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CEDAW AND ENGENDERING FACULTY OF LAW'S CURRICULUM REINFORCEMENT: A LESSON LEARNT FROM INDONESIA

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Abstract

This research aims to describe the strategies used to eliminate discrimination against women through academic-based programs conducted in universities. This includes the International Law, a powerful reference for teaching material in legal education used to promote humanity. Presently, globalization of law is marked in the International Law-making process by delegates from various countries, which spreads to State parties through ratification with a significant impact on legal reform. A number of senior female professors have initiated the socialization and implementation of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW Convention). This was conducted through the ratification of Law No. 7 of 1984, which has been continued by the younger scholars. The establishment of the Convention Watch Working Group of Universitas Indonesia is a fame of light for academics to accomplish their duties to educate and literate law students, legal practitioners, law enforcers, and the wider communities. The process of promoting the CEDAW Convention and strengthening gender equality has been spread to many universities in Indonesia within 30 years, mainly through the program of Engendering Faculties of Law's Curriculum. Presently, no fewer than 75 law faculties in Indonesia provide a lecture on "Gender and Law", with hundreds of law lecturers actively participating in various activities through interdisciplinary collaboration with women's movement and civil society ranging from the local, national, and regional levels. The old history of the Indonesian women's movement before the nation's independence was carried out by young female law academics. This category of people played important roles in enforcing democracy and justice mainly for the underserved communities.

Keywords: CEDAW Convention, discrimination, engendering curriculum, justice, underserved communities

I. INTRODUCTION

Universities are responsible for the future, which is realized through academic activities such as teaching, research, writing, and serving society. Its presence needs to be felt by families and the community, specifically where the institute is located. The President of Wisconsin University, Charles R van Hise (1905), stated “*I shall never be contented until every family benefit from the influence of higher institution*”. This statement, which is known as Wisconsin Idea¹ is manifested by the ability of the female professors at Universitas Indonesia to ensure the institution is a center of excellence for agents of social and legal change. The aim is primarily directed at eliminating violence against women with an academic-based approach. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW Convention)², which is considered globally as women’s “bill of rights”, is the basis for fundamental teaching materials as well as the official benchmark.³ Furthermore, related values and legal materials need to be integrated into a country’s national legal system in order to eliminate the practice of gender-based discrimination optimally.⁴

Generally, the involvement of global feminist scholars in guarding the movement associated with women’s liberation led to the implementation of the CEDAW Convention in various countries.⁵ For instance, in the

¹ Gwen Drury, “The Wisconsin Idea: The Vision that Made Wisconsin Famous,” accessed 18 February 2022, <https://morgridge.wisc.edu/wp-content/uploads/sites/4/2017/02/wi-idea-history-intro-summary-essay.pdf>

² The CEDAW Convention entered into force on 3 September 1981, after 20 countries had ratified it or made the CEDAW Convention part of their national law. In 1982 the CEDAW Committee comprised 23 independent experts on women’s rights from various countries. The Indonesian government in 1984 ratified CEDAW contained through Law Number 7 of 1984.

³ L.M. Gandhi Lopian, *Disiplin Hukum yang Mewujudkan Kesetaraan dan Keadilan Gender [Legal Discipline that Embody Gender Equality and Justice]* (Jakarta: Yayasan Pustaka Obor Indonesia, 2012), xii.

⁴ Kathleen Suneja, “The Empowerment of Women Through International Law,” in *Women in Developing Countries*, Rekha Datta and Judith Kornberg, eds. (Colorado: Lynne Rienner Publishers, 2002), 31.

⁵ Armenia Association of Women with Education Center for Gender Studies, “Implementation of the Convention on the Elimination of All Forms of Discrimination against Women in the Republic of Armenia in 2002-2007 Alternative Report,” Armenia, 2007, accessed on June 1 2022, http://www.aawue.am/Alternativ_report_eng.pdf. The goals of the alternative report were: 1) an **independent assessment**

United States of America, feminist scholars at Columbia Law School Human Rights Institution published a report in 2017 that focused on women's rights. It was also intended for the local state governments in determining gender-equality policies based on certain principles enacted in the CEDAW Convention.⁶ Meanwhile, the senior female scholars in Universitas Indonesia initiated the manifestation of bringing this treaty to life through complex academic-based programs. These scientists are typically produced from a series of processes directly rooted in the problems faced by women from undeserved groups.⁷ Advocacy, education, and literacy for legal academics, and practitioners, law enforcement officers from universities in Aceh and Papua⁸ as well as the wider community continues to be carried out diligently while creating a legacy for science and knowledge. This includes participating in the formulation of articles in the CEDAW Convention itself. Therefore,

of the country's implementation of the Convention in several key sectors and the fulfillment of the obligations, and 2) **identification of the problems** that impede the implementation of the Convention in the Republic of Armenia and **the setting forth of possible solutions** presented as recommendations for the government and other agencies concerned.

⁶ Through the results of this study, it is hoped that local governments can work with corporations, educational institutions, and other partners to raise awareness of equity and human rights initiatives, conduct research into best practices, and advance CEDAW principles in an array of sectors to expand the reach of gender equity laws and practices. These collaborations also offer an opportunity to leverage additional resources and expertise. See Columbia Law School Human Rights Institutes, "Gender Equity Through Human Rights: Local Efforts to Advance the Status of Women and Girls in the United States," January 2017, accessed on 15 June 2022, https://web.law.columbia.edu/sites/default/files/microsites/human-rights-institute/gender_equity_through_human_rights_for_publication.pdf.

⁷ Feminist theorists and activists argue for theorizing beginning from the experiences of the marginalized because people with less power and resources often experience the effects of oppressive social systems in ways that members of dominant groups do not. From the "bottom" of a social system, participants have knowledge of the power holders of that system as well as their own experiences, while the reverse is rarely true. Therefore, their experiences allow for a complete knowledge of the workings of power systems. See Millilan Kang, Donovan Lessard, Laura Heston, Sonny Nordmarken, "Introduction to Women, Gender, Sexuality Studies," University of Massachusetts Amherst Libraries, 2017, accessed on 15 June 2022, <https://openbooks.library.umass.edu/introwgss>.

⁸ Saporinah Sadli, "Evolution of Women's Studies Forces and Challenges," in *Perempuan Indonesia dalam Masyarakat yang Tengah Berubah [Indonesian Women in the Changing Society]*, E. Kristi Poerwandari and Rahayu Surtiati Hidayat, eds. (Jakarta: Women Studies Program Universitas Indonesia, 2000), 15.

it is extremely important to trace the history of women's movement from their undergraduate days because the authenticity of the scholars is also part of the community history. The first generation of feminists in women's studies is a milestone of how universities got involved in social and legal changes and passed on to the next generation.⁹

This research focuses on how the discrimination against women was eliminated through programs held in Universitas Indonesia, specifically the faculty of law which later expanded to several other institutions. The promotion of the CEDAW Convention and the strengthening of gender equality has been spread to many universities in the country within the past 30 years. These were mainly realized through the program of Engendering Faculties of Law's Curriculum. Currently, not less than 75 law faculties in Indonesia offer lecture on "Gender and Law". Hundreds of law lecturers actively partake in various activities, such as interdisciplinary collaboration with the women's movement and the civil society at large, ranging from the local, national, and regional levels.

This research comprises four sections, *first* is the introductory aspect. The *second section* is focused on the conceptual issue, which makes it easier to understand the problem. It consists of (1) the intersectional gender identity concept and (2) legal pluralism. The *third* is centered on an initiative to eliminate discrimination against women. This was realized through undergraduate programs related to the Convention Watch Work Group and the development of a women's perspective course in the Faculty of Law, Universitas Indonesia. The *fourth section* reflects relatively three decades of the CEDAW Convention ratification by the Indonesian government. From the results of the CEDAW Convention Committee meeting held in 2021, the procedure for assisting victims of sexual violence and the legislative process of Law No.12, Year 2021

⁹ The female professors who are the grandmothers of women's studies in Indonesia collaborated on an interdisciplinary and transdisciplinary basis. Prof. Saporinah Sadli from the Faculty of Psychology, Prof. Tapi Omas Ihromi, Prof. Louisa Gandhi Lapian from the Faculty of Law collaborated with Sjamsiah Achmad, M.A. and Archie Sudiarti Luhulima, S.H., M.A., a senior researcher from LIPI. The younger generation in the Universitas Indonesia Convention Watch Working Group UI are Dr. Ani Sucipto from the Department of International Relations, Faculty of Social and Political Sciences, and Prof. Sulistyowati Irianto from the Faculty of Law.

concerning the Crime of Sexual Violence reflects many assignments. Currently, there is a need to implement principles that protect gender equality and ensure it is in accordance with the values and norms of the CEDAW Convention.

II. CONCEPTUAL ISSUES

Two main concepts will be elaborated on in this section, *first*, the intersection of gender identity to comprehend how discrimination works in women's lives. *Second*, the concept of legal pluralism to understand the position of the CEDAW Convention, which was ratified through Law Number 7 of 1984. This also includes the strength of the binding force associated with ratified international conventions, both legally and sociologically. In this case, legal pluralism is used to explain the meeting process between international and national laws. These led to new regulations, specifically in the humanitarian field. Interestingly, the occurrence of a change in law realized through the legal meeting is an absolute necessity.

A. INTERSECTIONAL GENDER IDENTITY

When discussing discrimination against women, it is important not to presume that all females are subjected to similar experiences automatically. For instance, Indonesian women do not have a uniform identity, besides not all of them are discriminated against as it depends on their personality. This constructive process is based on race, color, ethnicity, social class, religion, educational level, and several other social categories. In this case, some women tend to be discriminated against, supposing they come from a minority race, ethnic, or religious group, have poor background, and possibly do not have the appropriate education, thereby being forced to work in a low-level job in the informal sector. This is understood as an intersectional identity that assesses women's personality and how they will be treated.¹⁰

In the Indonesian context, one of the most real portrayals is the presence of female migrant workers in developed countries, including the Gulf States. The various discriminatory and violent treatments

¹⁰ Kang, "Introduction to Women, Gender, Sexuality Studies."

subjected on women are due to the quick construction of their identity. This is based on their different nationality and ethnicity, coming from a lower class in their country of origin as well as the destination, uneducated and unskilled, and sexuality. The construction of the intersectional identity subject women to various types of treatment^{11, 12}

The importance of paying attention to women in the category of underserved communities and disadvantaged groups is reinforced by the Commission on Legal Empowerment findings, comprising 26 countries, including Indonesia. The survey showed that there are approximately four billion poor people worldwide, and the majority are women due to the lack access to justice.¹³ This finding deconstructs the paradigm of poverty, which to a larger extent, has only been associated with economic issues. In the actual sense, it is also caused by legal issues. This is mainly due to the lack of lawful policies that accommodate the experiences and realities of poor women, lack of access to literacy and identity, which are part of human rights, as well as legal aid.

The identity context focuses more on the recovery of women who are victims of abuse, specifically sexual violence, and an understanding of justice by these individuals is extremely important.¹⁴ In several cases, these people do not obtain justice either in the legal process or social sphere. Victims of sexual violence are stigmatized and categorized as people with low morals, which actively contributes to their trauma.¹⁵

¹¹ Sulistyowati Irianto and Thanh-Dam Truong, "From Breaking the Silence to Breaking the Chain of Social Injustice: Indonesian Women Migrant Domestic Workers in the United Arab Emirates," in *Migration, Gender, and Social Justice*, Thanh-Dam Truong et al, eds. (Berlin: Springer, 2014), 29.

¹² Sulistyowati Irianto, Titiok Kartika Hendrastiti, and Tirtawening, "Mobile people in global migration and the working of law: a reflection on the role of legal pluralism," *Journal of Legal Pluralism and Unofficial Law* 53, no. 3 (2021): 367-382, DOI: [10.1080/07329113.2021.2004782](https://doi.org/10.1080/07329113.2021.2004782).

¹³ United Nations for Development Program, "Making the Law Work for everyone: Vol 1 – Report of the Commission on Legal Empowerment of the Poor," 2008, available at https://www.un.org/ruleoflaw/files/Making_the_Law_Work_for_Everyone.pdf.

¹⁴ Clare McGlynn, Julia Downes and Nicole Westmarland, "Seeking Justice for Survivors of Sexual Violence: Recognition, Voice and Consequences," in *Sexual Violence and Restorative Justice: legal, social and therapeutic dimensions*, Marie Keenan and Estelle Zinsstag, eds. (New York: Routledge, 2017), 1.

¹⁵ Ratna Batara Munti, "Sexual Violence: Myths and Reality, The Weakness of Legal Substance and Its Procedure, and the Strategy to Access Justice (*Kekerasan Seksual*:

B. LEGAL PLURALISM ¹⁶

As an academic concept, the notion of legal pluralism continues to change and is refined through various scholarly debates. These were conducted by experts and practitioners of legal anthropology or socio-legal studies. Initially, legal pluralism was defined as the coexistence between various lawful systems in a particular social field being studied. It also emphasized the dichotomy between state law on the one hand and various other community regulations, such as religious, customary laws, and custom on the other.¹⁷ In this case, experts ‘merely’ mapped the legal diversity in a particular field of study, such as mapping of legal universe. Currently, such an approach is no longer realistic because it cannot explain the process of meeting various legal systems that form a new law. There is always some sort of meeting realized over time because the entity cannot be clearly defined. Customary, religious, and state laws tend to adopt each other, giving birth to new ones.¹⁸

Presently, the legal pluralism approach is associated with “moving law” in the realm of globalization. Laws from various levels and corners of the world move into borderless areas and intersect, interact, and contest with one another. This tends to result in a strong adoption of international, national, and local laws in specific socio-political spaces and contexts. Transnational and transnationalized laws were created due to contact, adjustment, and the fulfillment of international cooperation interests. In this situation, it is no longer possible to map international, national, and local laws because these are entities with clear boundaries.¹⁹

Mitos dan Realitas, Kelemahan Aturan dan Proses Hukum, Serta Strategi Menggapai Keadilan,” in *Indonesian Women in Changing Society [Perempuan Indonesia di Tengah Masyarakat yang Sedang Berubah]*, E. Kristi Poerwandari and Rahayu Surtiati Hidayat, eds., (Jakarta: Women’s Studies Program Universitas Indonesia, 2000), 20.

¹⁶ This explanation is modified from part of Sulistyowati Irianto’s writing. See Sulistyowati Irianto, “Pluralisme Hukum Dalam Perspektif Global [Legal Pluralism in a Global Perspective],” in *Sociolegal Studies*, Bedner, Irianto, Otto and Wirastri, eds. (Jakarta: Pustaka Larasan, 2012), 157.

¹⁷ John Griffiths, “What is Legal Pluralism?” *Journal of Legal Pluralism and Unofficial Law* 18 (1986): 24, <https://doi.org/10.1080/07329113.1986.10756387>

¹⁸ Irianto, “Legal Pluralism in a Global Perspective,” 157.

¹⁹ Maarten Bavinck and Gordon Woodman, “Can be there Maps of Law?” in *Spatializing Law: An Anthropological Geography of Law in Society*, Franz Benda-

Society is growing rapidly due to science and technology in the current digital era. Globalization in economics, politics, socio-culture, and law exists. It is no longer interpreted as a ‘one-way journey from West to East through the dissemination of values and concepts of democracy, human rights, and legal instruments. Globalization also means spreading values, concepts, and laws from various parts of the world. It is also accompanied by a process in which ‘local’ norms, such as political settings and contexts, are brought from one place to another.²⁰ This causes everyone to adhere to universal norms, such as the concept and value of human rights and democracy.

Globalization is described by both borderless state, and law. Meanwhile, the laws of a certain region tend to penetrate other realms without limits. International and transnational law can penetrate any country’s territory, even any local government’s grassroots. It is not impossible for local laws and principles to be adopted either partially or wholly into international law.²¹ In fact, the classic concept of human rights is being challenged and even given an expanded meaning based on the experience of the Third World.²² This is also questioned from the perspective of women.

Ideas concerning ‘justice’ both globally and locally tend to be part of an international legal instrument jointly formulated by several state delegates. It is distributed globally, ratified, and binds innumerable countries when perceived as international law. Sally Merry illustrated how diverse ideas concerning justice, based on the perspective of local women from various nationalities, were included in the discussion on the formulation of international legal instruments.²³

It is important to note the minutes of the international trial in the

Beckmann and Keebet Benda-Beckmann (London: Routledge, 2009), 195.

²⁰ Franz Benda-Beckmann, Keebet Benda-Beckmann, and Anne Griffiths, “Mobile People, Mobile Law: An Introduction” in *Mobile People, Mobile Law: Expanding Legal Relations in a Contracting World*, Franz Benda-Beckmann and Keebet Benda-Beckmann, eds. (London: Routledge, 2016), 3.

²¹ Sally Engle Merry, “Human Rights and Global Legal Pluralism: Reciprocity and Disjuncture,” in *Mobile People, Mobile Law: Expanding Legal Relations in a Contracting World*, Franz Benda-Beckmann and Keebet Benda-Beckmann, Anne Griffiths, eds. (Aldershot & Burlington: Ashgate, 2005), 215.

²² Bavinck and Woodman, “Can be there Maps of Law?”

²³ Merry, “Human Rights and Global Legal Pluralism.”

context of the CEDAW Convention. The idea of formulating article 14, concerning the prohibition of discrimination against rural women, emanated from an Indonesian scholar, Suwarni Saljo, and an Indian colleague. This simply implies that globalization is not centrifugal, rather it is centripetal. The values of the political space and local context were adopted as an international legal instrument. Another example is the program known as the Millennium Development Goals (MDG) and Sustainable Development Goals (SDG), which were adopted by the United Nations member states.

The responses vary when law from the ‘outside’ is incorporated into the national territory. There is a possibility that international law is bound to be reproduced, although it may still be considered foreign law. This is also described as a hybrid law, merged and absorbed as an inseparable part of the national legal structure. Several descriptions are found in Indonesian law, specifically in the field of human rights, published after the Reformation era until now.

The concept of intersectional identity and its construction explains why access to justice is affirmatively aimed at vulnerable women. From the perspective of legal pluralism, it gains legitimacy when international law unites global citizens. However, in this case, globalization results in international law, specifically concerning human rights. It is also implemented as a law in many countries through ratification or adoption. People worldwide share similar values, namely respect for humanity.

III. EFFORTS TO ELIMINATE DISCRIMINATION THROUGH UNIVERSITY PROGRAMS

One of the main, fundamental, and philosophical agendas when discussing international women’s rights is how to translate them into local idioms, through the preparation of national policies perceived as a strategic step.²⁴ This idea also underlines the basis for establishing the Convention Watch Working Group by the female professors in Universitas Indonesia, specifically those from the Faculty of Law, which led to the

²⁴ See Rangita de Silva de Alwis, “Making Laws, Breaking Silence: Case Studies from the Field,” Faculty Scholarship at Pennsylvania Law, 2018, available at https://scholarship.law.upenn.edu/faculty_scholarship/2078.

creation of Women and Law courses in 1992. The Faculty of Law is the forerunner of enforcement officers and policymakers who tend to play a role in upholding the principles associated with protecting women in accordance with the CEDAW Convention. The state must guarantee equality between men and women in the economic, social, cultural, civil, and political fields. This guarantee is realized in implementing the national legal framework and assuring that women truly feel the principle of gender-based equality. Incidentally, this section contains a narrative about the program initiated and organized by Universitas Indonesia. This higher institution is perceived as a center of excellence for agents of social and legal change, primarily to eliminate violence against women with an academic-based approach.

A. CONVENTION WATCH WORKING GROUP

For approximately 30 years, this working group has engaged in various activities in the realm of its objective. This include (1) creating awareness and knowledge about the CEDAW Convention among women and the general public, (2) researching to support the formulation of policies and legislation, specifically those that have an impact on the lives of females, (3) empowering law enforcement officers (prosecutors, judges, police), (4) mainstreaming gender in the curriculum of law faculties throughout both public and private universities, and (5) monitoring the implementation of the CEDAW Convention in the country.²⁵ Law enforcement officers are one of the strategic groups that need the most capacity building based on the principles and substance of the CEDAW Convention. Meanwhile, certain activity that support the program includes the training of prosecutors, which was held from 1999 to 2005. It entails integrating related materials into the Prosecutor's Education and Training curriculum. The targets are mostly

²⁵ The Universitas Indonesia Convention Watch Working Group is a non-profit organization founded in 1994. Its mission is to strengthen the implementation of the CEDAW Convention in Indonesia. This working group is a collaboration of individuals with various scientific, professional, and organizational backgrounds, namely universities, non-governmental organizations, women's legal aid institutions, law enforcers, such as judges, prosecutors, police, and advocates. See Sulistyowati Irianto, et al., *Kisah Perjalanan Panjang Konvensi Wanita di Indonesia [The Story of the Long Journey of the Women's Convention in Indonesia]* (Jakarta: Yayasan Pustaka Obor, 2004), 10.

young prosecutors or those who will be promoted, which amounted to 3800 people. Special programs for law enforcement officers are held in response to the problems that must be addressed immediately. For example, workshops on “Trafficking of Women and Children” and “Violence Against Women” were organized for these enforcers from 1999 to 2002 in several cities, such as Jakarta, Yogyakarta, Solo, and Manado, in collaboration with the local universities.²⁶

1. Monitoring the CEDAW Convention Implementation

The Convention Watch also monitored the implementation of the CEDAW Convention in Indonesia. The program was carried out by conducting special research focusing on Article 11 concerning the prohibition of discrimination against women in the workplace. For the past three years, several studies have been conducted on mainstreaming the CEDAW Convention principles in labor law. The results proved that majority of the principles were accommodated in several labor law instruments in Indonesia. The problem lies in the lack of implementation, for example, the implementation of Article 11 of the CEDAW Convention is evident in several industries, such as the N shoe company. The outcome is that many of its elements were not implemented properly. This includes the prohibition of discrimination against the marital status of women, paid maternity leave, safety and security standards in the workplace, family allowances, provision of childcare facilities, and non-discriminatory retirement age.²⁷ Advocacy for the rights of female workers was also performed by the Garuda flight attendants who retired at the age of 46 years, even though the law stipulates that the retirement age for State-Owned Enterprise employees is 56 years. This is disadvantageous to women who tend to lose 10 years of their working period because at 46, they are no longer considered beautiful. In accordance with the Jakarta Legal Aid Institute (*Lembaga*

²⁶ Data from the Annual Trafficking in Person Report shows that the period between April 2001 – 2002, Indonesia was included as a country that was considered not to meet the minimum standards of The Trafficking Victims Protection Act of 2000 in terms of prevention, protection, prosecution, and efforts to eliminate trafficking in persons.

²⁷ Strengthen by researching the Network of Policy-Making Actors in the N shoe industry. The purpose of this research is to determine who is the actor whose voice is heard the most in the labor network so that the socialization of Article 11 of the CEDAW Convention can be done through them.

Bantuan Hukum), there are preparations to go through the judicial process to fight for this case after the initial audience held with various ministries and the House of Representatives. However, the Director of Garuda proffered a solution by providing an option to 46-year-old flight attendants to either continue working or retire.²⁸

2. Engendering Faculty of Law

This program is triggered by the several cases that position women as victims of the law. How is this problem resolved? The starting point is the absence of legal literacy among the law faculty academic community, thereby resulting in practitioners who do not understand the victims comprising of women and children, from their perspective. This led to the establishment of the Engendering Faculties of Laws' Curriculum program for 16 years (1994 to 2010). Several seminars and workshops were held by visiting several law faculties from Aceh to Papua. The purpose is to promote law lecturers to create new courses such as "Gender and Law" or "Women and Law" as was already existent in the Faculty of Law, Universitas Indonesia, since 1992. They were also given the option to integrate the principles of the articles in the CEDAW Convention in their own courses such as criminal, civil, and labor laws, etc. The outcome of this initiative, for example, is evident in

²⁸ The results of various advocacy and studies were published in the form of many books (in collaboration with the publishers of Pustaka Obor Indonesia and Bandung Alumni), various journal articles and policy briefs. One of the publications is the results of the Courtroom Study and Monitoring with a Gender Justice Perspective (*Studi Ruang Sidang dan Pemantauan Dengan Perspektif Keadilan Gender*) on 10 court cases where women are legal subjects. Monitoring of the trial was carried out in courts located in Jakarta, Tangerang, and Depok. It turned out that based on the monitoring standards that were compiled, the results of the teams' monitoring and investigation in the trial, it was found that there was a male bias among law enforcers when the litigants were women. For example, women who are arrested and imprisoned in cases of "abortion or infanticide", without questioning who got her pregnant. Likewise, cases of domestic violence are often hidden in divorce cases. Civil judges have limited authority, they can only decide on divorce, but violence against wives becomes an unpunished crime.

the birth of law and gender lecture in Solo²⁹, Papua³⁰, North Sumatra³¹, and Aceh³². This gender mainstreaming program in the curriculum is extremely impressive because it resulted in achievements. It includes the establishment of a network with over 100 law faculties. This consists of two or three social science faculties alongside that of agriculture at various universities in the country. Initially, the lecturers held meetings in alternate areas, on their own initiatives. However, in 2004 this led to the formation of the Indonesian Association of Lecturers of Gender and Law (*Asosiasi Pengajar Gender dan Hukum Indonesia*), in the Faculty of Law, Universitas Diponegoro, Central Java, followed by a lengthy annual meeting. Currently, there are approximately 75 law

²⁹ We evaluated and monitored the success of the program and found several important lessons. The Faculty of Law at Cendrawasih University in Papua and Sebelas Maret University in Solo, Central Java, provides best practices in this program. Two deans in both faculties decided to open Gender and Law courses immediately after we conducted seminars and workshops at their universities. This also shows the very important role of university and faculty leaders in determining the success of the program.

³⁰ After holding two seminars and training on engendering the law faculty curriculum to the Faculty of Law at Cendrawasih University, the dean of the Faculty of Law at the university immediately decided to make a new course “Gender and Law”. This course is given a special position as a compulsory subject.

³¹ Evaluation to the Faculty of Law of North Sumatra gave an interesting experience as well. After two years of the program, it turns out that they haven’t done anything. The reason is that this university does not have any students interested in the program because gender and law issues were not a concern. Then, a senior lecturer asked Prof. Sulistyowati Irianto to come into both classes and give a general lecture on Gender and Law (see Irianto, *Kisah Perjalanan Panjang*). After the lecture was over, she asked the students in both classes: do you need this kind of course? Surprisingly, one hundred percent of the students raised their hands in agreement. The next question is whether the status of the course should be a compulsory course or an elective course. Approximately 70% of the students in both classes want this course as a compulsory course. At that time, their lecturers were present in the class, and not long after, the university had a Gender and Law course.

³² The Faculty of Law at Siah Kuala University in Aceh specifically asked us to hold seminars and workshops on gender mainstreaming in the law school curriculum for five law faculties in Aceh. For one year we went back and forth to Aceh to do this program, as we do in other law schools. This also includes with the request to create a Moot Court competition with women’s legal cases with women’s perspectives. To be able to make a competition that is gradual, we need to conduct training for the students participating in the competition and their supervisors. The difficulty we experienced was that this program was carried out right after the people of Aceh faced the great tsunami disaster with all its impacts.

faculties that offer Gender and Law courses under diverse names. This program was also followed by organizing Moot Court competitions among law students in Jakarta (Faculty of Law, Universitas Indonesia), Yogyakarta (Faculty of Law, Indonesian Islamic University), and Aceh as previously mentioned.

3. Integrated Criminal Justice System for Handling Cases of Violence

In 2003, Convention Watch as well as the National Commission on Violence Against Women (*Komisi Nasional Anti Kekerasan Terhadap Perempuan*), LBH Apik (legal aid institute for women victims) and Derap Warapsasi (member of the services provider forum) initiated the establishment of the Integrated Criminal Justice System. The core idea is to build a one-stop-shop system in dealing with victims of violence, which is integrated between legal and health services. However, this service center will be equipped with law enforcement officers who are certified in gender studies and law. This program has not been fully implemented as originally intended. It is expected that through the recent Law Number 12 of 2022 concerning the Crime of Sexual Violence, the provision of legal and social justice for these individuals can be realized. The legal reform agenda tend to be accomplished in its entirety due to the contents of the law, which contains regulations in terms of preventing the occurrence of diverse sexual violence, victims' rights, including remedies. Procedural law for this crime, includes evidence, alongside monitoring its elimination and sentencing.

B. LAW AND GENDER IN FACULTY OF LAW, UNIVERSITAS INDONESIA

This course is taught at the Faculty of Law, Universitas Indonesia, during the fifth semester. It is a compulsory subject in the Community and Development Law (*Hukum Masyarakat dan Pembangunan*) concentration. However, on average, virtually half of the participants or undergraduates offering this course are from other disciplines. The lecture is divided into three parts first, it contains the introduction to a number of major concepts.³³ The legal approach based on the feminist

³³ Materials about the CEDAW Convention is included in the first part. It is hoped that students will be able to identify various legislative products that provide protection and guarantee women's rights related to the problems of gender-based violence faced

legal theory perspective is explained in this context as an analytical tool used to examine various women's problems, especially those from marginalized groups.³⁴ A number of cases were selected for discussion in order to reconstruct a neutral and objective lawful misconception in addressing the problems faced by these women and other vulnerable groups.³⁵ In addition, the concept of gender budgeting was also introduced to analyze various forms of obstacles encountered by these females in terms of granting them access, to participate, control and benefit from each development program.

The second part contains several relevant issues that were selected for discussion such as access to legislation, women trafficking, prostitution and pornography, gender-based violence, impoverishment of women, and their status and position in family law including various problematic implications, as well as economic inequality. The third part of the lecture provides space for students to play a more active role, namely by focusing on conducting simple research on lawful policy issues faced by Indonesian women. The result is then expected to be presented during the seminar as a final assignment for the course.³⁶ It is expected that after attending lecture, these undergraduates are able to analyze and explain the various gender-based violence faced by Indonesian women. Furthermore, they can evaluate such issues in the law and policy context, such as substance, structure, and culture. Many

by women using a feminist legal perspective and guided by the CEDAW Convention. (Sulistyowati Irianto et al, FHUI Law and Gender Teaching Draft Book (*Buku Rancangan Pengajaran Hukum dan Gender FHUI*), July 2020)

³⁴ See Martha Chamallas, *Introduction to Feminist Legal Theory*, Second Edition (United States: Aspen Publisher, 2003), 4.

³⁵ Catharine MacKinnon, "Toward Feminist Jurisprudence" in *Feminist Legal Theory: Foundations*, D. Kelly Weisberg, ed. (Philadelphia: Temple University Press, 1993), 427. See also Sulistyowati Irianto, "Mempersoalkan 'Netralitas' dan 'Objektivitas' Hukum: Sebuah Pengalaman Perempuan [Questioning the 'Neutrality' and 'Objectivity of Law': An Experience of Women]" in *Perempuan dan Hukum: Menuju Hukum yang Berperspektif Kesetaraan dan Keadilan [Women and Law: Towards Law Equality and Justice Perspective]*, Sulistyowati Irianto, ed. (Jakarta: Yayasan Obor Indonesia, 2006), 30.

³⁶ During the COVID-19 pandemic, due to constraints in reaching research subjects, the format of the final project shifted to making a public media campaign related to research topics and uploaded to digital platforms, such as YouTube. This can be accessed via the given link: <https://www.youtube.com/watch?v=NSsF1gbpeZM&t=14s>.

of students used the assigned research as their thesis topic.³⁷

To ensure that the current law needs to be criticized because it distances women from equality measures requires an adequate gender perspective. However, dismantling the patriarchal mindset that has been treated as a tradition is not an easy matter. To some participants, gender equality is perceived as some form of deviation from nature (*kodrat*). The debate that often arise is that God created men as leaders, women's nature is in the private sphere with all their reproductive tasks, polygamy is allowed, and homosexuality is a sin. "It is most notable when one of the lecturers was "terrorized" by a student who thinks that Law and Gender are a depraved and demented subject and tries to deny the laws of God."³⁸ The strategy employed to resolve several issues related to understanding religious interpretation is to present leaders (male and female) who have fair and equal perspective on gender. Another method employed was to share research experiences. One of the findings is the progressivity of religious leaders to resolve issues related to cases of inheritance with a more contemporary and gender-equal approach, but also not losing its Syar'i meaning.³⁹

Based on the law and gender course offered in the Faculty of Law for the past 30 years, it is necessary to reiterate that the Feminist Legal Theory (FLT) is not only a framework that guides analysis, rather it is a lawful science of its own. FLT, similar with other legal theories, also contains philosophical elements, such as women's reflection regarding their position in the world and realizing special values from the political

³⁷ Some of these theses were later turned into journal articles and have also been published, including: Gisela Violin and Yvonne Kezia Nafi, "Protection of Online Gender-Based Violence Victims: A Feminist Legal Analysis," *Indonesian Journal of Socio-Legal Studies* 1, no. 2 (2022): 3, available at <https://scholarhub.ui.ac.id/ijsls/vol1/iss2/6>. See also D. Kristiningsih and Iva Kasuma, "Settlement of Online Child Sexual Exploitation Cases in Indonesia (Cases Study: Facebook Group "Club Brondong Puncak" and "Official Candy's Group")," *PEOPLE: International Journal of Social Science* 4, (2018): 482, DOI: <https://dx.doi.org/10.20319/pijss.2018.43.482495>

³⁸ Iva Kasuma, "Women and Law: From A Bonus Subject to An Alternative Subject," *Law, Society and Development* 5, no. 1 (2011): 19.

³⁹ Sulistyowati Irianto et al., "Pluralisme Hukum Kewarisan Islam dalam Pemaknaan dan Praktik: Studi di Cianjur, Jawa Barat [Pluralism of Islamic Inheritance Law in meaning and Practice: A Study in Cianjur, West Java]" in *Pluralisme Hukum Waris dan Keadilan Perempuan [Pluralism of Islamic Law and Women's Justice]* Sulistyowati Irianto, ed. (Jakarta: Yayasan Pustaka Obor Indonesia, 2017), 25.

process to achieve an ideal social order.⁴⁰ The academic implication is how Law and Gender courses need to create more space than just compulsory specialization options. Furthermore, in the law faculty curriculum, FLT revives the interdisciplinary character of legal studies, which is absolutely much needed to close the distance between lawful norms as ideals and substantive justice in practice.⁴¹

IV. AFTER ALMOST THREE DECADES OF THE CEDAW CONVENTION IN INDONESIA: A REFLECTION

Presently, the practice of gender discrimination and violence against women is still massive despite approaching 30 years of enacting the CEDAW Convention as a part of the Indonesian national law. Based on the National Commission on Violence Against Women Annual Record released on March 8, 2020, the number of gender-based violent cases recorded in 2021 relatively 338,496, is higher than in 2020, approximately 226,062. This is the highest number of physical, psychological and sexually abusive cases in the past 10 years. Most of the incidents occurred in the persona realm, followed by the community and state.⁴² Interestingly, 30.6% of these cases are sexual abuse, 33.1% constituted of sexual harassment and obscenity, followed by rape at 18.4%, and 54.1% of the perpetrators were the boyfriends of the victims. From these facts, several relevant matters were discussed and served as reflections on the applicability of the CEDAW Convention, in respect to the following three aspects (1) the CEDAW Commission's comments on its implementation in Indonesia at the 80th UN CEDAW Committee session which took place on October 28 to 29, 2021 in Geneva, (2) mentoring victims of sexual violence, and (3) the process of ratifying the Law on Crime of Sexual Violence. In accordance with the narrative,

⁴⁰ Lopian, *Disiplin Hukum yang Mewujudkan*, 3.

⁴¹ Edgar Bodenheimer, "Historical Introduction to the Philosophy of Law," in *Jurisprudence: The Philosophy and The Method of the Law*, Edgar Bodenheimer, ed. (Cambridge: Harvard University Press, 1981), 3.

⁴² Indonesia National Commission on Violence against Women, "Commemoration of International Women's Day and Launching of the Annual Report 2022," accessed 8 March 2022, <https://komnasperempuan.go.id/siaran-pers-detail/peringatan-hari-perempuan-internasional-2022-dan-peluncuran-catatan-tahunan-tentang-kekerasan-berbasis-gender-terhadap-perempuan>.

these three aspects tend to reflect the extent to which the executive, judicial and legislative entities seek to eliminate prejudices, stereotypes and other discriminatory practices that are the root causes of gender-based violence.⁴³

A. CEDAW COMMITTEE COMMENTS ON THE CEDAW CONVENTION IMPLEMENTATION IN INDONESIA

During its 80th session, from 18 October to 12 November 2021, the United Nations Committee on the Elimination of Discrimination against Women was scheduled to examine the country's implementation of and compliance with the obligations of the CEDAW Convention in light of the State party's eight periodic report under Article 18. This also includes the "*Replies of Indonesia to the list of issues and questions in relation to its eighth periodic report.*" Unlike the previous years, this time the CEDAW Committee created a space for the public to be involved in official reporting submitted by member countries. On that occasion, the Indonesian delegation led by the Minister of Women's Empowerment and Child Protection also submitted a report on the achievements and challenges encountered in eliminating discrimination against women in the country as a ratification of the CEDAW Convention. Meanwhile, the issues highlighted by the CEDAW Committee include the handling of women during conflict, local regulations that discriminate against them, virginity tests during the recruitment process for the Indonesian National Army or Police non-commissioned officers, and the government's attitude towards polygamy.⁴⁴

After examining the results of the report on the implementation of the CEDAW Convention, three improvement agendas were recommended by the committee regarding the protection of female workers during the COVID-19 pandemic, the rights of women in respect to sexual minorities and laws that specifically regulate sexual violence.⁴⁵ Some of the most

⁴³ See UN Committee on the Elimination Discrimination against Women, *General Recommendation No.35 on gender-based violence against women, Updating General Recommendation No.19*, 26 July 2017, 10, available at N1723154.pdf (un.org).

⁴⁴ Marina Nasution and Reka Kajaksana, "Activists: Indonesian Government Seems Don't Understand The Purpose of CEDAW," *Konde*, 18 November 2021, <https://www.konde.co/2021/11/activists-indonesian-government-seems-dont-understand-the-purpose-of-cedaw.html/>.

⁴⁵ See International Commission of Jurist UN Committee on The Elimination of

recent reports are the results of monitoring the meeting convened at the 52nd CEDAW Committee Session in 2012. This simply means that for the past 10 years, gender-based violence in Indonesia has not received serious attention from the government. The level of sexual violence is still high, sexual minority groups are still marginalized in accessing their basic rights, child marriage is increasingly widespread, polygamy, not to mention discriminatory local policies to control women's bodies and sexuality, etc. Regarding the reporting on the implementation of the CEDAW Convention, which is prepared by civil society groups⁴⁶, there are still issues of harmonization and recognition of the work of civil society groups. This is evident in the statement of Adriana Venny, Commissioner of National Commission on Violence Against Women, that:

“...the government's poor report during the CEDAW dialogue was because they had not read the list of questions previously submitted by the Gerakan Peduli Perempuan Indonesia (Indonesian Women Care Movement). As a result, some achievements that have been successfully pursued by civil society were not included in the report.”⁴⁷

The rejection of international conventions, including the CEDAW, is often based on an assumption that it is a western product. Moreover, it is not in accordance with the values and philosophies of the eastern nations.⁴⁸ Several people failed to understand that the CEDAW Convention was born by the international community, through the formulation of delegates from various nations and states including Indonesia. The reality experienced by these women and their desires to be free from discrimination and violence is reflected in the articles of the CEDAW Convention. Misunderstandings about feminism also greatly affected the policy advocacy process pursued by academics and female activists. Various accusations and stigmatization are attached to feminism and feminists. For example, as proven in the discussion

Discrimination Against Women in views of Its Examination of the 8th Periodic Report of Indonesia under the CEDAW Convention, September 2021, available at [Indonesia-CEDAW-Report-on-Indonesia-Advocacy-Non-Legal-Submission-2021-ENG.pdf](https://www.icj.org) (icj.org).

⁴⁶ Nasution and Kajaksana, “Activists: Indonesian Government.”

⁴⁷ *Ibid.*

⁴⁸ Irianto, “Mempersoalkan ‘Netralitas’ dan ‘Objektivitas’ Hukum.” 39.

regarding the Public Hearing Meeting initiated by the Legislative Board of the House of Representatives of Indonesia concerning the Bill on the Elimination of Sexual Violence in July 2021. One of the interviewees criticized a feminist perspective which was viewed as:

“Transnational ideology from the West which is built on the history of women is not the same as those in the East. The religious experience in the West is also dissimilar to that in the East. Trying to apply the Western ideology in the religious (secular) life of the Easterners, specifically in the relationship between religion and women is irrelevant and needs to be questioned.”⁴⁹

This misunderstanding is still spread among the wider community, and the impact is discriminatory treatment and gender-based violence. This includes marrying victims of sexual violence to perpetrators, practicing polygamy, as well as the birth of discriminatory local regulations that control women’s bodies and sexuality. The critical comments from the committee reviewer and the dynamics in political level regarding the CEDAW Convention are also responded to as the main subjects of some academic programs. These are realized through the compulsory publishing of certain books, creating societal engagement initiatives, and conducting participatory action research involving the targeted groups, such as female migrant workers, sexual violence victims, etc.

B. ASSISTANCE PROCESS IN THE CASE OF FEMALE VICTIMS OF SEXUAL VIOLENCE

Lentera Sintas (2016) carried out a survey in Indonesia involving 25,213 respondents and it was reported that 1,636 people (6.5%) admitted to being victims of rape. Ironically, 93% of them stated that they selected not to report the incident. These victims are usually afraid of blasphemy and accusations of guilt. The legal process is still a scourge for most of them, specifically females. The majority select to remain silent and suppress their experiences.

At the police level, victims often feel judged as not having sufficient

⁴⁹ Public hearing forum on eradication of sexual violence, hosted by the legislation board House of Representatives Republic of Indonesia 13 July 2022. Live streaming can be watched at <https://youtu.be/mTQWGB0Y0lc>.

evidence. As a result, their intention to seek for justice is often stopped at the first stage. The legal breakthrough in which academics and activists were notably involved, emerged when the Supreme Court released the Guidelines for Trials for Women's Cases Facing the Law (*Pedoman Mengadili Perkara Perempuan Berhadapan Dengan Hukum*) (Supreme Court Regulation Number 3 of 2017). The judges were expected to apply the principles of gender equality and non-discrimination in adjudicating a case. However, the results of showed that they are still normative, and do not understand the essence of the Supreme Court Regulation. The judges tend to ignore the issue of violence experienced by women because of their structural and systematic subordinate position in the society.⁵⁰ They are expected to always appear ideal as moral guards.

In Universitas Indonesia, a number of sexual violence cases have been reported. The majority were low profile cases, although two of them became public scrutiny because the perpetrators were prominent experts in their respective fields. One was a lecturer of criminal law and also a famous lawyer, and the other was a prominent literature figure. Although these perpetrators were under public scrutiny, the cases were not resolved in a justifiable manner. The prominent position of these perpetrators made them somewhat immune to legal procedure. One of the cases was eventually dropped due to the fact that the victims felt hopeless and was forced to revoke the process. The other case is still in the prosecution stage in the office of the district attorney even though it has been four years after the incident occurred. Universitas Indonesia has no specific measurement set up and was implemented to address sexual violence. Such cases are usually taken to the ethics board, which is also responsible for addressing academic misconduct such as plagiarism. The support system is also not available yet at the university and faculty levels. However some student support groups were set up in several faculties.

Hopehelps is a support organization set up students of the Faculty of Law in Universitas Indonesia in response to the increasing number of sexual violence cases. It was established on March 2017, and prior to it, around 2016, some members of the Faculty of Law Student

⁵⁰ Rika Saraswati, "Gender Bias in Indonesian Courts: Is PERMA No. 3 of 2017 the Solution for Gender-Based Violence Cases?" *Laws* 10, no. 1 (2021): 2, DOI:10.3390/laws10010002_

Board collectively joined the movement called “Adili Sitok” (put Sitok into the trial) to support a raped female student of Faculty of Culture Science by the Indonesian famous literature figure. Subsequently, they thought that the scope of this movement would remain limited when the call was only about the trial of the mentioned case. In 2016, 33 cases were reported to the Executive Student Board Faculty of Law Universitas Indonesia, with 23 undergraduate law students and 10 from high institutions. Three of the perpetrators had more than one victim, in fact there was a situation where one of the offenders was linked to a staggering number of 17 people. Various types of sexual violence were perpetrated such as attempted rape, molestation, physical, and online sexual harassment, verbal abuse, intimidation and exploitation. At first, the student initiators of this organization consulted the possibility of establishing Hopehelps with several lecturers from the classes of Women and Children Clinical Legal Studies and Women and Law. They aided the initiators to set up the mechanism of reporting, consultation and other legal actions.⁵¹

C. THE RATIFICATION JOURNEY OF THE LAW ON CRIME OF SEXUAL VIOLENCE

Indonesia tends to face serious legal problems in respect to its ability to provide protection for women and children who are victims of violence. In accordance with the criminal law inherited from the Dutch, sexual violence is classified as a crime of mortality. It is actually a crime against humanity because the victims have the potential to lose their lives in the future. The criminal procedural law also imposes evidence on the victims (and their families), which in practice is extremely difficult due to the psychological, social, and cultural constraints of these individuals to rush from the hospital to report the case to the police. The Bill on the Elimination of Sexual Violence, which is presently the Bill on the Crime of Sexual Violence, had been on hold in the House of Representatives and all its forms has always been politicized. Even though there are victims of sexual violence every day, it took a long time and process before it was finally passed and enacted on April 12, 2022.

⁵¹ Iva Kasuma and Tirtawening, “Voices from Campus: Narratives of Women Academics against Sexual Violence in Universitas Indonesia,” 2019, 6.

The error that continues to be echoed by certain politicians are two important elements in the concept of sexual violence. Incidentally, this includes lack of sexual consent and violence. Actions taken by the perpetrators against the victims without consent are coercion and criminal. The absence of consent can only be ignored when the victims are underage, sick, has a physical or mental disability, and was unconscious or pressurized. Under these conditions, when the victim does not react, or say anything, then sexual violence is still considered to have occurred. The second element is the power relationship between the perpetrator and the victims, for example, because they are older, and highly respected due to their position such as religious leaders, teachers, lecturers, police, etc.⁵² The definition of sexual violence without including these two elements is unrealistic. These were continuously politicized, until finally this bill was removed from the National Legislation Program in 2020. The public reaction was extremely strong, women activists and academics allied to set the People's Assembly (*Sidang Rakyat*) against its representatives in the parliament. For four nights and days, civil groups from Aceh to Papua took turns voicing out sexual violence in their respective regions. They voiced out all forms of this crime, who the perpetrators were, and how it affected the victims. It was at the end of 2021 that the President called for this bill to be ratified immediately, and on April 12, 2022, it was passed into Law Number 12 of 2022 concerning Crime of Sexual Violence.

From the tug-of-war process for the ratification of the Law of Elimination of Sexual Violence, several attributes can be reflected. First, the mindset, perspective and behavior that judges the morality of the victims continues to affect officers and the society at large. Social judgment by the community often causes these individuals to become victims again.⁵³ Second, the legal officers' understanding of sexual violence is extremely limited. It is important for law enforcement officers to have an interdisciplinary perspective in resolving legal

⁵² Defirentia One Muharomah, "Membaca Relasi Kuasa Dalam Kasus Kekerasan Seksual di Kampus [Reading the Power Relation of Sexual Violence Cases in University]," *Rifka Annisa*, 22 May 2018, accessed 8 May 2022, https://rifka-annisa.org/id/berita/blog/item/634-membaca-relasi-kuasa-dalam-kekerasan-seksual-di-kampus_

⁵³ Lorraine Wolhuter, Neil Olley, David Denham, *Victimology: Victimization and Victims' Rights*, (London: Routledge-Cavendish, 2008), 35.

problems. This simply means that legal issues need to be reviewed from the perspective of other social sciences such as anthropology, sociology, psychology, or gender studies. According to psychology, the body of a victim is likely to experience a freeze response when attacked, which prevents them from trying to fight back.⁵⁴ Third, whose interest and for what purpose was the Bill on the Elimination of Sexual Violence formulated? The answer is absolutely uniform, it was only for the sake of victims of sexual violence who have not received justice and legal certainty. The context of the law on the Elimination of Sexual Violence is expected to further protect, restore victims, and prevent sexual violence from recurring.

The long journey of the law on sexual violence results in some sort of homework for academics. Assessing gender based violence that focuses on the legal aspect is one thing, but it should also be addressed through challenges to social, cultural, and gender ideologies, stereotypes, belief systems, and harmful practices as well.⁵⁵ It simply means that the faculty of law's curriculum need to deliberately consider the gender aspect of all subjects without any exceptions. The next challenging agenda for the engendering faculty of law reinforcement is the inevitable commitment of the legal scholars in terms of perceiving gender issues as part of the main core of their subjects economics, criminal, and civil law, including political science, etc.

V. CONCLUSION

The CEDAW Convention as an international document plays an important role by supporting legal scholars to develop and enforce a deep understanding of how to apply its principles practically to aid women's equality and empowerment. University scholars need to help stop discrimination against women and children. At the very least, they can provide legal literacy efforts for law enforcers, lecturers and students

⁵⁴ Jim Hopper, "Freezing During Sexual Assault and Harassment," *Psychology Today*, 3 April 2018, accessed 20 June 2022, <https://www.psychologytoday.com/us/blog/sexual-assault-and-the-brain/201804/freezing-during-sexual-assault-and-harassment>.

⁵⁵ Rhoda Reddock, "CEDAW and Violence Against Women: Reflections After 40 Years," *Violence Against Women* 28, (2022):1723-1727.

as well as the wider community, through various university-based programs. Interdisciplinary and transdisciplinary collaboration among scholars and various parties in society is always possible. Universities as houses for knowledge production can provide evidence-based data for efforts to eliminate discrimination against women. The future of a just society, free from fear is part of the responsibility of these individuals. In this case, the leadership characteristics in universities and faculties tend to greatly determine whether such humanitarian efforts can be realized. The development of feminist legal studies in Indonesia, which is also based on the CEDAW Convention philosophy, proves there is a synergy between academics and activists. In the context of passing the legacy to promote the universal human rights standards, thereby boosting the collaboration of academics and activists, is also part of the elements of critical legal studies. The law is interpreted as a space for the intersection between various interests and groups. Fighting for a just life requires a solid and competent group (society).

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