assess GBV in times of disaster and a mechanism to handle cases and parties who need to be involved).

Creating policy changes related to the access to safe abortion for survivors of sexual violence. The latest version of the Bill from 4 July 2022, there are several changes within the formulation of Article 467 paragraph (2)⁵⁰: “(2) The provisions referred to in paragraph (1) shall not apply if women are victims of rape or other criminal acts of sexual violence that cause pregnancy whose gestational age does not exceed 12 (twelve) weeks or has indications of a medical emergency”.

There was a reduction in gestational age from 120 days (16 weeks) to 12 weeks. This provision still needs to be pushed to follow the latest World Health Organization guidelines in 2022.

Issues affecting children and adolescent girls

In terms of primary and secondary education, girls' participation in Indonesia is on par with that of boys, with a gender parity index of 1 for children aged 7-12 being achieved in 2019. However, the education system tends to reinforce gender stereotypes and, especially in rural communities, girls face a double burden of also having to assist in household chores. According to a 2020 World Bank study,⁵¹ there are, however, in part stark regional differences between boys' and girls' school attendance, with differing patterns disadvantaging one or the other depending on the region. Socio-economic factors and remote and rural locations were a key factor in girls' and boys' dropout rates, and while girls generally outperformed boys in school, this is not reflected in women's salaries or employment rates.

Children living with disabilities are heavily disadvantaged in the educational system, especially in rural and remote areas.⁵² In the World Bank study, boys were more likely to be bullied and face physical violence in schools, while girls were more likely to encounter sexual harassment and GBV. However, in another study on adolescents in Indonesia, boys reported higher levels of sexualised groping and forced sexual intercourse than girls (18 per cent versus 6 per cent, and 7 per cent versus 2 per cent, respectively).⁵³

Early and forced marriage continues to be an issue of concern in Indonesia, albeit with stark regional differences. It is most prevalent in parts of Sulawesi, Kalimantan, southern Sumatra, and parts of Java, with West and Southeast Sulawesi and Central Kalimantan having the

⁵⁰ Institute for Criminal Justice Reform (2022) [Ministry of Health to Immediately Assign A Healthcare Facility for Safe Abortion and the Government and the House of Representatives to Strengthen the Guarantee to Safe Abortion in the draft Bill of Penal Code](#), ICJR, 28 September, 2022.

⁵¹ Afkar, Rythia, Noah Yarrow, Soedarti Surbakti, and Rachel Cooper (2020) [Inclusion in Indonesia's Education Sector A Subnational Review of Gender Gaps and Children with Disabilities](#). Washington DC: World Bank.

⁵² Ibid.

⁵³ Rutgers University (2020) [Adolescent Sexual and Reproductive Health in Indonesia: The Unfinished Business](#), Issue 1, Vol. 5. Newark: Rutgers University

highest rates at over 19 per cent.⁵⁴ Nationwide, the prevalence rate was 11.21 per cent in 2018 (with the rate being 5 per cent for boys and 16 per cent for girls),⁵⁵ and 0.56 per cent for under 15-year olds.⁵⁶

Although there are numerous sexual and reproductive health (SRH) programmes in the country, and a historically strong family planning programme, challenges remain especially for adolescent girls and boys.⁵⁷ Conservative social norms mean that formal sex education is absent from schools, and outreach on SRH tends to focus on negatives rather than positives. Adolescents have insufficient knowledge about preventing pregnancies, HIV, and other sexually transmitted infections, and they are poorly informed about youth-friendly services and programmes.⁵⁸ Adolescents and young adults not only face structural and attitudinal/cultural challenges in accessing SRH services, including shame and stigma associated with accessing these services and cultural norms that stress girls' and women's pre-marital chastity, but also difficulty and cost of accessing health care providers.⁵⁹ These challenges are often exacerbated for those living in remote and rural areas, persons of diverse SOGIESC, and people living with disabilities.

FGM continues to be widely practiced in Indonesia, with 2015 data indicating that up to 49 per cent of girls in Indonesia being subjected to this procedure.⁶⁰ Although the Ministry of Health issued a circular letter in 2006 prohibiting female circumcision by medical professionals, the Indonesian Ulema Council (Majelis Ulama Indonesia) issued a fatwa in 2008 against this prohibition on the grounds that female circumcision is part of Sharia law. FGM continues to be practiced, with regional differences. Gorontalo in northern Sulawesi has the highest prevalence, at more than 80 per cent, while East Nusa Tenggara and Papua have levels below 10 per cent.⁶¹

Impacts of climate change and environmental degradation

Vulnerable groups experience the impacts of climate change as well as the implemented climate projects differently and disproportionately, with gender being a key factor. A recent extensive joint report by MOWECP, UNFPA Indonesia, UN Women, and Saraswati (2023) has highlighted the impacts of climate change on women, including increased risks of GBV.⁶² It is, therefore, important to ensure appropriateness of the proposed activities in each stage of project development and implementation in order to address the identified problems as well as avoid the exacerbation of existing inequality and unintended impacts that may harm vulnerable groups, such as women, children, youth, elderly, indigenous people, local communities, and people with disabilities.

Based on USAID APIK (Adaptasi Perubahan Iklim dan Ketangguhan/Climate Change Adaptation and Resilience) Gender Situation Regarding Climate Change Adaptation (2020) in Maluku, Southeast Sulawesi, and other areas, climate change has impacted people's income

⁵⁴ UNICEF Indonesia, BPS, PUSKAPA UI, Kementerian PPN/ Bappenas (2020) [Child Marriage in Indonesia - Fact Sheet](#). Jakarta: UNICEF Indonesia, BPS, PUSKAPA UI, Kementerian PPN/ Bappenas

⁵⁵ New Naratif (2023) [Child Marriage in Indonesia is Illegal. But Why is it Still Prevalent?](#), New Naratif, 11 June 2023

⁵⁶ UNICEF Indonesia, BPS, PUSKAPA UI, Kementerian PPN/ Bappenas (2020).

⁵⁷ UNFPA (2023) [BERANI Empowering Lives: Better Sexual and Reproductive Health and Rights for All Indonesia \(BERANI\) Programme Information 2018-2023](#). Jakarta: UNFPA

⁵⁸ Rutgers University (2022).

⁵⁹ UNFPA (2023).

⁶⁰ UNICEF (2019) [Indonesia - Statistical Profile on Female Genital Mutilation](#). Jakarta: UNICEF

⁶¹ UNICEF (2019).

⁶² KPPPA, UNFPA, UN Women, dan Saraswati (2023) "[Dampak Perubahan Iklim terhadap Perempuan dan Kekerasan Berbasis Gender di Indonesia](#)". Jakarta: KPPPA, UNFPA, UN Women and Saraswati

generating activities negatively, in particularly fishers and farmers.⁶³ In response to these broader threats, a network of Climate Field Schools for farmers and fishers to build/strengthen their capacity have been established. However, women farmers and fishers are largely excluded from capacity building regarding climate change due to gender stereotyping, as the activities are focused on men, assuming that they are the main breadwinners. This is despite women playing central roles in both farming and fishing and making up an estimated 37 per cent of the agricultural labour force⁶⁴ and 42 per cent of the total workforce in fisheries,⁶⁵ with regional differences.

Acknowledging the importance of incorporating GESI principles in the project life-cycle, the Fiscal Policy Agency as the National Designated Authority of Green Climate Fund in Indonesia has developed a step-by-step guideline to mainstream GESI principles into their climate mitigation and/or adaptation projects.⁶⁶

Accessing sources of potential funding related to climate change, such as the Green Climate Fund, requires safeguards to ensure that while climate finance and investment support climate actions, there are no adverse environmental and social impacts on the surrounding areas and its inhabitants. The Green Climate Fund has provided GESI standards to ensure all climate projects and programmes they fund are not only beneficial to the climate efforts and economic aspects of the community but also the social aspects and social safeguards, including the inclusivity of the benefits. Thus, in 2015, the MOWECP published step-by-step guidelines on integrating gender in climate change adaptation.⁶⁷ It provides direction and increasing understanding of gender mainstreaming in relation to adaptation activities to the impact of climate change on regional sectoral programmes and activities; and provides practical direction for cross-sector coordination and integration of similar adaptation action programmes. There are no reports on the implementation of the guidelines yet.

⁶³ USAID (2020) [USAID Adaptasi Perubahan Iklim Dan Ketangguhan \(APIK\) Project Final Report](#). Jakarta: USAID

⁶⁴ FAO (2019) [Country gender assessment of agriculture and the rural sector in Indonesia](#). Rome: FAO.

⁶⁵ WRI Indonesia (2020) [3 Reasons Why Women In Fisheries Matter For An Inclusive Economic Recovery](#). Jakarta: WRI Indonesia

⁶⁶ Fiscal Policy Agency, Ministry of Finance (2021), [Guidelines for Mainstreaming Gender and Social Inclusion in Climate Change Project](#). Jakarta: Fiscal Policy Agency.

⁶⁷ MOWECP (2015). [Pedoman Teknis Adaptasi Perubahan Iklim yang Responsif Gender di Daerah](#). Jakarta: MOWECP

Other priority GESI issues

Countering violent extremism

Indonesia has in the past two decades been struggling with Islamist violent extremist groups, which have conducted a series of terrorist attacks across the country, most notably the 2002 Bali bombings by the Jemaah Islamiyah group, as well as further attacks against perceived ‘western’ targets and against religious minorities. Indonesia has a separate NAP on Preventing and Countering Violent Extremism that Leads to Terrorism (NAP on P/CVE 2020–2024), and as noted above, the current Indonesian WPS NAP includes prevention of violent extremism as one of its priority areas.

The WPS NAP aligns with the NAP on P/CVE, and both seek to take a gender-responsive approach to P/CVE which takes into account gender roles and the needs of women in preventing violent extremism.⁶⁸ Under the P/CVE component of the WPS NAP, local communities have been encouraged to “build the capacity of women and communities to develop local action plans and identify the early warning signs of intolerance and radicalization through inter-faith and community dialogue and engagement with youth and multi-stakeholder groups at the community/village level”.⁶⁹ The initiative had led to the establishment of 20 ‘Peace Villages’ by the end of 2022.⁷⁰

While the counter-terrorism and deradicalisation measures of the Indonesian government have proven to be successful, there remains a large pool of potential recruits for violent extremist groups, and thousands of Indonesian men and women have in the past also joined extremist groups abroad. Rigid gender norms, misogyny, and homosocial fraternal bonds between male members are a central feature of some of the hardline Islamist extremist groups and can act as important pull factors for men to join and remain in the groups.⁷¹ However, women are also active in the groups, subscribing to conservative gender norms and roles and playing a range of active roles, from recruiters to ideological and emotional support, to logistical support and playing a key role in cementing familial bonds between male members through marriage.⁷² As noted above, the role of gender is, however, widely debated in the country and, furthermore, most of the groups interpreting Islam in more socially conservative ways, such as the vast majority of the Salafi movement, explicitly denounce violence. Human rights groups have expressed concern that the amended Anti-Terrorism Law of 2018 risks undermining human rights more broadly, including minority groups advocates, in particular in Papua.⁷³

⁶⁸ UN Women (2023).

⁶⁹ UN Women (2023), p.3.

⁷⁰ UN Women (2021) [Peace Villages – Women Leading Peace in Indonesia](#). Bangkok: UN Women Asia Pacific

⁷¹ UN Women and Monash University (2020) [Misogyny & Violent Extremism in Indonesia, Bangladesh and the Philippines: Implications For Preventing Violent Extremism](#), Bangkok/Melbourne: UN Women Asia Pacific and Monash University; Duriesmith, David and Ismail, Noor Huda (2019). [Militarized masculinities beyond methodological nationalism: charting the multiple masculinities of an Indonesian jihadi](#). *International Theory* 11 (2):139-159.

⁷² Antara News (2023) [Gender-based violence rising in proportion to internet users: Minister](#), Antara News, 09 February, 2023.

⁷³ Amnesty International (2018) [Indonesia: Newly amended anti-terror law threatens to undermine human rights](#) and CSIS (2022) [One Year Later: Papua in the Wake of Indonesia’s Terrorist Designation](#).

Cyber security

The gendered impacts of online misogynistic abuse and GBV, the gendered risks of cyber-security breaches, and the lack of women's participation in cyber security are of increasing concern in Indonesia and more broadly in the region.⁷⁴ As elsewhere, online abuse and GBV against women, girls, and persons of diverse SOGIESC takes on a range of forms and has been rapidly increasing, with one source reporting an estimated annual increase of 300–400 per cent in reports of online abuse to the National Women's Commission (Komnas Perempuan) between 2019–2021.⁷⁵ The 2021 National Women's Life Experience Survey estimated that around 8.7 per cent of women aged 15–64 years have experienced online sexual harassment since they were 15, with 3.3 per cent of women reporting online sexual harassment in 2021.⁷⁶

A 2023 briefing paper on Law No.12 of 2022 on Sexual Violence Crimes by the International Commission of Jurists highlighted some of the law's shortcomings with respect to online GBV and urged the Indonesian government to address these.⁷⁷ According to *konde.com*, currently victims of sexual violence or other personal violence are vulnerable to facing criminal charges when they share stories about their experiences on social media.⁷⁸ In the ITE Law, for example, there are a number of articles related to the 'transmission of electronic data and information' that can be classified as 'insults and defamation', which can be used by perpetrators against the survivors of their abuse and violence.

Migration/trafficking/refugees

Indonesia is both a destination and transit country for refugees, with the United Nations High Commissioner for Refugees estimating that there are over 12,000 refugees in the country currently, the majority of whom are from Afghanistan (55 per cent), Somalia (10 per cent), and Myanmar (5 per cent).⁷⁹ The Myanmar refugees are mainly Rohingya fleeing the refugee camps in Cox's Bazar, Bangladesh, by sea, and in November-December 2023 there has been a marked uptick in the arrival of boats in Aceh, north Sumatra. Close to a thousand Rohingya refugees landed in Aceh, Indonesia, in a six-day period in November alone, including five groups with women and children. One boat with 240 people on board had been denied landing by local residents twice before being allowed to land, sparking international concern as well as marking a reduced willingness amongst the Acehnese population to accommodate further refugees.⁸⁰ UN agencies have highlighted the need for GBV-survivor-focused responses for the Rohingya arriving in Aceh.⁸¹

According to the US State Department, the "Government of Indonesia does not fully meet the minimum standards for the elimination of trafficking but is making significant efforts to do so."⁸² The identified shortcomings were as follows:

"[...] the government did not report identifying or investigating any forced labor cases in fishing, and it continued to not fully prioritize the staffing or funding for effective oversight of this sector, despite long-standing, pervasive trafficking concerns. Official

⁷⁴ UN Women (2020) [Women, Peace & \(Cyber\) Security in Asia and the Pacific - Action Brief](#), Bangkok: UN Women Asia-Pacific.

⁷⁵ Armiwulan, Hesti (2021) [Gender-Based Cyber Violence: A Challenge to Gender Equality in Indonesia](#), Surabaya: Universitas Surabaya.

⁷⁶ See also Awas KBGO (2023) for women human rights defenders' experiences with online abuse.

⁷⁷ ICJ (2023) [Indonesia: Protect women against online gender-based violence more effectively](#), International Commission of Jurists, 26 September, 2023.

⁷⁸ *Konde.com*, "Lima Pasal Revisi Kedua UU ITE Ini Bisa Ancam Perempuan," 21 December 2023.

⁷⁹ [UNHCR Indonesia](#) (2023).

⁸⁰ AP News (21 November, 2023), [Deutsche Welle](#) (29 November 2023), [UNHCR](#) (17 November, 2023).

⁸¹ IOM (2020) [Flash Appeal – Humanitarian Support for Rohingya in Indonesia](#), 12 September, 2020.

⁸² US State Department (2023) [Trafficking in Persons Report 2023 - Indonesia](#).

complicity in trafficking remained a concern the government did not adequately address. The government lacked a national SOP to identify trafficking victims in all sectors, which continued to hinder proactive victim identification, especially of males. Government shelters confiscated some victims' passports and imposed severe restrictions on movement and employment such that most victims left the shelters and did not participate in cases against traffickers. The government continued to administratively mediate most potential trafficking cases involving Indonesian migrant workers, which did not provide for criminal liability or adequately deter traffickers. The 2007 anti-trafficking law did not prohibit all forms of trafficking, as it required a demonstration of force, fraud, or coercion to constitute a child sex trafficking crime.”⁸³

⁸³ Ibid.

Civil society priority campaigns

Violence against women and girls

Following the passing in April 2022 of the Sexual Violence Bill by the Indonesian parliament, which to a large degree was a result of a long campaign by civil society organisations, they are mobilising to ensure the new law is fully implemented.⁸⁴ As the reported incidents of violence against women in Indonesia rise yearly, civil society organisations are further pushing for a justice system that properly considers the victim's rights. According to an annual report by the National Commission on Violence Against Women (Komnas Perempuan) published in March 2023, reports of violence against women in the country increased from 7,029 cases in 2021 to 9,806 last year. These reports were received by the police, hospitals, legal aid foundations, and civil society organisations. Of the total reports, only 372 cases led to prosecution, and nearly 2,000 cases were still under investigation.⁸⁵

Disability rights

In the four years following Indonesia's ratification of the Convention on the Rights of Persons with Disabilities, the disability movement celebrated the passing of the Persons with Disabilities Act on 17 March 2016, which adopts a human rights approach and complies with the CRPD.

In the past five years, leadership in the disabilities rights movement has shifted more towards women, and even the leadership of the major organisations of persons with disabilities now include more women than men. The disability movement, under the campaign slogan *Bergerak untuk Disabilitas* (Moving forward for disability [rights]), aims to ensure that Indonesia's adoption of the SDGs will be disability-inclusive and gender-sensitive for women with disabilities.⁸⁶

SOGIESC rights

As discussed above, Indonesia has seen a shrinking of space for work on diverse SOGIESC rights and increasing pushback from socially conservative movements. Nonetheless, Indonesian LGBTIQ+ networks continue to work and advocate for their rights, including by using mainstream media and entertainment as well as pop culture to increase awareness of and acceptance for persons of diverse SOGIESC and their rights.⁸⁷

⁸⁴ CIVICUS (2022) [Indonesia: 'The Sexual Violence Bill is one step further in claiming the rights of women and children.'](#) Interview with Nuril Qomariyah, CIVICUS, 19 May 2022.

⁸⁵ [Komnas Perempuan](#) (n.d.).

⁸⁶ [Disability Rights Fund](#) (n.d.).

⁸⁷ Maulana, Hizbi (2023) [LGBT campaigns through pop culture and the Indonesian LGBT Movement](#), Modern Diplomacy, 18 May, 2023.

GESI priorities of other like-minded donors and other actors

Note that this table is based mostly on what is publicly available and the level of detail varies, and a number of development partners seem only to have their Facebook pages for their embassies, which give little information.

Key areas for cooperation of select development partners

Donor	Focus areas for cooperation	Geographical focus (if applicable)
UN Women	GBV prevention and response, WPS (local, national, regional level), women's economic empowerment	Nationwide
UNFPA	Family planning and population issues, maternal health, GBV prevention and response, HIV/AIDS, youth engagement, gender and humanitarian emergencies	Nationwide
UNDP	Combating poverty, promoting inclusive economic growth, reducing inequalities between groups and regions, achieving the 17 SDGs by 2030	Nationwide
Asian Development Bank	Post-COVID economic recovery; enhancing access to financial services for vulnerable groups, including small and medium-sized enterprises, women, youth, and people living in rural areas; energy transition and sustainable development; human capital development	Nationwide
World Bank	Economic competitiveness and resilience, infrastructure, human capital, sustainable management of natural assets, natural resources-based livelihoods, disaster resilience, Gender Equality for Growth , climate change adaptation	Nationwide
Australia	Economic and Development Partnership (including women's leadership and empowerment)	Nationwide

	<p>in economic and social development, disability-inclusive development, support of women-led businesses, more inclusive governance, GBV response); people-to-people diplomacy (including cultural and educational exchange, work visas), defence and security cooperation (incl. ASEAN-Australia WPS Dialogue, transnational crime, cyber issues, counter-terrorism), maritime cooperation, regional cooperation (ASEAN and Pacific)</p> <p>Note: A minimum of 80 per cent of investments across the Indonesia programme are expected to “effectively address gender equality issues”</p>	
<u>Canada</u>	Empowerment of women and girls, improve health and nutrition, and advance and protect their rights, notably sexual and reproductive health and rights; increasing access to quality, gender-responsive health and nutrition services, with a focus on sexual and reproductive health and rights; improving the integration of gender into public financial management; strengthening grassroots women’s organisations and networks	Nationwide
France - <u>AFD</u>	Supporting a low-carbon, fair and resilient transition	Java, Sulawesi
Germany - <u>GIZ</u>	Sustainable infrastructure; security, reconstruction and peace; social development; governance and democracy; environment and climate change; economic development and employment	Nationwide
Japan - <u>JICA</u>	Education, health, water resources and disaster management, governance (police reform), peace-building (Aceh), transportation, natural resources and energy, private sector development, agricultural and rural development, natural environment conservation, fisheries, poverty reduction, environmental management	Nationwide
Korea (Republic of) - <u>KOICA</u>	Transport, governance (public administration and e-governance), environmental protection, water management	Nationwide
<u>New Zealand</u>	Improving energy supply, increasing agricultural returns, providing opportunities in tertiary education, and reducing loss from disasters (all	Focus on eastern Indonesia

	<p>including gender perspective)</p> <p>Gender priorities: GBV legal and social support services (Papua), inclusive SRH for women and marginalised groups, gender and climate resilience, gender and renewable energy</p>	
USA - <u>USAID</u>	<p>Democratic resilience and governance (including media training on diverse SOGIESC rights and youth and gender equality); economic growth and education (including <u>gender budgeting</u>); environment; health (including water, sanitation and gender)</p>	Nationwide
<u>The Asia Foundation</u>	<p>Access to justice and more inclusive and participatory governance; conflict resolution and countering extremist messaging; increased opportunities for women's education, employment, and entrepreneurship; environmental protection and climate change (including supporting women environmental activists); improving support for GBV survivors in Papua</p>	Nationwide