
GENDER ASSESSMENT IN EDUCATIONAL INSTITUTIONS AND IN SOCIETIES

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SUMMARY

The Indonesian government has committed to realizing gender equality. This commitment was shown by ratifying the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), committing to implement the Beijing Declaration and Platform for Action (BDPA), mainstreaming sustainable development goals in the Medium-Term Development Plan (RPJMN 2020-2024), in which gender equality is one of the goals, and formulating a policy strategy for women's empowerment in the National Long-Term Development Plan (RPJMN 2005 – 2025). However, The Global Gender Gap Index 2020 report shows that in terms of gender inequality, Indonesia has not experienced significant changes in the last two years. The practice of gender inequality is still ongoing in almost all aspects of life. Although gender inequality harms every human, it is women and girls who bear the heavy burden.

Gender inequality is a challenge for human development in Indonesia because development policies do not promote gender equality yet. Meanwhile, gender roles that are detrimental to women are still deeply rooted in the culture. The patriarchal culture is still visible in community life which has an impact on development outcomes. Culturally, women are positioned lower than men so that the decision-making in the households and community still does not fully consider the needs and best interests of women.

A study on the gender-related problem of gender in educational institutions and in society was carried out using a case study approach in four educational institutions (Polbangtan Bogor, Faculty of Agriculture Undana, Vocational Agriculture Kupang and Vocational Agriculture Waibakul) and in the four communities where the educational institutions are located. The study aimed to determine the gender-related problem in educational institutions and in society. Some of the important findings include, *first*, the practice of gender inequality still persists in societies, including in the form of (a) violence against women in domestic sector (KDRT), (b) discrimination against women in education and employment, (c) stereotypes against women, (d) forced marriage, and (e) the double works of women.

Second, there is still gender inequality in four educational institutions, including in the form of (1) the stereotype of women that have an impact on discrimination against women, especially in the fieldwork; (2) the existence of rules prohibiting pregnancy for students. This rule has the potential to eliminate women's access to education after giving birth and are injustice for the victims of sexual violence; (3) there are still rules regarding women's dress code and appearance based on the perspective that sexual violence against women occurs because of women's dress and appearance; (4) discrimination against female students in the form of limited dormitory capacity for women and discrimination against male students in the form of unavailability of dormitories for male students. The limitation of dormitories for female students occurs at SMK Kupang, while the unavailability of dormitories for male students occurs at SMK Waibakul; (5) the provision of educational facilities has not taken the special needs of women into account; and (6) the inadequate affirmative action policy for the poor in the form of scholarships that are easily accessible, especially by women. The problem of gender inequality that takes place in the four institutions is inseparable from the gender inequality in society.

Third, women spent more time for doing work in household level compare to men. However women allocate more time to work in domestic sector, while men allocate more time to work

in productive sector. The role of women in work at the household level differs from one community to another. Women in Waibakul Community have the highest role compare to the role of women in the other three communities.

Fourth, women's access to and control over resources and benefits differs from one community to another. Women in Waibakul community have the highest access to and control over resources and benefits compare to women in the other three communities.

The study concluded that although the total time women spend on work at the household level (in the productive sector, in the domestic sector and social work) is higher than men, women have less access to and control over resources and benefits than men. Even women have no access to training and extension. Women's access to and control over resources and benefits is influenced by the role of women in the productive sector.

In responding to gender inequality problems in the internal organisation and in the community, the four educational institutions have made various efforts. However, these efforts have appeared inadequate and require support from stakeholders, especially the government and local governments so that the efforts could be expanded and improved in terms of quality. This study proposes recommendations for the educational institutions, government, local governments, the private sector and donor agencies to realize significant and sustainable collaboration between educational institutions, government, local governments, the private sector and donor agencies to address the gender gap that still exists in schools and in the communities, and to increase women's access to education through regulations, gender mainstreaming policies, gender-based budgeting, and affirmative programs and activities.

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ABBREVIATION

BPDA	: Beijing Declaration and Platform for Action
BPS	: Central Bureau of Statistics
CCTV	: Closed Circuit Television
CEDAW	: Convention on the Elimination of All Form of Discrimination against Women
CPNS	: Civil Servant Candidate
FAO	: Food and Agriculture Organization
HAM	: Human Right
IFAD	: International Fund for Agricultural Development
KDRT	: Domestic violence
KPPPA	: Ministry of Women Empowerment and Child Protection
RPJPN	: National Long-Term Development Plan
RPJMN	: National Mid-Term Development Plan
RUU	: Constitution Draft
SDGs	: Sustainable Development Goals
SMK	: Vocational School
TPAK	: Labor Force Participation Rate
TPB	: Sustainable Development Goals
UKS	: School Health Unit
UNDP	: United Nation Development Program
UU	: Constitution

CHAPTER I

INTRODUCTION

1.1. Background

LMSINDO (Link and Match SMK in Indonesia): strengthening Teacher Training in TVET Agriculture in East Nusa Tenggara (NTT) is a multiple-year project to strengthen SMK teacher training (in- and pre-service) on national and on regional level by enhancing the educational and organizational capacities of the Ministry of Agriculture Polbangtan system and SMKs. In particular, there is a focus on strengthening teacher training in TVET Agriculture in the East Nusa Tenggara (NTT) province. Strengthening linkages (Link and Match), by establishing collaborative frameworks between education, government and private sector (triple helix) on national and provincial level, will be through a mix of activities, such as: institutional empowerment, full alignment with the vocational education system of the Ministry of Agriculture, training of trainers, improved curriculum and teaching methodologies/approaches and training facilities, study visits, project piloting and scaling up, that also address crosscutting issues such as: environmental sustainability, gender equality and equal access for every community members, including marginalized people. It is necessary to do gender assessment to address gender inequality in educational institutions and in societies.

The gender-based discrimination still occurs in all aspects of life around the world. The form and level of discrimination vary widely in different countries or regions. There is not a single region in a third world country where women have enjoyed equality in legal, social and economic rights. Gender disparities in opportunity and control over resources, economy, power, and political participation are present everywhere. Women and girls bear the heaviest burden of the gender inequality, but basically inequality is detrimental to everyone.

The report of the Global Gender Gap Index 2020 puts Indonesia in 85th place out of 153 countries with a score of 0.70. Indonesia has not experienced significant changes in terms of gender inequality in the last two years. Compared to neighboring countries, Indonesia is still far behind the Philippines at number 16, Laos at number 43, Singapore at number 54 and Thailand at number 75. The Philippines has consistently reduced gender gap by optimizing economic and political leadership for woman and man.¹ This portrait of gender inequality is assessed based on economic participation and opportunity, education level, health and life expectancy, and political empowerment indicators. The score achieved by Indonesia shows that Indonesia have still many homeworks to reduce gender inequality. There are still 30% of inequality problems that have not been resolved in these four areas.

Based on Indonesia's gender inequality index, the following points can be noted. *Firstly*, Indonesia has improved in terms of women's leadership roles. Indonesia is the sixth country in the world where the majority of leadership in the economic sector is dominated by women. However, Indonesia is still facing the problem of low women's participation in the labor market and income distribution. *Secondly*, the gender gap in education and health is almost covered, but the literacy rate and the ratio of women's basic education participation are still low, namely 94% of women's literacy rates compared to 97% of men and 91% of women's basic education

¹ <https://www.theindonesianinstitute.com/indonesia-dalam-gender-gap-index-2020-report-beberapa-catatan/>

participations compared to 96% of men. *Thirdly*, in the political field, women's political representation in parliament in the 2019 legislative elections reached 20.87%. However, the representation of women in the cabinet is still low. There are only 15% women in the cabinet.

Gender inequality is a challenge for human development in Indonesia. It is because that the main principle of human development is to ensure that humans, both men and women, have many choices in life, realize their potential, and are free to live a life of honor and worth (UNDP, 2015). Gender equality is an indicator that cannot be ignored to achieve the main principle because women and men are at the core of human development itself.²

In realizing gender equality Indonesia has ratified the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), and is also committed to implementing the Beijing Declaration and Platform for Action (BDPA). In addition, the Medium Term Development Plan (RPJMN 2020-2024) has mainstreamed the Sustainable Development Goals (SDGs) as an integral part of Indonesia's future development agenda. Gender equality is one of the goals in sustainable development that must be realized by 2030.³ In order to achieve gender equality and gender equity, the National Long-Term Development Plan (RPJPN) 2005-2025 formulates a policy strategy for women's empowerment and establishes the concept of gender as one of the main principles that must be mainstreamed in all development programs and activities. The development agenda of the 2005-2025 RPJPN related to women's empowerment are: 1) improving the quality of life and the role of women in various development fields; 2) decrease in the number of violence, exploitation and discrimination against women; and 3) strengthening of Gender Mainstreaming (PUG) institutions and networks.⁴ This strategy is a response to the low quality of life of Indonesian women, which is indicated by the low quality of life and the role of women in various development fields and the high level of violence, exploitation and discrimination against women⁵.

CEDAW has contributed to promoting equal rights policies between women and men, and strengthening the women's movement in Indonesia. The two institutions are founded because of CEDAW, namely the Ministry of Women's Empowerment and Child Protection (KPPPA) as the executive and implementer of gender mainstreaming in development in Indonesia and the National Commission on Violence Against Women (Komnas Perempuan) as a state institution in the field of human rights working for monitoring the implementation of CEDAW. KPPPA and Komnas Perempuan play an important role in ensuring women's human rights, both in the realm of civil and political rights (sipol), as well as in the realm of economic, social and cultural rights (ekosob).⁶

² <https://kemenpppa.go.id/lib/uploads/list/50a46-pembangunan-manusia-berbasis-gender-2020.pdf>

³ <https://kemenpppa.go.id/lib/uploads/list/50a46-pembangunan-manusia-berbasis-gender-2020.pdf>

⁴ https://www.bappenas.go.id/files/9013/5039/6528/ikkg-ikpug-final-cetak-2012-lowres__20130415144402__3772__0.pdf

⁵ https://www.bappenas.go.id/files/9013/5039/6528/ikkg-ikpug-final-cetak-2012-lowres__20130415144402__3772__0.pdf

⁶ <https://komnasperempuan.go.id/siaran-pers-detail/siaran-pers-komnas-perempuan-peringatan-36-tahun-pengesahan-cedaw-24-juli-2020> <https://komnasperempuan.go.id/siaran-pers-detail/siaran-pers-komnas-perempuan-peringatan-36-tahun-pengesahan-cedaw-24-juli-2020>

Gender inequality itself is a challenge for human development in Indonesia. It is because structurally the policies of development are still weak in favor of gender equality. Meanwhile, culturally, gender construction that is detrimental to women is still deeply rooted. The patriarchal culture is still visible in community life which has an impact on development outcomes. Culturally, women are positioned lower than men so that the decision-making in the households and community still does not fully consider the needs and best interests of women.

Regarding gender inequality in Indonesia, the Ministry of Women's Empowerment and Child Protection (KPPPA) noted that Gender inequality itself is a challenge for human development in Indonesia. It is because structurally the policies of development are still weak in favor of gender equality. Meanwhile, culturally, gender construction that is detrimental to women is still deeply rooted. The patriarchal culture is still visible in community life which has an impact on development outcomes. Culturally, women are positioned lower than men so that the decision-making in the households and community still does not fully consider the needs and best interests of women. These condition have an impact on the achievement of Indonesian human development. In the education sector, there are still gaps in terms of gender equality between urban and rural areas. In the health sector, the maternal mortality rate (MMR) is still high, the child marriage rate is still high, and pregnant women have low access to health services. BPS data shows that the number of first marriages for women aged less than 19 years is still very high (36.22%). In the economic sector, gender gaps still occur, especially in labor force participation and wages. In 2019, women's labor force participation was only 51.89 percent, far behind compared to men who had reached 83.13 percent. Discrimination in the wages of women workers still occurs. Working women still receive lower wages than men even though they are both in the same level of education. The average ratio between the wages of women and men working in 2019 was only 77.39 percent (Kemen. PPPA, 2020a). BPS data shows, regarding the main employment status, women and men are still stuck with a perspective on gender role stereotypes. The type of work based on care is still dominated by women, while the type of work that is considered masculine is the domain of men (Kemen. PPPA, 2020a).⁷

Meanwhile, Komnas Perempuan noted that to eliminate violence against women in Indonesia we should focus on : (1) ending stereotypes and prohibiting harmful practices, such as all forms of female genital mutilation and cutting (Female Genital Mutilation), child marriage, coercion marriage and polygamy; (2) prevent and address gender-based violence against women, including sexual violence; (3) ensure inclusive education for women and girls with disabilities; (4) reducing maternal mortality; (5) access to safe abortion at least in cases of rape, incest, threat to the life or health of a pregnant woman or damage to the fetus and decriminalize all cases that have been regulated by Government Regulation no. 61/2014 and strengthened by Minister of Health Regulation no 3/2016; (6) there are still laws and regulations that hinder the elimination of discrimination and violence against women, such as Law no. 44 of 2008 concerning Pornography, Law no. 11 of 2008 concerning Information and Electronic Transactions, Law no. 1 of 1974 concerning Marriage; (7) the ratification of the Bill which is expected to abolish violence against women and promote equality and equity between men and women have not been approved by parlemen, namely the Bill on the Elimination of Sexual

⁷ <https://kemenpppa.go.id/lib/uploads/list/50a46-pembangunan-manusia-berbasis-gender-2020.pdf>

Violence, the Bill on Protection of Domestic Workers and the Bill on Gender Equality and Equity.⁸

The notes made by the two state institutions show that Indonesia is still facing serious problems related to gender inequality in various fields of life, including in the field of education. In terms of education, Suryadi and Idris (2004) reveal that the inequality of men and women in terms of education has an impact on gender inequality in all sectors such as employment, positions, roles in society, and also in voicing opinions. Gender inequality in the education sector has become the main factor that has the most influence on overall gender inequality.⁹

The low level of women's education hinders the role of women in development. Increasing the level of education and eliminating gender discrimination has the opportunity to increase the role of women in development and in determining policies in the economic, social and political fields (Suryadi, 2001). Todaro and Smith (2006) explain why education for women is important. Various empirical evidences show that educational discrimination against women hinders economic development as well as exacerbates social inequality. Reducing gender inequality in education by expanding educational opportunities for women is economically beneficial. This occurs for four reasons, including: (1) the rate of return from women's education is higher than the rate of return to men's education in most developing countries; (2) improving women's education not only increases their productivity on farms and in factories, but also increases labor participation, slower marriage, lower fertility, and improved health and nutrition of children; (3) better health and nutrition of children and more educated mothers will have a multiplier effect on the quality of the children for several generations; (4) because women bear the greatest burden of poverty and the scarcity of agricultural land that surrounds people in developing countries, a significant improvement in the role and status of women through education has an important impact in breaking the vicious cycle of poverty and inadequate education.¹⁰ Thus promoting gender equality is a major part of a development strategy in order to empower people, both men and women, to overcome the problems of poverty and improve their standard of living.

The various problems of gender inequality are the background for conducting gender studies at four educational institutions, namely the Bogor Agricultural Development Polytechnic (Polbangtan), the Undana Agriculture Faculty, the Kupang State Agricultural Vocational School (SMK Kupang), and Waibakul State Agricultural Vocational School (SMK Waibakul). Gender studies in the four educational institutions are complemented by gender studies in the communities where the educational institutions are domiciled.

1.2. Objectives

The Gender assessment is aimed at:

- (1) Knowing the problem of gender in four educational institutions
- (2) Knowing the problem of gender in communities where the educational institution is located

⁸ <https://komnasperempuan.go.id/siaran-pers-detail/siaran-pers-komnas-perempuan-peringatan-36-tahun-pengesahan-cedaw-24-juli-2020>

⁹ <http://puslit.kemsos.go.id/upload/post/files/bbd6c378095e1ce3e45398f3789b5bc6.pdf>

¹⁰ http://eprints.undip.ac.id/44692/1/11_HARAHAP.pdf

- (3) Knowing the impact of gender problem in society on the implementation of education in the four educational institutions
- (4) Provide recommendations to educational institutions and policy makers in overcoming gender problems in educational institutions

The gender assessment was conducted using the Harvard analytical framework.

1.3. Methodology

The gender assessment is carried out using the following methods.

Location Selection. The unit of analysis of this study is the educational institution and the household in four communities. Educational institutions and household in four communities were chosen deliberately, namely the four institutions that provide education in the agricultural sector in Bogor, Kupang and Waibakul – Central Sumba, as well as the household in four communities where the four educational institutions are domiciled.

Data collection. The study of gender problems in educational institutions and the household in four communities is carried out using a case study approach. Case studies were conducted in four educational institutions and in the communities where the educational institutions are domiciled. The four educational institutions are:

- (1) Bogor Agricultural Development Polytechnic (Polbangtan)
- (2) Faculty of Agriculture, Nusa Cendana University (Undana)
- (3) Kupang State Agricultural Vocational School (SMK Kupang)
- (4) Waibakul State Agricultural Vocational School

Data was collected by means of structured interviews with randomly selected respondents. Respondents from the educational institutions consist of institutional leaders, teachers, administrative staff and students. Respondents from the communities consisted of husband and wife in the households that were randomly selected. Data collection in the four educational institutions and on households in the communities was carried out in a participatory manner by the teachers at the four educational institutions.

Data analysis. The data were analyzed descriptively using tabulation.

CHAPTER II

THEORITICAL FRAMEWORK

2.1. Gender Concept

Gender and Sex. Gender describes the socially constructed roles and responsibilities of women and men, and includes expectations held about characteristics, and likely behaviours of both men and women; the roles that we learn to fill from childhood onward. In short, gender refers not to women or men per se, but to the relations between them, both perceptual and material. Sex refers to the genetic and physiological characteristics and traits that indicate whether one is male or female. Sex is the biological difference between men and women. Sex differences are concerned with men's and women's bodies. Men produce sperm; women bear and breastfeed children. Sexual differences are the same throughout the human race.¹¹ Sex is a fact of human biology; gender is not. The experience of being male or female differs dramatically from culture to culture.

Gender is more related to the differences between women and men as a result of social, cultural and psychological construction. Gender is the difference between men and women in roles, functions, rights, responsibilities, and behaviors that are shaped by social values, culture and customs of community groups that can change according to time and local conditions. Gender issues focus not only on women, but on the relationship between men and women, their roles, access to and control over resources, and division of labour and needs. Gender relations determine household security, well-being of the family, planning, production and many other aspects of life.¹²

Biological differences in terms of reproductive organs between men and women have consequences for different reproductive functions (women menstruate, become pregnant, give birth and breastfeed; men fertilize with spermatozoa). This biological sex is God's creation, is natural, cannot change, cannot be exchanged and applies throughout the ages. However, a culture driven by a patriarchal culture interprets this biological difference as an indicator of appropriateness in behavior which ultimately leads to restrictions on rights, access, participation, control and enjoying the benefits of resources and information. Finally, the demands of roles, duties, positions and obligations that are appropriate for men or women and which are not appropriate for men or women vary greatly from one society to another.¹³

The term gender was introduced by social scientists to explain the differences between women and men that are innate as God's creations and which are cultural formations that are learned and socialized since childhood. This distinction is very important, because all this time, sex that are natural and gender that are not natural are often mixed up. The difference in gender roles really helps us to rethink about the division of roles that have been considered inherent in

¹¹ Candida March, Ines Smith, and Maitrayee Mukhopadhyay, 1999, A Guide to Gender-Analysis Framework, Oxfarm GB (<https://oxfamilibrary.openrepository.com/bitstream/handle/10546/115397/bk-gender-analysis-frameworks-010199-en.pdf?sequence=8&isAllowed=y>)

¹² International Fund for Agricultural Development, 2003, Gender and Livestock: tools for design, dalam <https://www.ifad.org/documents/38714170/39148759/Gender+and+livestock.pdf/67c6dca9-4a11-4f53-931e-2ccb46105a3c>

¹³ Puspitawati, H. 2012. Gender dan Keluarga: Konsep dan Realita di Indonesia. PT IPB Press. Bogor.

women and men to build a dynamic and appropriate picture of gender relations and match the reality in society. The differences in the concept of gender socially have impact on different roles of women and men in society. In general, the existence of gender have an impact on differences in roles, responsibilities, functions and even the space where humans move. It seems that gender differences are inherent in our perspective, so that we often forget as if it is something permanent and eternal as the biological characteristics possessed by women and men.¹⁴

2.2. Gender Equality and Gender Equity

Gender equality entails the concepts that all human beings, both men and women, are free to develop their personal abilities and make choices without the limitations set by stereotypes like rigid gender roles, or prejudices. It means that the different behaviours, aspirations and needs of women and men are considered, valued and favoured equally. It recognizes that men and women have different physical capacities owing to their biological differences, but their rights, responsibilities and opportunities should not be determined by whether they are born male or female.¹⁵ Gender equality is the result of the absence of discrimination on the basis of a person's sex in opportunities and the allocation of resources or benefits or in access to services.

Gender equity means fairness of treatment for women and men, of all ages, according to their respective needs. This may include equal treatment or treatment that is different—favouring the more disadvantaged gender— but considered equivalent in terms of rights, benefits, obligations and opportunities. In the development context, a gender equity goal often requires built-in measures to compensate for the historical and social disadvantages of women.¹⁶ The concept recognises that men and women have different needs and power that these differences should be identified and addressed in a manner that rectifies the imbalances between the sexes.

The manifestation of gender equality and gender equity in the family can be assessed from the following indications.¹⁷

1. **Access:** the capacity to use resources to fully participate actively and productively (socially, economically and politically) in society including access to resources, services, labor and employment, information and benefits). Example: Providing equal opportunities for girls and boys to continue their education according to their interests and abilities, assuming sufficient family resources.
2. **Participation** is defined as who does what. Husband and wife participate equally in the decision-making process on use of family resources and if necessary involve children, both boys and girls.
3. **Control** is defined as who has what. Women and men have equal control in the use of family resources. A husband and wife can own property in the name of the family.
4. **Benefits.** All family activities should have the same benefits for all family members.

When considering the way in which resources are allocated between women and men, it is important to look at the difference between access to resources and control over resources.

¹⁴ Puspitawati, H. 2012. Gender dan Keluarga: Konsep dan Realita di Indonesia. PT IPB Press. Bogor.

¹⁵ Njuki, J., Waithanji, E., Bagalwa, N. and Kariuki, J. 2013. Guidelines on integrating gender in livestock projects and programs. Nairobi, Kenya: ILRI (<https://core.ac.uk/download/pdf/132645842.pdf>)

¹⁶ Ibid

¹⁷ Puspitawati, H. 2012. Gender dan Keluarga: Konsep dan Realita di Indonesia. PT IPB Press. Bogor

Access is defined as the opportunity to use a resource. While control is the power to decide how resources are used, and who has access to those resources. Women often have access but no control.¹⁸

Gender Inequality. Gender inequality is different treatment received by women or men. This treatment is given not based on competence, aspirations and desires so that it is detrimental to one of the sexes. Gender inequality is injustice for women or men based on the existing system and structure. Manifestations of gender inequality are marginalization, subordination, stereotypes, violence and workload (Fakih, 2008). Gender inequality is caused by unequal access, participation and control for women in achieving resources (Moser, 1993). The division of roles will not be a problem as long as women and men are treated fairly, according to their needs and do not harm one of the sexes. However, if the classification of women and men is used as a basis for treating the two sexes differently and harming one of the sexes, then gender inequality has occurred.¹⁹

Gender Inequality in Education. Overall gender inequality is the result of gender inequality in education. There are 3 problems, namely: opportunity, level and curriculum (Suryadi & Idris, 2004). According to Suleeman (1995) gender inequality in education is the difference in rights and obligations between women and men in obtaining formal education. Gender inequality in education can be seen from quantitative indicators, namely literacy rates, school participation rates, choice of fields of study, and the composition of teaching staff and school principals (Van Bemmelen, 1995). Gender inequality in education is detrimental to women. This can be seen, for example, girls tend to drop out of school when family finances are insufficient, women must be responsible for domestic work, women's low education causes them to be concentrated in informal jobs with low wages. Meanwhile, the determinants of gender inequality in education according to Van Bemmelen (2003) include: 1) Access of women in education, 2) Gender values held by the community, 3) Values and gender roles contained in textbooks, 4). Gender values instilled by teachers, 5). Gender-biased policies. Suryadi and Idris (2004) categorize the factors of the gender gap in education into 4 aspects, namely: 1) Access: opportunities or opportunities in obtaining or using certain resources, 2) Participation: participation or role of a person/group in an activity and or in decision making, 3) Control: control or authority or power to make decisions, 4) Benefits: the use of sources that can be enjoyed optimally. A study conducted by Suryadi (2001) found that the choice of disadvantaged families to give priority to boys to go to school for reasons of cost, not only based on traditional thoughts, but also based on empirical experience that the rate of return) to lower female education. This is consistent with the fact that the average income of female workers is empirically lower than that of male workers.²⁰

Gender inequality in education and health is most prevalent among the poor. A study of student enrollments in 41 countries showed that gender inequalities in the number of students enrolled in schools in these countries were generally higher among the poor. A similar pattern was found in poor and non-poor households based on the mortality rates for boys and girls under the age of five. Gender inequality is detrimental to the health and well-being of men, women and

¹⁸ FAO, 2013, Understanding and integrating gender issues into livecock projects and programmes dalam <http://www.fao.org/3/a-i3216e.pdf>

¹⁹ <http://puslit.kemsos.go.id/upload/post/files/bbd6c378095e1ce3e45398f3789b5bc6.pdf>

²⁰ <http://puslit.kemsos.go.id/upload/post/files/bbd6c378095e1ce3e45398f3789b5bc6.pdf>

children, and has an impact on their ability to improve their standard of living. In addition, gender inequality also reduces the productivity of livestock and entrepreneurship, thereby reducing prospects for alleviating poverty and guaranteeing economic progress. Gender inequality can weaken a country's governance and thus result in the poor effectiveness of its development policies. The most detrimental thing from gender inequality is the decline in the quality of life. It is difficult to identify and quantify all of these losses, but lots of evidence from many countries around the world showed that people with gender inequalities face problems of poverty, malnutrition, various diseases, and many other disadvantages.²¹

The high Labor Force Participation Rate (TPAK) of women can be caused by several things, namely: 1) a change in views and attitudes in society and the increasing awareness of the need for women to participate in development, 2) the willingness of women to be independent in the economy, 3) the need to increase family income, and 4) the increasing number of job opportunities for women workers. Based on demographic factors, the increasing of women participation in economic activities is influenced by education level, gender, age, and marital status. In general, the Labor Force Participation Rate of women is lower than that of men. But the population of women is absolutely greater than the men population so that it can be a potential to support the development process (Rahma. 2017).²²

The first step that needs to be taken in giving special attention to the problem of gender inequality in society is to recognize and understand the problem of gender inequality that occurs in society. The following are examples of various problems of gender inequality that occur in society.²³

Gender Inequality Problems	Examples
Stereotype gender	<ul style="list-style-type: none"> • Gender-based marginalization in society and socio-cultural activities
Limited access and control over political decisions	<ul style="list-style-type: none"> • Barriers to access and participation in political decisions at community meetings • Women's voices and interests get less attention
Subordination	<ul style="list-style-type: none"> • Limited access of women to economic resources and job opportunities • Inequality of rights to access and control land and resources • Forced child marriage • Forced dropout • Difficulty getting divorce papers
Gender-based violence	<ul style="list-style-type: none"> • Verbal and psychological insults to physical condition • Domestic Violence

²¹<https://documents1.worldbank.org/curated/en/697861468323948239/pdf/217760WP0Box341mm0BAHASA0INDONESIAN.pdf>

²²

https://www.researchgate.net/publication/344774285_Analisis_Pembangunan_Gender_di_Provinsi_Nusa_Tenggara_Timur_Indonesia

²³ <https://www.jus.uio.no/smr/english/about/id/docs/buku-panduan-desal.pdf>

	<ul style="list-style-type: none"> • Bullying • Violence in social conflict
Impoverishment	<ul style="list-style-type: none"> • Barriers to access to property such as land, inheritance or capital • Sexual exploitation of children
Double workload	<ul style="list-style-type: none"> • Work for income and be responsible for all works in domestic sector

Gender roles dan empowerment. Gender roles are learned behaviours in a given society/community that condition which activities, tasks and responsibilities are perceived as male and female. They are reflected in activities ascribed to men and women on the basis of perceived differences which are reinforced through the gender division of labour. They vary among different societies and cultures, classes, ages and during different periods in history. In general, gender roles can be categorised as: productive, reproductive and community roles.

Productive roles include all tasks which contribute to the income and economic welfare of the household and community. These include the production of goods and services for income or subsistence. Both women and men perform a range of productive roles. For example in agriculture, productive activities include planting/cultivation and livestock rearing. Reproductive activities are those activities carried out to reproduce and care for the household. Activities such as child bearing, cooking, washing, cleaning, nursing, and taking care of the sick in a household are reproductive roles. This work is mostly done by women. Community role are those activities undertaken at the community level to meet the communities' basic needs. They can be seen as community managing role which include: provision and maintenance of scarce resources of collective consumption such as water, health care and education. These activities are usually undertaken primarily by women. Community roles also include social and political activities at the community and local levels. This also includes social events such as ceremonies and celebrations where communities participate in groups. Most of these activities are dominated by men.

Empowerment refers to the process of increasing the opportunity of people to take control of their own lives. It is about people living according to their own values and being able to express preferences, make choices and influence – both individually and collectively – the decisions that affect their lives. Empowerment of women or men includes developing self-reliance, gaining skills or having their own skills and knowledge recognized, and increasing their power to make decisions and have their voices heard, and to negotiate and challenge societal norms and customs.²⁴

In rural societies, where local culture and traditions are still very vibrant, responsibilities and tasks are often assigned to women and men on the basis of traditional gender roles, defined as those behaviours and responsibilities that a society considers appropriate for men, women, boys and girls. These roles change over time, have different characteristics in every local context and are shaped by ideological, religious, cultural, ethnic and economic factors. They are a key determinant of the distribution of resources and responsibilities between men and women (FAO, 2010b). In many cases gender roles are biased and favour certain social constituencies

²⁴ Biruktayet Asefa and Nina de Roo, 2015, Manual on Gender Analysis Tools (https://agriprofocus.com/upload/CASCAPE_Manual_Gender_Analysis_Tools_FINAL1456840468.pdf)

at the expense of others. Rural women, for instance, face serious obstacles more regularly than men, since traditional structures and perceptions tend to prevent them from obtaining the necessary tools to reach their full potential in the agricultural sector. In fact, despite their major involvement in and contribution to livestock management, women tend to have limited access to resources, extension services and less participation in decision making compared to their male counterparts (FAO, 2011a). Recognizing the different roles that women and men play in the agriculture sector is key to identifying the diverse challenges they face and tailoring projects and programmes on their specific needs. Understanding and integrating these diverse roles and specific dynamics into projects and programmes can significantly improve their outcomes and effectiveness (FAO, IFAD, World Bank, 2007; FAO, 2011a).²⁵

2.3. Gender Analysis

Gender analysis is a method or tool for detecting inequality through the provision of data and facts as well as information about gender. Such an analysis explores and highlights the relationships of women and men in society, and the inequalities in those relationships, by asking: Who does what? Who has what? Who decides? How? Who gains? Who loses? When we pose these questions, we also ask: Which men? Which women? Gender analysis breaks down the divide between the private sphere (involving personal relationships) and the public sphere (which deals with relationships in wider society). It looks at how power relations within the household interrelate with those at the international, state, market, and community level.²⁶ Some key areas for gender analysis are²⁷ :

- 1) Roles and responsibilities of men, women, boys and girls and other social groups (e.g. the vulnerable and marginalized)
- 2) Access and control of services and assets – natural, human, social, physical and financial e.g land, labour, information, technology, credit, etc
- 3) Power and decision making : household, group, community and other scale as well as in market control of products, sales, income, public/non-public decision making; factor promoting/discouraging participation
- 4) Needs, priorities, perception : practical and strategic needs and priorities at the individual, household community levels, and perceptions of benefit, risks and constraints.

The analysis of gender aspects in the household and community was carried out within the framework of the Harvard analysis. Aims of the Harvard framework are²⁸ :

1. to demonstrate that there is an economic rationale for investing in women as well as men,

²⁵ FAO, 2013, Understanding and integrating gender issues into livestock projects and programmes [dalam http://www.fao.org/3/a-i3216e.pdf](http://www.fao.org/3/a-i3216e.pdf)

²⁶ Ibid

²⁷ Njuki, J., Waithanji, E., Bagalwa, N. and Kariuki, J. 2013. Guidelines on integrating gender in livestock projects and programs. Nairobi, Kenya: ILRI (<https://core.ac.uk/download/pdf/132645842.pdf>)

²⁸ Candida March, Ines Smith, and Maitrayee Mukhopadhyay, 1999, A Guide to Gender-Analysis Framework, Oxfarm GB
<https://www.ndi.org/sites/default/files/Guide%20to%20Gender%20Analysis%20Frameworks.pdf>

2. to assist planners design more efficient projects and improve overall productivity,
3. to emphasise the importance of better information as the basis for meeting the efficiency/equity goal,
4. to map the work of men and women in the community and highlight the key differences.

The Harvard framework consists of a matrix for collecting data at the micro (community and household) level. It has four interrelated components:

- 1) the activity profile, which answers the question, "who does what?", including gender, age, time spent and location of the activity. This tool examines the gender-based division of labour. It categorises different activities (productive and reproductive activities of men and women) and shows who does what, when (seasonally or daily) and where (at home or in the farm).
- 2) the access and control profile, which identifies the resources used to carry out the work identified in the activity profile, and access to and control over their use, by gender. Gender is a determinative factor in both access to and control over resources. The allocation of resources between women and men is better understood by differentiating access to resources and control over them. Access refers to the opportunity to make use of a resource while control is the power to decide how a resource is used and who has access to it. Access and control profile is a tool that helps in determining power relations and interests. It is used for analysing the resources available and what benefits given to the people involved. In general, it is about who has access and who has the final decision making power (control over resources and to have the opportunity to impose the choice on others).²⁹
- 3) the analysis of influencing factors, which charts factors that influence gender differences in the above two profiles. The influencing factors, this element is to rank the factors that influence gender differences in the division of labor, access and control over resources and benefits. Influencing factors, including gender relations, community norms, beliefs, culture, demographic conditions, institutional structure, economic conditions, and internal and external political factors.
- 4) the project cycle analysis, which examines a project or intervention in light of gender-disaggregated information. The project cycle is a systematic representation of the process of formulating an intervention from inception to conclusion.

The Harvard analytical framework (Overholt et al. 1985) also called the gender roles framework, analyses social roles. The framework maps the work and resources available to women and men while highlighting the difference. The framework collects data at the micro level (community and household). It answers the question who does what in terms of productive and reproductive roles and who has access to and controls what resources. The framework also helps identify the factors that influence the gender relations and gendered opportunities and constraints. In addition, the framework enables the development of a checklist for project cycle analysis whereby sex disaggregated data is used to capture the different effects of social change between men and women.³⁰

²⁹ Biruktayet Assefa and Ninade Roo, 2015, Manual on Gender Analysis Tools, Cascape https://agriprofocus.com/upload/CASCADE_Manual_Gender_Analysis_Tools_FINAL1456840468.pdf

³⁰ Njuki, J., Waithanji, E., Bagalwa, N. and Kariuki, J. 2013. Guidelines on integrating gender in livestock projects and programs. Nairobi, Kenya: ILRI (<https://core.ac.uk/download/pdf/132645842.pdf>)



CHAPTER III GENDER-RELATED PROBLEMS IN EDUCATIONAL INSTITUTION

3.1. Profile of Respondents

Respondents are divided into two categories, namely (1) respondents who come from internal educational institutions and (2) respondents who come from the community. The profile of category 2 respondents will be presented in Chapter IV.

The majority respondents in category (1) are women. In SMK Waibakul almost 80% of the respondents are women. The position of the respondents varies for each educational institution. At Polbangtan Bogor, 50.0% of the respondents were employees and none of the respondents were students. In Undana, the majority of respondents are teachers and students with a total of 84.6%. Employees are only 6.0%. At SMK Kupang most 51% of respondents are students and there are no respondents who are leaders. Meanwhile, at SMK Waibakul, more than half of the respondents are students and none of the respondents are employees.

Table 1. Respondent Profile

Category of Respondent	Number and Proportion (%) in Educational Institution			
	Polbangtan Bogor	Undana	SMK Kupang	SMK Waibakul
Male	24 (43.0)	25 (37.3)	25 (42.4)	11 (20.7)
Female	32 (57.0)	42 (62.7)	34 (57.6)	42 (79.3)
Leader	6 (10.7)	6 (9.4)	-	3 (5.7)
Teacher/lecturer	22 (39.3)	27 (40.3)	14 (23.7)	19 (35.8)
Administrative staff	28 (50.0)	4 (6.0)	15 (25.4)	-
Student	-	30 (44.3)	29 (50.9)	31 (58.5)
Total	56 (100.0)	67 (100.0)	59 (100.0)	53 (100.0)

3.2. The Condition of Students

In terms of the number of students, Undana has the largest number of students, with the proportion of female students being more than male. However, at the highest level the number of female students is smaller than the number of male students. While for Polbangtan the number of male and female students is relatively balanced, but at the final level the number of female students is much less than that of men. SMK Kupang has limited dormitory for women, so the total number of male students is indeed higher than female. Meanwhile, SMK Waibakul has more students than SMK Kupang. Although dormitory facilities of SMK Waibakul are only available for female students, but the number of male students at each level is more than female students. The following is the number of students in four educational institutions.

Table 2. Number of Students

Level and Student	Number and Proportion (%) of Studen in Educational Institution			
	Polbangtan Bogor	Undana	SMK Kupang	SMK Waibakul
Class/level 1				
Male	108 (49.1)	132 (35.7)	46 (58.2)	157 (65.1)
Female	112 (50.9)	238 (64.3)	33 (41.8)	84 (34.9)
Class/level 2				
Male	129 (53.1)	255 (41.9)	32 (49.2)	112 (56.6)
Female	114 (46.9)	354 (58.1)	33 (50.8)	86 (43.4)
Class/level 3				
Male	102 (48.8)	250 (41.2)	49 (63.6)	122 (60.1)
Female	107 (51.2)	356 (58.8)	28 (36.4)	81 (39.9)
Class/level 4			-	-
Male	107 (54.3)	302 (49.6)	-	-
Female	90 (45.7)	307 (50.4)	-	-
Class/level 5	-		-	--
Male	-	144 (46.1)	-	-
Female	-	168 (53.9)	-	-
Class/level 6	-		-	-
Male	-	91 (51.1)	-	-
Female	-	87 (48.9)	-	-

Regarding the dropout problem, the four educational institutions are still facing the problem of dropping out of students at different levels. In terms of the condition of students dropping out of school, Undana faces more serious problems than the other three institutions. Almost 58% of respondents said that many students had dropped out of school at Undana. While in the other three institutions, most of the respondents considered that not many or very few students had dropped out of school. This assessment, of course, needs to be confirmed with Educational Institution's administrative data regarding the number of dropping out of students.

Table 3. Dropout Conditions According to Respondents

	Proportion (%) of Respondents Said about Dropout Condition in the Educational Institution			
	Polbangtan Bogor	Undana	SMK Kupang	SMK Waibakul
A. Number of dropped out Students				
1.Many	-	(57.6)	(1.7)	(3,8)
2.Not so many	(8.9)	(39.4)	(13.8)	(64,1)
3.Very few	(50.0)	-	(44.8)	(32,1)
4.No one	(41.1)	(3.0)	(39.7)	-
B. Who dropped out of school?				
1.More male students	(43.7)	(49.2)	(50.0)	(70,6))
2.More female students	(12.5)	(6.3)	(8,0)	-

3.Balanced	(43,8)	(44,5)	(42,0)	(29,4)
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The school administration data on students dropping out of school is not much different from the respondent's statement. The school administration data shows that Undana and SMK Waibakul have more serious dropout problems than Polbangtan and SMK Kupang. In Undana dropout occur since at level 3 and the higher the level the number and percentage of dropout students tend to be greater. Meanwhile in SMK Waibakul, dropouts have occurred since level 1. In level 1 the percentage of female students who dropped out of school reached 15.0%. Meanwhile in grade 2, the dropout rate for male students is higher than that of female students, namely 13.0% compared to 7.0%. Although SMK Waibakul has provided dormitories for female students, the dormitory facilities don't guarantee that women can easily get access to education. It is because women face two barriers to accessing education, namely marriage and cost. It could be seen from the reasons for dropping out of school for female students. The main causes of female students dropping out of school are marriage and cost. This condition shows that female students - especially from poor families, face more barriers in accessing education than male students.

In terms of the proportion of students who drop out of school, the largest proportion of students dropping out of school is in Undana and SMK Waibakul. In Undana, every year on average 10.5% of male students and 7.2% of female students drop out of school. Meanwhile, at SMK Waibakul every year on average 6.3% of male students and 9.7% of female students drop out of school.

Table 4. Number of Students Dropping Out

Student and Level	Number and Percentage (%) of Students Dropping Out of School			
	Polbangtan Bogor	Undana	SMK Kupang	SMK Waibakul
Class /level 1				
Male	4 (4.0)	-	1 (2.0)	7 (4.0)
Female	4 (4.0)	-	-	13 (15.0)
Class/level 2				
Male	-	-	2 (6.0)	15 (13.0)
Female	1 (1.0)	-	-	6 (7.0)
Class /level 3				
Male	2 (2.0)	22 (9.0)	-	3 (2.0)
Female	1 (1.0)	14 (4.0)	-	6 (7.0)
Level 4	-			
Male	-	45 (15.0)	-	-
Female	-	42 (14.0)	-	-
Level 5	-			
Male	-	20 (14.0)	-	-
Female	-	16 (9.0)	-	-
Level 6	-			
Male	-	23 (25.0)	-	-
Female	-	14 (16.0)	-	-
Average proportion of Male Students/year	(2.0)	(10.5)	(2.7)	(6.3)
Average proportion of female students/year	(2.0)	(7.2)	-	(9,7)

The reasons for male students dropping out of school are quite diverse. In Undana, male students drop out more due to cost and academic ability. In Polbangtan Bogor, male students drop out more because of academic ability. Meanwhile, at SMK Kupang the cause of male students dropping out of school is due to interest, academic ability and cost. While in SMK Waibakul, male students drop out of school mostly due to cost, academic ability, interest, long distance from school and also marriage. The reasons for dropping out of school due to marriage in male students are mostly found in students at SMK Waibakul. It indicates that young marriage in Waibakul community is still high. The reason for dropping out of school due to the school distance, are only found in SMK Waibakul. It means male students at SMK Waibakul also need dormitories just like female student.

The reasons for dropping out of school for female students also vary. The female students at Polbangtan Bogor dropped out more due to academic ability and other reasons that were not known to the respondents. In Undana more female students drop out due to marriage, cost and academic ability. Meanwhile, at SMK Kupang and SMK Waibakul, female students dropped out of school because of marriage or pregnant. Marriage is the main cause of female students dropping out of school, especially at Undana, SMK Kupang, and SMK Waibakul.

There are different factors that cause dropping out of school between male and female students. Male students drop out more due to factors of academic ability and cost. Meanwhile, female students drop out more because of marriage and cost. It show two phenomena, namely the high rate of early marriage and barriers to gender roles for women in accessing education. Traditionally, women have played more roles in the domestic sector, so women do not need to get higher education. The female students from poor families face even greater barriers because of financial constraints. The traditional values related to gender roles in society has a major influence on women's ability to access education. The ability of women to access education is weakened by the limited capacity of dormitories for women.

The availability of dormitories not only weakens female student's access to education, but also male student's access to education. At SMK Waibakul, for example, one of the reasons male students drop out is the location of the school which is far from home. It implies that there is a need for dormitories for male students.

Table 5. Reasons for Dropping Out of School According to Respondents

Reasons for Dropping Out	Percentage (%) of Respondent said about the Reason for Dropping out of School				Average
	Polbangtan Bogor	Undana	SMK Kupang	SMK Waibakul	
Male students					
Cost/financial factor	(5.3)	(56.4)	(27.4)	(49.0)	(34.5)
Marriage	-	(16.1)	(13.7)	(24.5)	(10.6)
Academic ability	(51.8)	(56.4)	(29.4)	(32.1)	(42.4)
Interest	(18.3)	(21.0)	-	(18.9)	(14.5)
Juvenile delinquency	-	-	(31.4)	(15.1)	(11.6)
The distance of school	-	-	-	(26.4)	(6.6)
Sick	(19.6)	-	-	-	(4.9)

Others	(5.3)	(12.9)	(7.8)	-	6.4
Female students					
Cost/financial factor	(5.3)	(58.6)	(29.2)	(29.2)	(30.6)
Marriage	(7.1)	(65.5)	(45.8)	(52.1)	(42.6)
Academic ability	(42.8)	(43.1)	(6.2)	(20.8)	(28.2)
Interest	(14.4)	(5.2)	-	(8.3)	(7.0)
Juvenile delinquency	-	-	(8.3)	(10.1)	(4.6)
The distance of school	-	-	-	(18.7)	(4.7)
Sick	(3.6)	-	-	-	(1.0)
Pregnant	-	(6.9)	-	(29.2)	(9.0)
Others	26.8	(10.3)	(14.6)	-	(12.9)

Financial constraints in accessing education are mostly faced by Undana students and SMK Waibakul. Although Undana and SMK Waibakul provide scholarships, it is very likely that these scholarships are not accessible to students, especially students from poor families. There are requirements to get a scholarship, including academic achievement. The requirement is not easily to fulfil by students from poor families so that the availability of scholarships does not automatically increase the access of student from poor families to education.

3.3. Conditions of Gender Equality in Educational Institutions

The table below presents the number and percentage of male and female workers in each profession category. The data shows that there is no discrimination against women in the four educational institutions. At the leadership level, the percentage of female leaders in Polbangtan and Undana is greater than the percentage of male leaders. At SMK Kupang, the percentage of male and female leaders is the same. Meanwhile, at SMK Waibakul more than 30% of leadership positions are in the hands of women.

Table 6. Number and Percentage of Male and Female Workers in Educational Institutions

Category of Profession	Number and Percentage (%) of Male and Female Workers in Educational Institution			
	Polbangtan Bogor	Undana	SMK Kupang	SMK Waibakul
Leadership level				
Men	3 (42.8)	3 (27.3)	1 (50.0)	3 (60.0)
Women	4 (57.2)	8 (72.7)	1 (50.0)	2 (40.0)
Teacher/lecture				
Men	12 (54.5)	43 (53.7)	25 (56.8)	20 (33.9)
Women	10 (45.5)	37 (46.3)	19 (43.2)	39 (66.1)
Administrative staff				
Men	9 (33.3)	21 (65.6)	42 (73.7)	10 (71.4)
Women	18 (66.7)	11 (34.4)	15 (26.3)	4 (28.6)

Regarding gender equality, the majority of respondents in four educational institutions stated that their institutions had implemented the principle of gender equality. Men and women have equal opportunities to become leaders of institutions, teachers, administrative staff, and to access education in the four institutions. Indicators of the practice of gender equality in the institutions include the percentage of women in leadership positions, women's access to education and training, an open selection process based on ability, as well as equal duties and responsibilities between women and men in the same position. Respondents' statements about

the practice of gender equality in their institutions are indeed in accordance with the administrative data in the four educational institutions as shown in table 7.

Table 7. Gender Equality in Educational Institutions

Factors of Gender Equality and the Indicators	Educational Institutions			
	Polbangtan Bogor	Undana	SMK Kupang	SMK Waibakul
Percentage of respondents who stated that there is gender equality to be a leader and the indicators	(91.1) <ul style="list-style-type: none"> All deputy directors are women The selection process for leader position is transparent and open to both men and women 	(93.8) <ul style="list-style-type: none"> There are many women as leader The number of male and female leaders is balanced 	(95.4) <ul style="list-style-type: none"> There are female leaders The number of male and female leaders is balanced The equal duty and responsibilities in the same position for men and women 	(81.8) <ul style="list-style-type: none"> There are female leaders The number of male and female leader is balanced The equal duty and responsibilities In the same position for men and women
Percentage of respondents who stated that there is gender equality to be a teacher and the indicators	(82.1) <ul style="list-style-type: none"> Half of the teacher are women The selection process for teacher positions is ransparent and open to both men and women 	(77.4) <ul style="list-style-type: none"> The number of male and female teacher is balanced Selection for teacher based on ability 	(95.4) <ul style="list-style-type: none"> Male and female teachers have equal access to higher education and training The number of male and female teachers is balanced The equal duty and responsibilities for men and women as teacher 	(86.4) <ul style="list-style-type: none"> Male and female teachers have equal access to higher education and training The number of male and female teachers is balanced The equal duty and responsibilities in for men and women as teacher
Percentage of respondents who stated that there is gender equality to be an administrative staff and the indicators	(89.3) <ul style="list-style-type: none"> The number of female staff is more than male 	(65.5) <ul style="list-style-type: none"> The number of male and femal staff is balanced Many staff leader are women Selection for staff openly for women and men 	(95.6) <ul style="list-style-type: none"> Male and female staff have equal access to education and training The number of male and female staff is balanced The equal duty and responsibilities for men and women as staff 	(63.6) <ul style="list-style-type: none"> Male and female staff have equal access to education and training The number of male and female staff is balanced The number of male and female staff is balanced
Percentage of respondents who stated that there is gender equality to be a student the indicators	(83.9) <ul style="list-style-type: none"> Half of the student are women Selection for student openly for men and women 	(85.5) No reason	(90.9) <ul style="list-style-type: none"> Male and female students get the same subject The requirements to become a student are the same for men and women 	(72.7) <ul style="list-style-type: none"> Male and female students have the same right to be active in student organisation Male and female students have the

	<ul style="list-style-type: none"> • Many female students become leaders of student organizations 		<ul style="list-style-type: none"> • Male and female students have the same right to be active in student organisation 	same right to access to training
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Although the majority of respondents stated that their institutions had implemented the principles of gender equality, but they also acknowledged that there were still obstacles for women, either to become leaders, teachers, administrative staff, or in accessing education in these institutions. In SMK Waibakul, for example, tradition is still an obstacle for women to become leaders, teachers, and staff of the institution. One of the traditions referred to is the double role of women. The double role of women is considered to hinder women from doing work in the production sector and in increasing capacity as leaders, teachers or staff. In terms of access to education, women face two barriers, namely traditional role and economic or financial barriers. Women from poor families find it difficult to pay for their education. This condition was stated mainly by respondents of SMK Waibakul.

Women's access to education in SMK is also limited by the availability of dormitories. This is especially the case at SMK Kupang, where the capacity for female dormitories is still very limited. The limitations of dormitory facilities are not only faced by female students, but also male students. At SMK Waibakul, for example, dormitories are only available for female students. In reality, male students also need dormitories. It is indicated by the reasons for dropping out of school for male students. One of them is school distance. This problem could be solved by providing dormitories for all students, including male students.

The barriers in the form of policies stated by respondents are more related to the selection process of teachers and administrative staff in educational institutions through CPNS (Civil Servant Candidate) selection system. The selection process is considered an obstacle because the percentage of CPNS who pass the selection is very small compared to the number who takes the test.

Table 8. Barriers Faced by Women at Work and in Accessing Education

Barriers Faced by Women	Percentage (%) of Respondents in Educational Institutions			
	Polbangtan Bogor	Undana	SMK Kupang	SMK Waibakul
A. To be leader				
• Tradition	(7.1)	(25.0)	(14.3)	(77.8)
• Policy	(8.9)	(17.8)	(28.6)	(11.1)
• Ability	(28.6)	(35.7)	(7.1)	(11.1)
• No barrier	(55.4)	(42.8)	(50.0)	-
B. To be teacher /lecture				
• Tradition	(1.8)	(7.1)	(13.3)	(72.7)
• Policy	(71.5)	(42.8)	(26.7)	(18.2)
• Ability	(17.8)	(29.1)	(13.3)	(13.6)
• No barrier	(16.0)	(33.9)	(46.7)	-
C. To be staff				
• Tradition	-	(7.4)	(6.7)	(92.3)
• Policy	(16.0)	(35.7)	(40.0)	(7.7)

• Ability	(19,6)	(29.6)	(6.7)	-
• No barrier	(57,4)	(46.4)	(46.6)	-
D. To be student				
• Tradition	(1.8)	(27.3)	(8.3)	(35.7)
• Policy	(14.2)	(25.4)	(25.0)	-
• Ability	(23.2)	(30.9)	(8.3)	-
• Economy condition	-	-	-	(53.8)
• The school distance	-	-	-	(14.3)
• The dormitory capacity	-	-	(33.4)	-
• No barrier	(60.8)	(45.4)	(25.0)	-

Table 8 shows various obstacles for women to become leaders, teacher, staff and in accessing education in the four educational institutions. Then how do the four educational institutions respond to the obstacles? The four institutions have made various efforts to overcome the obstacles faced by women, especially in accessing education. To overcome traditional barriers, for example, SMK Kupang and Waibakul High School approached parents to continue to support their daughters in gaining access to education. A different approach is also taken by SMK Waibakul in collaboration with stakeholders, including government agencies. SMK Kupang overcomes the obstacles faced by women by increasing the availability of dormitories for female students. The Polbangtan also provides dormitory facilities for female students. Polbangtan, Undana and SMK Kupang also made efforts to increase women's capacity through various activities.

Table 9. Efforts of Educational Institutions in Overcoming Barriers Faced by Women

Effort of Educational Institution in Overcoming Barriers Faced by Women in Accessing Education			
Polbangtan Bogor	Undana	SMK Kupang	SMK Waibakul
- Provide dormitory for female students -Capacity building for women	-Involve women in all activities - Training for women's capacity building -Open selection in HR recruitment	-Approaching students'parents -Increased the capacity of dormitory for female students -Improvement of women's capacity	-Improve cooperation with stakeholder -Integrating the principle of gender equality and gender equity in the school curriculum - Approaching students'parents -Scholarship Provision

In terms of salary and facilities, almost all respondents in the four institutions stated that in the same position and work there was no difference in salary and facilities for men and women. It means that there is no gender discrimination on salaries and facilities in the four educational institutions.

The four educational institutions imposed special rules for female students. These rules include prohibitions on pregnancy, and rules on female student's dress code and appearance. Female students are not allowed to wear short skirts, tight dress, make up, and jewelry. Respondents conveyed that the prohibition on pregnancy for female students enforced in three educational

institutions, namely Polbangtan Bogor, Undana and SMK Kupang. Such a prohibition was not found in the statements of respondents from SMK Waibakul.

Table 10. Special Rule for Female Students and Policies on Women’s Reproductive Rights

Special Rule for Female Students and Policy on Reproduction Rights			
Polbangtan Bogor	Undana	SMK Kupang	SMK Waibakul
<p>The special rule for female students:</p> <ul style="list-style-type: none"> -Pregnancy prohibition during study -Rules about dressing code for female students -Dormitory rules 	<p>The special rule for female students:</p> <ul style="list-style-type: none"> - Pregnancy prohibition during study - Rules about dressing code and appearance -Women’s restroom 	<p>The special rule for female students :</p> <ul style="list-style-type: none"> - Pregnancy prohibition during study - Dormitory rules 	<p>The special rule for female students:</p> <ul style="list-style-type: none"> -Rules about dress code and appearance - Women’s restroom
<p>Policies on women’s reproductive rights:</p> <ul style="list-style-type: none"> - Maternity leave - Menstrual/health problem leave 	<p>Policies on women’s reproductive rights:</p> <ul style="list-style-type: none"> - Maternity leave 	<p>Policies on women’s reproductive rights:</p> <ul style="list-style-type: none"> - Maternity leave - Provision of nursing room 	<p>Policies on women’s reproductive rights:</p> <ul style="list-style-type: none"> - Maternity leave - Reduce the workload for pregnant teachers

The four educational institutions have made various efforts to prevent violence or sexual harassment against women. These efforts include the implementation of rules related to social relations in schools, dormitories, clothing and appearance; morality education; spiritual guidance and socialization about drugs; prohibition to consume alcohol; placement of separate female and male dormitories; installation of CCTV (Closed Circuit Television) - especially in Undana , and the application of sanctions for perpetrators of violence in the form of dismissal (for the workers) and expelled from school or returning to their parents (for students). The sanctions apply to all perpetrators of violence, including workers in educational institutions. Likewise, pregnant female students will be returned to their parents.

Some respondents considered that there were facilities needed by women but it is not yet available in their institutions. The table below lists some of the facilities needed by women. Some of the facilities seem trivial but it is important for women, such as garbage dumps for women and women's toilets. Only one facility is proposed for Polbangtan, namely the accessible dormitories for all students. Undana received the most proposals, including women’s restroom, breastfeeding room, UKS (school health unit) room, wowedn’s grocery store, violence complaint room and security during night lectures. Meanwhile, the facilities proposed to be provided by SMK Kupang and SMK Waibakul include counseling room, sports and cultural/arts facilities, scholarship as well as equipment in dormitories such as WIFI, television, air conditioning, wall clocks, etc.

Gender equality does not only apply to women but also to men. In terms of facilities, it is not only women who need certain facilities at school. There are important facilities needed by male students. One of them is a dormitory for male students. It was conveyed mainly by respondents from SMK Waibakul. This respondent's statement is in accordance with the fact that one of the reasons male students in SMK Waibakul dropping out of school is the school distance.

Table 11. Facilities Needed by Women and Not Yet Available

Facilities Needed by Women and Not Yet Available			
Polbangtan Bogor	Undana	SMK Kupang	SMK Waibakul
-Dormitory for all students	- Women's restroom - Breastfeeding room - Women's grocery store - Violence complaint room - Security during night lectures - School health unit (UKS) room	- Facilities in dormitory such as WIFI, television, AC, wall clock - Garbage dump for women	- Women's restroom - Counseling room - Sports and cultural/ arts facilities - Scholarship for students from poor families

Most of the respondents have stated that the four educational institutions are already practicing gender equality. However, the respondents admitted that programs and policies to improve gender equality and equity were still needed in the four educational institutions. Some of the programs proposed by the respondents include capacity building, further studies, courses/socialization of gender equality and equity, increasing activities involving men and women, lifeskill training, internship program, improving facilities, etc. The following are the various programs/policies proposed for each institution.

Table 12. Proposed Policies and Programs to Improve Gender Equality

Benefit Recipients	Proposed Policies and programs			
	Polbangtan Bogor	Undana	SMK Kupang	SMK Waibakul
Teachers/lectures	- IT skill training - Further studies program - Professionalism improvement program	- Further studies program - Gender equality and equity course - IT facilities improvement	Capacity and professional development programs	- Further studies and training - Internship program in industry - Involvement more in seminars - Socialization of gender equality and equity
Staffs	- Training for capacity building - The same facilities for men and women - Menstruation leave	- Gender equality and equity course - Daycare - IT facilities development	- Increase opportunity for training and education	- Capacity building - increasing involvement staff in activities in the institution

Students	<ul style="list-style-type: none"> - Increase facilities for students activities - More activities for increasing competence - Socialization of gender equality and equity - Internship program - More practices 	<ul style="list-style-type: none"> - Socialization of gender equality and equity Sosialiasi - Leadership training - Special unit for reporting violence 	<ul style="list-style-type: none"> - Socialization of gender equality and equity - More facilities and capacity in dormitory - Scholarship - More extra curricular activities - Integrating the principle gender equality and equity as subject in curriculum 	<ul style="list-style-type: none"> - Internship and field work practice (PKL) - Leadership training - Lifeskill training - Increasing access to education for women and girls - More scholarship
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3.4. Gender Gap in Society and Its Impact on Educational Institutions

Gender inequality still occurs in the communities where the four institutions are part of them. The majority (52.0%) of respondents from SMK Waibakul stated that gender inequality still persists in society. In addition, 65.0% of respondents from SMK Waibakul also considered that gender inequality in the community affected the implementation of education in their institutions. The effect of gender inequality on educational institution are: there are students dropping out of school because of marriage, mothers who play more roles in children's education, and special rules for women.

More than 36.0% of respondents from Undana stated that gender inequality still persists in society. While in two other institutions (Polbangtan and SMK Kupang) are less than 20% of respondents stated that gender inequality still persists in society.

Gender inequality in the form of Domestic Violence (KDRT) was stated by respondents from Polbangtan, Undana, and SMK Waibakul. Gender inequality in the form of stereotypes of women in terms of work was conveyed by respondents from Polbangtan. This stereotype has an impact on the tendency to give field work to men. Respondents from Polbangtan also stated that in society there are stereotypes against women. Women are considered only suitable for administrative works, and certain works are only suitable for men. According to the respondents, the stereotypes against women do not only occur in the community but also in their institutions and in government offices.

Table 13. Various Forms of Gender Inequality in Society

	Various Forms of Gender Inequality in Society			
	Polbangtan Bogor	Undana	SMK Kupang	SMK Waibakul
Percentage of respondents that state gender inequality is still persists in society and the form of gender inequality	(12.5) <ul style="list-style-type: none"> • Domestic violence • Women aren't prioritized in terms of education 	(36.5) <ul style="list-style-type: none"> • Domestic violence • The view that women don't need high education 	(15.0) (No Answer)	(52.0) <ul style="list-style-type: none"> • Domestic violence • Force marriage • Women bear double burden

	<ul style="list-style-type: none"> • Women bear double burden • Women stereotype in work 	<ul style="list-style-type: none"> • The view that women's role is in domestic sector • Discrimination in public sector 		<ul style="list-style-type: none"> • The view that women's role is in domestic sector
The effect of gender inequality on educational institutions	(8.0) <ul style="list-style-type: none"> • Women stereotype in terms of administrative work • Fieldworks are mostly left to men 	-	(8.3) <ul style="list-style-type: none"> • The low interest of women to study 	(65.0) <ul style="list-style-type: none"> • There are students dropping out of school because of marriage • mothers who play more roles in children's education • Special rules for women

The gender inequality in society affects women's access to education, including access to education in the four institutions. The four educational institutions have made several efforts to encourage more women to access education. They also made efforts to reduce gender inequality in society. The following are various efforts made by educational institutions to increase the number of female students and reduce gender inequality in society.

Table 14. Educational Institutions' efforts to increase women's Interest in Education and Reduce Gender Inequality in Society

	Educational Institution			
	Polbangtan Bogor	Undana	SMK Kupang	SMK Waibakul
The efforts to increase women's interest in education	-Provides dormitory for female students - Increase-socialization	-Socialization in schools -Provide scholarship -Socialization through seminars	-Increase the capacity of dormitory for female students -Added Facilities for female students	- Socialization in schools -Increase extra-curricular activities for female students -Developing local content in the education curriculum
The effort to reduce gender inequality in Society	- Incorporating gender equality education in community service activities - Incorporating gender equality in subject matter - Fostering women's farmer groups	- Conducting gender studies - Conducting outreach activities in the community - Dissemination of the gender equality principle through field work practices (PKL)	- Promotion of gender equality through field work practice (PKL) - Promotion of gender equality through community activities, including religious activities	- Conducting outreach on gender equality - Advocating on women's aspirations against domestic violence and forced marriage - Advocating for women's aspirations through village heads - Advocating women's aspiration through social media

Gender promotion carried out by the four educational institutions is possible if there are teachers or lecturers who have received training/courses on gender equality and equity. In this case, respondents from four educational institutions stated that in their institutions there were already teachers/lecturers who had attended or received training on gender equality and equity.

Based on the data about the condition of students and gender problems in educational institutions that have been describe above, it can be noted that although the respondents admitted their institutions had implemented the values of gender equality and equity, but the four educational institutions still faced problems of gender inequality. Gender inequality that still persists in society affects the implementation of education in four educational institutions. Nevertheless, the four educational institutions have made various efforts to reduce or overcome the problems of gender inequality that exist in their institutions and in the society. One of the efforts is a promotion to encourage women to access education at their institutions and to provide facilities needed by women, including dormitory and scholarships. The promotion to increase women's access to education is very important considering that education has an important role in overcoming gender inequality that occurs in all sectors. The following are the problems of gender inequality faced by four educational institutions.

Table 15. Gender Inequality Problem Faced by Educational Institutions

Gender Inequality Problem Faced by Educational Institutions			
Polbangtan Bogor	Undana	SMK Kupang	SMK Waibakul
<ul style="list-style-type: none"> • Stereotypes of women for administrative work • Stereotypes of men for field work • The dormitory cannot be accessed by all students • Rules regarding women's dress code and appearance • Prohibition of pregnancy during study 	<ul style="list-style-type: none"> • Prohibition of pregnancy during study • Not paying attention to the special needs for women, including sanitation facilities, women's changing rooms, security for women during evening lectures, etc • Rules regarding women's dress code and appearance 	<ul style="list-style-type: none"> • Limited access for women to dormitory • Not paying attention to the special needs for women • Prohibition of pregnancy during study 	<ul style="list-style-type: none"> • Does not provide dormitory for male students • Not paying attention to the special needs for women, including sanitation facilities, women's changing room, counselling room, etc • Rules regarding women's dress code and appearance • Scholarships for students from poor families are still limited or not yet available

Stereotypes against women namely that: women are more suitable for administrative work and less suitable for work in the field, have an impact on discrimination against women. The field work tends to be left to men. The case was stated by a respondent from Polbangtan Bogor.

The educational institutions make various efforts to prevent sexual violence against women. One of them is to make special rules regarding women's dress code and appearance. Whether we realize it or not, the rule is based on the perspective that sexual violence against women occurs because of women dress and appearance. This perspective tends to blame victims of violence and can lead to permissive actions for violence against women.

The prohibition on pregnancy for female students was conveyed by respondents from three educational institutions, namely Polbangtan, Undana and SMK Kupang. It could be that the Waibakul Vocational School also applies a prohibition on pregnancy even though it does not appear in the respondent's confession. This prohibition on pregnancy deprives women of access to education when they become pregnant. Women should still be able to continue their education after giving birth. Sanctions against pregnant students also weaken women's access to higher education. Parents will think twice about sending their daughter to a higher school.

Because to be able to access higher education people in rural areas must send their daughter to school in the district capital or to the provincial capital.

Pregnancy should not deprive women of access to education. The pregnant students should still be able to return to school after they give birth. It is not easy for them, but at least the door is not closed for pregnant students who still want to continue their education after they give birth. The policy that punishes pregnant students by depriving them of access to education is very unfair to women, especially for women who become pregnant as victims of sexual violence.

The limited availability of dormitories, both for women and men, has an impact on reducing or even losing women's and men's access to education. In SMK Waibakul, for example, the unavailability of dormitory for male students has an impact on the dropout of male students due to the school distance. It means there is discrimination against male students in terms of providing dormitories. The lack of dormitory capacity for women at SMK Kupang also has an impact on reducing women's access to education at SMK Kupang. So there is discrimination against women in terms of dormitory capacity.

The provision of facilities in educational institutions has not taken into account the special needs of women, such as adequate sanitation facilities for women, women's changing rooms, counseling guidance rooms, breastfeeding room, violence complaint room, security during night lectures, etc. The provision of special facilities needed by women is a form of recognition of the special needs of women. Recognition of the special needs of women is part of efforts to achieve gender equity.

The scholarship provisions for students from poor families are part of efforts to achieve gender equality and equity. It is because in conditions of financial limitations in poor families, boys will be prioritized to get education. The data show that the main reasons of female students dropping out of school are marriage and cost/financial. While the main reasons of male students dropping out of school are: academic ability and cost/financial. By increasing the availability of scholarships for women from poor families, the opportunities for women and men from poor families not to drop out of school and to access education can be increased. It is important that scholarships are easily accessible to women from poor families. Because it is common that scholarships are required for students who have academic achievements. The requirements are difficult to fulfill for students from poor families.

CHAPTER IV

GENDER-RELATED PROBLEMS IN SOCIETY

Presidential Instruction No. 9 of 2000 concerning Integrating Gender in National Development defines gender equality namely the equality of conditions for women and men to obtain opportunities and their rights as humans, to be able playing a role and participating in political, economic, socio-cultural, security and defense activities, as well in enjoying the results of development. The regulation of the Integrating Gender in National Development is supported by Law No. 17/2007 concerning the Long Term National Development Plan of 2005 – 2025. The law No. 17/ 2007 emphasizes that the vision of national development is to realize an independent, developed, fairness and prosperous Indonesia. Fairness means there are no restrictions or discrimination in any form, including gender discrimination. In reality, gender equality has not been fully realized in Indonesia development. This is indicated by KPPA's notes regarding gender inequality in Indonesian development, the results of a Bappenas survey and Komnas Perempuan's notes on violence against women.

Regarding gender inequality in Indonesia, the Ministry of Women's Empowerment and Child Protection (KPPPA) noted that there are still structural and cultural problems in human development in Indonesia. Structurally, alignment with gender-equal development is still weak. Culturally, gender construction that is detrimental to women is still deeply rooted. Patriarchal culture is still visible in people's lives and has an impact on development outcomes. Culturally, women are positioned lower than men so that decision-making still does not fully consider the needs and best interests of women. This condition affect the achievement of Indonesian human development.

A survey conducted by Bappenas in 2017 showed that 1 in 3 Indonesian women experienced physical and sexual violence.³¹ Komnas Perempuan even stated that every two hours at least three women in Indonesia experience sexual violence.³² Sexual violence is a form of gender inequality that is massively experienced by women in Indonesia.

With such a condition of gender inequality, what about the condition of gender inequality in the communities where the four educational institutions are located? Three educational institutions are located in East Nusa Tenggara (NTT). NTT has been known as an area with serious problems related to violence against women. Meanwhile, one institution is located in Bogor, West Java, which is also still facing the problem of gender inequality. The following is a description of the gender problem in the four communities where the four institutions are domiciled.

4.1. Profile of Respondents

Respondent's age. Most of respondents in the three communities (Bogor, around Undana, and around SMK Kupang) are 46 – 66 years old. Only half of the communities around Waibakul

³¹ <https://news.detik.com/berita/d-3460316/survei-bps-1-dari-3-wanita-indonesia-alami-kekerasan-seksual>

³² <https://www.suara.com/news/2020/05/14/043837/komnas-tiap-2-jam-3-perempuan-indonesia-alami-kekerasan-seksual?page=all>

are 25-45 years old. Very small proportion of respondents aged less than 25 years and those over 66 years. It means that the majority of respondents are in productive age. In communities around Undana and Waibakul, there were respondents who stated that their occupation was housewives.as housewives are only owned by respondents in the communities around Undana and in Waibakul.

Table 16. Respondent’s Age

Age (year)	Number and Proportion (%) of Respondents in Communities			
	Bogor	Around Undana	Around SMK Kupang	Waibakul
Less than 25	1 (3.2)	-	1 (4.2)	1 (2.6)
25 – 45	7 (22.6)	10 (30.3)	9 (37.5)	19 (50.0)
46 – 66	18 (58.1)	19 (57.6)	13 (54.1)	18 (47.4)
More than 66	5 (16.1)	4 (12.1)	1 (4.2)	-
Total Respondents	31 (100.0)	33 (100.0)	24 (100.0)	38 (100.0)

Education and Occupation. In terms of education, respondent in Bogor community and around Undana have a low level of education compared to respondents in around SMK Kupang and Waibakul communities. The majority of respondents in Bogor and around Undana communities have primary school education and below. More than 50% graduated from elementary school. Meanwhile, the majority of respondents in Waibakul community have junior high school education and below. Respondents in community around SMK Kupang have the highest education, the majority are senior high school and above. It is not surprising that these people have works outside of agriculture.

Table 17. Respondents’ Education

Respondents’ Education	Number and Proportion (%) of Respondent in Communitis			
	Bogor	Around Undana	Around SMK Kupang	Waibakul
Bachelor /D3	-	2 (6.1)	7(29.2)	-
Senior high school	3 (9.7)	9 (27.3)	8 (33.3)	7 (18.4)
Yunior high school	4 (12.9)	3 (9.1)	3 (12.5)	14 (36.8)
Primary school	18 (58.1)	18 (54.5)	4 (16.7)	11 (29.0)
Didn’t pass elementary school	4 (12.9)	1 (3.0)	2 (8.3)	6 (15.8)
Never go to school	2 (6.4)	-	-	-
Tottal	31 (100,0)	33 (100.0)	24 (100.0)	38 (100.0)

The majority of respondent in three communities (Bogor, around Undana and Waibakul) work as farmers. In the community around SMK Kupang, respondents have a variety of occupations, with more than 45% being traders. Respondents who work as civil servants are only in communities around Undana and around SMK Kupang.

Table 18. Respondents' Occupations

Respondent's Occupations	Number and Proportion (%) of Respondents in Communities			
	Bogor	Around Undana	Around SMK Kupang	Waibakul
Farmer	28 (90.3)	27 (81.8)	4 (16.7)	36 (94.7)
Merchant /entrepreneur	-	2 (6.1)	11 (45.8)	-
Civil servant (PNS)	-	2 (6.1)	3 (12.5)	-
Worker/employee	-	-	2 (8.3)	-
Farmer & merchant	3 (9.7)			-
Housewife	-	1 (3.0)		2 (5.3)
Other	-	1 (3.0)	4 (16.7)	-
Total	31 (100.0)	33 (100.0)	24 (100.0)	38 (100.0)

Number of dependent children and dependent family member. The majority of respondents in Bogor and Waibakul communities have 3-4 dependent children. Meanwhile, in communities around Undana and SMK Kupang, the number of dependent children varies. Some have 3-4 children, some have 1-2 children, some have more than 4 children. In community around SMK Kupang, almost a third of respondents do not have children who are still dependents of the parents.

Table 19. Number of Children

Number of dependent Children	Number and Proportion (%) of Respondents in Communities			
	Bogor	Around Undana	Around SMK Kupang	Waibakul
1 – 2	10 (32.3)	9 (27.3)	7 (29.2)	10 (26.3)
3 – 4	16 (51.6)	14 (42.4)	8 (33.3)	21 (55.3)
More than 4	1 (3.2)	10 (30.3)	2 (8.3)	5 (13.1)
No children	4 (12.9)	-	7 (29.2)	2 (5.3)
Total	31 (100.0)	33 (100.0)	24 (100.0)	38 (100.0)

The relatively small number of respondents having other dependent family member. Only in Waibakul community 44.7% of respondent have other dependent family member, 29.4% have 1 – 2 person and 15.3% have 3 – 4 persons. In Bogor community, 35.5% of respondent have other dependent family member. In community around Undana, 18.2% of respondents have other dependent family member. Meanwhile, in community around SMK Kupang, only 4.2% of respondents have other dependent family member.

Dependent children and other dependent family member can be workers on agritural land or in domestic sector. The number of workers in the household can give an impact on the role and position of women in the household.

Table 20. Number of Other Dependent Family Member

Number of Other Dependent Family Member (person)	Number and Proportion (%) of Respondents in Communities			
	Bogor	Around Undana	Around SMK Kupang	Waibakul
1 – 2	3 (9.7)	2 (6.1)	-	15 (29.4)
3 – 4	5 (16.1)	3 (9.1)	1 (4.2)	2 (15.3)
More than 4	3 (9.7)	1 (3.0)	-	-
No other member of the nuclear family	20 (64.5)	27 (81.8)	23 (95.8)	21 (55.3)
Total	31 (100.0)	33 (100.0)	24 (100.0)	38(100.0)

Agricultural Land Tenure and Livestock Ownership. There are contrasting conditions in terms of land tenure by households in four communities. In Waibakul community, nearly 85% of households have more than 1.0 hectares of land. Meanwhile, in community around SMK Kupang, 62.5% of households don't have land. Meanwhile, in Bogor community, the majority (51.6%) of households have less than 0.25 hectares of land. In community around Undana, some households (39.4%) control more than 1.0 hectares of agricultural land and some (39.4%) control less than 0.25 hectares of land.

Table 21. Area of Agricultural Land Owned by Respondents

Area of Agricultural Land Owned by Respondents (hectare)	Number and Proportion (%) of Respondents in Communities			
	Bogor	Around Undana	Around SMK Kupang	Waibakul
Less than 0,25	16 (51.6)	13 (39.4)	2 (8.3)	-
0,25 – 0,5	5 (16.1)	2 (6.1)	-	-
0,6 – 1,0	(7 (22.6)	1 (3.0)	6 (25.0)	-
More than 1,0	-	13 (39.4)	1 (4.2)	36 (84.7)
No land	3 (9.7)	4 (12.1)	15 (62.5)	2 (15.3)
Total	31 (100.0)	33 (100.0)	24 (100.0)	38 (100.0)

In terms of livestock ownership, only in Bogor community where the majority of respondent (64.5%) did not own livestock. Chickens are owned by the majority of respondents in three communities, namely the community around Undana, the community around SMK Kupang and the Waibakul community. Pigs are owned by the majority of households in Waibakul community.

The households in the Bogor community only have goat/sheep. The majority of households do not own livestock. Those who own livestock are less than 40%, with an average ownership of 7 tails. There are half of the households in around SMK Kupang community who own chickens, with an average ownership of 21 tails. Only 29% of households own pigs with an average ownership of 3 tails. Only 17% of households own cows, with an average ownership of 4 tails.

In Waibakul community, almost 82% of the household owns chickens and 63% of the household own pigs.

Table 22. Ownership of Livestock by Household

Livestock	Number and Percentage (%) of households owning livestock in Four Communities			
	Bogor	Around Undana	Around SMK Kupang	Waibakul
Chicken	-	19 (57.6)	12 (50.0)	31 (81.6)
Goat/sheep	11 (35.5)	5 (15.1)	1 (4.2)	13 (34.2)
Pig	-	11 (33.3)	9 (29.1)	24 (63.1)
Buffalo	-	-	-	7 (18.4)
Cow	-	5 (15.1)	4 (16.7)	3 (7.9)
Horse	-	-	-	10 (26.3)
No livestock	20 (64.5)	-	-	-

4.2. The Division of Labor between Men and Women

The division of labor between men and women at the household level can be seen from the participation or involvement of men and women in various activities, both on agricultural land, livestock, economic activities outside agricultural land, activities in the domestic sector, as well as in the community activities.

4.2.1. The Division of Labor in Agricultural Land

The division of labor between men and women in agricultural activities shows a varied pattern among households in the four communities. In the Bogor community, the role of men in agricultural activity is higher than the role of men in other three communities. In Bogor community, there are at least eight activities that mostly done by men alone, namely preparing land, preparing seeds, planting, fertilizing, clearing weeds, maintaining farm, processing crops and selling crops. Meanwhile, the activity that is mostly done jointly by men and women is harvesting (53.8%). The work that is mostly done by women alone is managing the money from selling crops (69.2%). In Bogor community, in addition to managing the money from the sale of crops, women are also involved in planting, weeds clearing, and farm maintaining. However, women's participation in these activities is smaller than that of men. Meanwhile, the activities carried out together are harvesting (53.8), harvest processing (30.8), and managing money from selling crops (30.8). The role of men in activities on agricultural land in Bogor community is very high, much higher than the role of women.

In contrast to households in the Bogor community, in the Waibakul Community the role of men in activities on agricultural land is lower than the role of men in the other three communities. There were only three of the 11 activities were carried out by men alone, namely land preparing (51.3%), seeds preparing (59.0%), and fertilizing (69.2%). Meanwhile, the work carried out by the women alone are planting (69.2), managing money from selling crops (55.9) and crops selling (41.2%). In contrast to the Bogor community, in Waibakul community, more work is done jointly by men and women, especially weeds clearing (89.7%), crops processing (82.1%), paddy fields maintaining (71.8%), harvesting (71.8%), and crops selling (52.9%). In

this community the roles of men and women in activities on agricultural land are relatively equal because more work is done jointly by men and women.

In two other communities (the community around Undana and the community around SMK Kupang), the division of labor between men and women shows a similar pattern. The role of men is larger than women. The difference between the two communities lies in the work done jointly by men and women. In the community around SMK Kupang there is more work done together by men and women compared to that in the community around Undana. There are four works done together with men and women in community around SMK Kupang, namely planting (57.1%), harvesting (75.5%), crops processing (62.5%), and crops selling (62.5%). Meanwhile, in the community around Undana, there are only two work that are done jointly by men and women, namely planting (73.1%) and harvesting (88.0%). In the community around Undana, there are two activities mostly done by women alone, namely crops selling (40.0%) and managing money from selling crops (69.2%). Meanwhile, in the community around SMK Kupang there is only one work mostly done by women alone, namely managing the sale of harvest products (62.5%).

In the four communities, the role of men in working on agricultural land is greatest in the Bogor community and the smallest in the Waibakul community. In the Bogor community, more work on agricultural land was carried out by men (69.2%). In the Waibakul community, work on agricultural land was mostly done jointly by men and women (55.3%).

Regarding the women role in work on agricultural land, the same pattern was found in households in the four communities. Women mostly play a role in managing the money from crops selling. In addition, there is also a tendency that men do more work that requires strength, such as cultivating land and fertilizing.

Table 23. Division of Labor in Activities on Agricultural Land

Activities	Percentage (%) of Respondents in Bogor Community			Percentage (%) of Respondents in Around Undana Community			Percentage (%) of Respondents in Around SMK Kupang Community			Percentage (%) of Respondents in Waibakul Community		
	M	W	M+W	M	W	M+W	M	W	M+W	M	W	M+W
Land preparing	(100.0)	-	-	(76.9)	-	(23.1)	(75.5)	(12.5)	(12.5)	(51.3)	-	(48.7)
Seed preparing	(84.6)	-	(15.4)	(88.5)	(7.7)	(3.8)	(75.5)	(12.5)	(12.5)	(59.0)	-	(41.0)
Planting	(53.8)	(30.8)	(15.4)	(19.2)	(7.7)	(73.1)	(28.6)	(14.3)	(57.1)	(7.7)	(69.2)	(23.1)
Fertilizing	(84.6)	-	(15.4)	(65.4)	(7.7)	(26.9)	(55.5)	(11.1)	(33.4)	(69.2)	-	(30.8)
Weed clearing	(69.2)	(15.4)	(15.4)	(57.7)	-	(42.3)	(85.7)	-	(14.3)	(7.7)	(2.6)	(89.7)
Farm maintaining	(84.6)	(7.7)	(7.7)	(65.4)	(7.7)	(26.9)	(62.5)	(25.0)	(12.5)	(25.6)	(2.6)	(71.8)
Harvesting	(46.2)	-	(53.8)	(12.0)	-	(88.0)	(25.0)	-	(75.5)	(28.2)	-	(71.8)
Crops processing	(69.2)	-	(30.8)	(45.8)	(16.7)	(37.5)	(25.0)	(12.5)	(62.5)	(12.8)	(5.1)	(82.1)
Crops selling	(100.0)	-	-	(40.0)	(40.0)	(20.0)	(25.0)	(12.5)	(62.5)	(5.9)	(41.2)	(52.9)
Managing money from crops selling	-	(69.2)	(30.8)	(11.5)	(69.2)	(19.3)	(25.0)	(62.5)	(12.5)	(2.9)	(55.9)	(41.2)

Average	(69.2)	12.3	18.5	48.2	15.7	36.1	48.3	16.2	35.5	27.0	17.7	55.3
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M: men alone; W: women alone; M+W: men and women together

4.2.2. The Labor Division in Livestock Breeding

In livestock breeding activities, the roles of men and women are described for each type of livestock. There are four types of livestock, namely chickens, goats/sheep, pigs, and cows/buffaloes. The households in Bogor community only own goat/sheep, while other households in other three communities have chickens, pigs, cows/buffaloes but no goats/sheep.

4.2.2.1. Chicken Breeding

There are various patterns of division of labor in the chicken breeding activity in the three communities. In the households in community around Undana, some activities on chickens breeding are done by men alone, namely seed preparing and feed preparing. Some activities are done by women alone, namely eggs selling, chickens selling, managing money from chicken selling and chicken products processing. Another activities are done together by men and women, namely feeding, water providing, and cage cleaning. It means that in chicken breeding activities the role of men and women in around Undana community are relatively equal.

The activities of chickens breeding in community around SMK Kupang are mostly done together by men and women. These activities are feeding, water providing, cage cleaning, stable, eggs collecting, managing money from egg selling, and managing money from chicken selling. Only one activity was done by men alone, namely feed preparing. Only one activity was done by women i.e. chickens selling. However, the average of percentage women involved in various activities of chickens breeding is higher than men, which is 30.9% compared to 22.0%. In this community the role of women in chicken breeding is higher than men because the majority of work is done together by men and women and the proportion of women involved in various activities in chicken breeding is also higher than men.

The division of labor in chicken breeding shows a different pattern in the Waibakul community. In this community some of works on chicken breeding are done by women alone, namely egg collecting, eggs selling, managing money from egg selling, managing money from chicken selling, and chicken products processing. Some of other work is done together by men and women, namely food preparing, feeding, water providing, cage cleaning, and chickens selling. In contrast to households in the other two communities, the role of women in chickens breeding in the Waibakul community is much higher than men because women do more work than men. There is more work done by women alone than by men alone.

Table 24. Division of Labor in Chicken Breeding

Activities	Percentage (%) of Respondents in Around Undana Community			Percentage (%) of Respondents in Around SMK Kupang Community			Percentage of Respondents in Waibakul Community		
	M	W	M+W	M	W	M+W	M	W	M+W
Livestock seed preparing	(66.7)	(11.1)	(22.2)	-	-	-	(28.6)	(42.8)	(28.6)

Feed preparing	(68.8)	(6.2)	(25.0)	(60.0)	(20.0)	(20.0)	(13.4)	(23.3)	(63.3)
Feeding	(16.7)	(11.1)	(72.2)	(25.0)	(25.0)	(50.0)	(20.0)	(30.0)	(50.0)
Water providing	(22.2)	(16.7)	(61.1)	-	(33.3)	(66.7)	(6.7)	(43.3)	(50.0)
Cage cleaning	(38.9)	(5.5)	(55.6)	(16.7)	(8.3)	(75.0)	(9.7)	(38.7)	(51.6)
Stable	(44.4)	(11.2)	(44.4)	(8.3)	(25.0)	(66.7)	(23.4)	(33.3)	(43.3)
Eggs collecting	(23.1)	(30.8)	(46.1)	(8.3)	(41.7)	(50.0)	-	(83.3)	(16.7)
Eggs selling	(16.7)	(66.6)	(16.7)	(30.8)	(30.8)	(38.4)	-	(60.0)	(40.0)
Managing money from egg selling	(66.7)	(33.3)	-	(10.0)	(40.0)	(50.0)	-	(75.0)	(25.0)
Chickens selling	(9.1)	(54.5)	(36.4)	-	(54.5)	(45.5)	(25.0)	(25.0)	(50.0)
Managing money from chicken selling	(8.3)	(75.0)	(16.7)	(16.7)	-	(83.3)	-	(74.1)	(25.9)
Chicken products processing	(17.6)	(52.9)	(29.5)	-	-	-	-	(59.3)	(40.7)
Average	(33.3)	(31.2)	(35.5)	(22.0)	(30.9)	(45.5)	(10.6)	(49.0)	(40.4)

M: men alone; W: women alone; M+W: men and women together

4.2.2.2. Pig Breeding

The division of labor between men and women in pig breeding shows a different pattern in households in the three communities. In Waibakul community, the majority of the activities in pig breeding are done together by men and women. Only the work of processing livestock products is done by women alone. None of the work is done by men alone. This means that the role of women in pig breeding in Waibakul community is greater than men.

In the around SMK Kupang community, some of works in pig breeding are done by men alone, some are done by women alone and some are done together by men and women. The activities done by men alone are feed preparing, feeding, and livestock selling. The works mostly done by women alone are managing money from livestock selling and livestock products processing. Meanwhile, the work mostly done together by men and women are water providing, cage cleaning, stable, and taking care of sick pig. In this community, the roles of men and women in pig breeding are relatively equal.

In the community around Undana, some of the works in pig breeding are done by men alone and some of the works are done together by men and women. The works done by men alone are seeds preparing, feed preparing, stable, taking care of sick pig, and livestock selling. While the works done together by men and women, namely feeding, water providing, stable, taking care of sick pig, and managing money from livestock selling. The labor division in pig breeding in the around Undana community show that the role of men is higher than women.

Table 25. Labor Division in Pig Breeding

Activities	Percentage (%) of Respondents in Around Undana Community			Percentage (%) of Respondents in Around SMK Kupang Community			Percentage (%) of Respondents in Waibakul Community		
	M	W	M+W	M	W	M+W	M	W	M+W
Seed preparing	(90.9)	-	(9.1)	-	-	-	(20.0)	-	(80.0)
Feed preparing	(81.8)	-	(18.2)	(100.0)	-	-	(29.2)	-	(70.8)
Feeding	(9.1)	(27.3)	(63.6)	(83.3)	-	(16.7)	(4.2)	(20.8)	(75.0)
Water providing	(18.2)	(18.2)	(63.6)	(16.7)	(16.7)	(66.6)	-	(33.3)	(66.7)
Cage cleaning	(27.3)	(27.3)	(45.4)	(16.7)	(16.7)	(66.6)	(8.3)	(16.7)	(75.0)
Stable	(50.0)	-	(50.0)	(16.7)	(33.3)	(50.0)	(16.6)	(4.2)	(79.2)
Taking care of sick pig	(50.0)	-	(50.0)	(33.4)	-	(66.6)	(9.1)	(9.1)	(81.8)

Livestock selling	(50.0)	(16.7)	(33.3)	(83.3)	-	(16.7)	-	-	(100)
Managing money from livestock selling	(14.3)	(28.6)	(57.1)	(16.7)	(83.3)	-	-	-	(100)
Livestock product processing	(12.5)	(50.0)	(37.5)	(16.7)	(83.3)	-	-	(87.5)	(12.5)
Average	(40.4)	(16.8)	(42.8)	(42.6)	(25.9)	(31.5)	(8.7)	(17.2)	(74.1)

M: men alone; W: women alone; M+W: men and women together

4.2.2.4. Cow/Buffalo Breeding

The labor division in cow/buffalo breeding is different from the labor division in chicken and pig breeding. In cow/buffalo breeding activities the role of men is very dominant. It happened in three communities. Meanwhile women only dominate the work of managing money from livestock selling.

The works of cow/buffalo breeding in around Undana Community mostly done by men alone are seed preparing, water providing, cage cleaning, stable, and livestock selling. The works done together by men and women, namely grazing, were taking care of the sick cattle. The works of looking for feed, feeding, and cattle bathing are half done by men alone and the other half is done together by men and women. Women mostly play a role in two activities, namely managing money from livestock selling and livestock products processing.

The works of cow/buffalo breeding in around SMK Kupang community are dominated by men. Almost all work was done by men alone. None of the work was done together by men and women. Women were involved in only a few activities, namely feeding, water providing, managing money from livestock selling, and livestock products processing.

In the Waibakul community almost all of the works of cow/buffalo breeding were done by men alone. Only the work of managing money from livestock selling and processing livestock products were not dominated by men. The work of managing livestock selling was done by women alone. While the work of processing livestock products is partly done by women and partly done together by men and women.

Table 26. Labor Division in Cow/Buffalo Breeding

Activities	Percentage (%) of Respondents in Aorund Undana Community			Percentage (%) of Respondents in Around SMK Kupang Community			Percentage (%) of Respondents in Waibakul Community		
	M	W	M+W	M	W	M+W	M	W	M+W
Seed preparing	(100.0)	-	-	-	-	-	(100)	-	-
Grazing	(25.0)	-	(75.0)	(100.0)	-	-	-	-	-
Looking for feed	(50.0)	-	(50.0)	(100.0)	-	-	(100)	-	-
Feeding	(50.0)	-	(50.0)	(66.7)	(33.3)	-	(100.0)	-	-
Water providing	(66.7)	-	(33.3)	(66.7)	(33.3)	-	(100.0)	-	-
Cage cleaning	(66.7)	-	(33.3)	(100.0)	-	-	(80.0)	-	(20.0)
Stable	(100.0)	-	-	(100.0)	-	-	(60.0)	(10.0)	(30.0)
Taking care of sick cattle	(20.0)	-	(80.0)	(100.0)	-	-	(60.0)	(10.0)	(30.0)
Cattle bathing	(50.0)	-	(50.0)	(100.0)	-	-	(100.0)	-	-
Livestock selling	(100)	-	-	(100.0)	-	-	(70.0)	-	(30.0)

Managing money from livestock selling	-	(66.7)	(33.3)	(33.3)	(66.7)	-	-	(66.7)	(33.3)
Livestock product processing	-	(100.0)	-	(33.3)	(66.7)	-	(11.2)	(44.4)	(44.4)
Average	(52.4)	(13.9)	(33.7)	(81.8)	(18.2)	-	(71.0)	11.9	17.1

M: men alone; W: women alone; M+W: men and women together

4.2.2.5. Goat/Sheep Breeding

The activities of goat/sheep breeding are carried out mainly by households in the Bogor community. In Bogor community the activities of goats/sheep breeding are dominated by men. Almost all of works in goat/sheep breeding is done by men alone. There are several activities done together by men and women, namely looking for feed, feeding, and water providing. There is only one activity done by women, namely managing the money from livestock selling. It shows that the role of men in goat/sheep breeding is greater than women.

Table 27. Labor Division in Goat/Sheep Breeding in Bogor Community

Activities	Percentage (%) of Respondents in Bogor Community		
	Men	Women	Together Men and Women
Seed preparing	(100)	-	-
Grazing	(100)	-	-
Looking for feed	(66.7)	-	(33.3)
Feeding	(66.7)	(11.1)	(22.2)
Water providing	(66.7)	-	(33.3)
Cage cleaning	(100)	-	-
Stable	(100)	-	-
Taking care of sick cattle	(100)	-	-
Cattle bathing	(100)		
Livestock selling	(100)		
Managing money from livestock selling	(33.3)	(55.6)	(11.1)
Livestock product processing	-	-	-
Average	(84.8)	6.1	(9.1)

M: men alone; W: women alone; M+W: men and women together

4.3. The Division of Labor in Domestic Sector

In the four communities women dominate the works in domestic sector. Almost all works in domestic sector are done by women. It shows the high role of women in the domestic sector. In Bogor community the percentage of men involved in domestic works are very low, namely 18.7% in looking for firewood, 3.2% in dishes washing, and 3.2% in house cleaning. Around

Undana Community men have a very high role in dishes washing (87.8%). In addition men are also involved in finding firewood (22.6%). Meanwhile the works done together by men and women are looking for firewood (51.6%), taking care of children (31.3%), and water fetching (23.4%).

Around SMK Kupang men show a high role in two activities, namely looking for firewood (83.3%) and fetching water (80.0%). Meanwhile the works done together by men and women with a relatively small proportion are shopping (36.4%), house cleaning (27.3%), and taking care of children (18.2%).

In Waibakul community, the role of men in the domestic sector is barely visible. A very small proportion of men are involved in the domestic works i.e. looking for firewood (12.8%) and fetching water (10.2%). Meanwhile the works done together by men and women with a high proportion are taking care of children (77.0%), looking for firewood (66.7%), and fetching water (36.0).

Table 28. Labor Division in Domestic Sector

Activities	Percentage (%) of Respondents in Bogor Community			Percentage (%) of Respondents in Aroud Undana Community			Percentage (%) of Respondents in Aroud SMK Kupang Community			Percentage (%) of Respondents in Waibakul Community		
	M	W	M+W	M	W	M+W	M	W	M+W	M	W	M+W
House cleaning	(3.2)	(96.8)	-	(6.2)	(93.8)	-	(4.5)	(68.2)	(27.3)	(2.5)	(74.3)	(23.2)
Looking for firewood	(18.7)	(62.6)	(18.7)	(22.6)	(25.8)	(51.6)	(83.3)	(11.2)	(5.5)	(12.8)	(20.5)	(66.7)
Water fetching	-	(93.7)	(6.3)	(3.3)	(73.3)	(23.4)	(80.0)	(15.0)	(5.0)	(10.2)	(53.8)	(36.0)
Dishes washing	(3.2)	(93.6)	(3.2)	(87.8)	(9.1)	(3.1)	(9.1)	(86.4)	(4.5)	-	(92.3)	(7.7)
Clothes washing	-	(96.7)	(3.3)	(6.2)	(90.7)	(3.1)	(9.1)	(86.4)	(4.5)	-	(86.8)	(13.2)
Cooking	-	(96.8)	(3.2)	(6.2)	(93.8)	-	-	(95.4)	(4.6)	-	(87.2)	(12.8)
Taking care of children	-	(80.0)	(20.0)	(6.2)	(62.5)	(31.3)	(4.5)	(77.3)	(18.2)	(2.5)	(20.5)	(77.0)
Shoping	-	(87.1)	(12.9)	(9.7)	(83.9)	(6.4)	(4.5)	(59.1)	(36.4)	-	(86.5)	(13.5)
Average	(3.1)	(88.4)	8.5	(18.5)	(66.6)	14.9	(24.4)	(62.4)	(13.2)	(3.5)	(65.2)	(31.3)

M: men alone; W: women alone; M+W: men and women together

By comparing the roles of men and women in the production sector and the domestic sector, it can be seen that women play more roles in work in the domestic sector, while men dominate works in the production sector. This pattern is common in Indonesia, especially in rural communities.

4.4. The Labor Division in Social Activities

In terms of the division of labor between men and women in community activities, there is a pattern similar to activities in the production sector, namely that the role of men is more prominent than the role of women. More men are involved in community activities than

women. Women are more involved in activities that are stereotypically attached to women, namely PKK activities and religious activities.

In Bogor community, all women are involved in PKK activities. Less than 10% of women are involved in meetings in the RT/hamlet/village, extension or training for farmers/breeders. There are no women is involved in cooperative activities and farmer/breeder organization activities. Religious activities are attended by both men and women. Women's role in decision-making in the community is very low. Decision making at the community level is dominated by men, including in terms of extension and training

In the Undana community women involved in all activities in the community, although in a very small proportion, except in PKK activities. All women (100%) are involved in PKK activities. There were 12.9% women involved in meeting activities in the hamlet/village and 19.0% women involved in training activities for farmers/breeders. In contrast to Bogor community, in Undana community there are more activities carried out together by men and women, namely RT meetings (34.4%), farmer/breeder organization meetings (46.4%), cooperative meetings (42.9 %), extension for farmers/breeders (38.5%), and training for farmers/breeders (35.2%). It means in social activities the role of women in Undana Community is higher than the role of women in the Bogor community.

Around SMK Kupang community, the pattern of labor division between men and women in community activities is similar to the pattern that occurs in the Bogor community. Men dominated activities in society. Women were more involved in PKK activities (100%) and religious activities (62.6%). Even religious activities are not carried out by women alone but by men and women. Only PKK activities are carried out by women alone.

In Waibakul community, the division of labor between men and women in community activities shows a different pattern from the labor division in the other three communities. In Waibakul community, the role of women in community activities is higher than in the other three communities. In Waibakil community women didn't only dominate PKK activities but also cooperative activities. In addition, there are more activities in the community that are carried out together by men and women i.e. meetings in the hamlet/village (78.1%). training for farmers/breeders (45.0%). extension for farmers/breeders (39.1%). farmer/breeder organization meetings (31.2%). and meetings at the RT level (36.8%).

Table 29. Labor Division in the Community Activities

Activities	Percentage (%) of Respondents in Bogor Community			Percentage (%) of Respondents in Around Undana Community			Percentage (%) of Respondents in Around SMK Kupang Community			Percentage (%) of Respondents in Waibakul Community		
	M	W	M+W	M	W	M+W	M	W	M+W	M	W	M+W
RT Meeting	(95.6)	(4.4)	-	(59.4)	(6.2)	(34.4)	(81.8)	(9.1)	(9.1)	(55.3)	(7.9)	(36.8)
Hamlet/village meeting	(88.9)	(7.4)	(3.7)	(64.5)	(12.9)	(22.6)	(85.7)	(4.8)	(9.5)	(15.6)	(6.3)	(78.1)
Farmer/breeder organization meeting	(96.1)	-	(3.9)	(46.4)	(7.2)	(46.4)	(90.0)	-	(10.0)	(62.5)	(6.3)	(31.2)
Cooperative meeting	-	-	-	(47.6)	(9.5)	(42.9)	(75.0)	(8.3)	(16.7)	(4.3)	(78.3)	(17.4)

PKK/women organization meeting	-	(100)	-	-	(100)	-	-	(100)	-	-	(100)	-
Extension for farmer/breeder	(96.3)	(3.7)	-	(53.8)	(7.7)	(38.5)	(71.4)	(7.1)	(21.5)	(60.9)	-	(39.1)
Training for farmer/breeder	(96.0)	(4.0)	-	(45.8)	(19.0)	(35.2)	(85.8)	(7.1)	(7.1)	(55.0)	-	(45.0)
Religious activities	(45.0)	-	(55.0)	(15.6)	(15.6)	(68.8)	(18.7)	(18.7)	(62.6)	-	(37.0)	(63.0)
Average	(74.0)	(17.1))	(8.9)	(41.6)	(22.3)	(36.1)	(63.5)	(19.4)	(17.1)	(31.7)	(29.5)	(38.8)

M: men alone; W: women alone; M+W: men and women together

4.5. The Time Allocation in Last 24 Hours

The roles of men and women can be seen from the involvement of men and women in various activities in the production sector, the domestic sector, and in activities in the community. In addition, the roles of women and men can also be seen from the time spent by men and women in various activities.

Table 30 shows that women spent more time for doing works in household level compared to men. It happened to women in three communities i.e the Bogor community the around Undana Community and the Waibakul community. Meanwhile in the around SMK Kupang community men and women give the same time allocation.

Overall women allocate more time per day to work at the household level. However, women allocate more time to work in the domestic sector, while men allocate more time to work in the productive sector. This condition is similar to the division of labor between men and women, where women show a high role in activities in the domestic sector.

Table 30. Time Allocation in Last 24 Hours

Activities	Time Allocation of Respondents in Bogor Community (Hour)		Time Allocation of Respondents in Around Undana community (Hour)		Time Allocation of Respondents in Around SMK Kupang Community (Hour)		Time Allocation of Respondents in Waibakul Community (Hour)	
	Men	Women	Men	Women	Men	Women	Men	Women
In agricultural land working	2.3	2.2	3.2	0.4	1.5	0.1	2.7	0.6
Cattle breeding	0.4	-	0.1	0.1	1.1	0.8	1.2	0.5
In outside agricultural land working	0.4	-	0.3	0.2	1.8	0.6		
Crop selling	-	-	-	-	0.2	0.1		
Livestock products selling	-	-	-	-	-	-		
Total of time allocation in productive sector	3.1	2.2	3.6	0.7	4.6	1.6	3.9	1.1
House cleaning	-	1.2	-	0.9	0.1	0.8	0.05	0.3
Cooking	-	1.8	0.1	2.0	-	0.9	-	2.1
Taking care of children	-	0.7	-	0.1	0.1	0.4	0.2	0.6
Dishes washing	-	0.4		0.1	0.1	0.3	-	0.05
Clothes washing	-	-		0.1	-	0.9	-	0.6

Looking for firewood	-	-	0.1	0.1	0.1	-	0.2	0.4
Water fetching	-	-	0.1	-	0.1	-	0.2	0.03
Shopping	-	-	-	0.2	-	-	-	0.1
Total of time allocation in domestic sector	-	4.1	0.3	3.5	0.5	3.3	0.65	4.18
Social activities	-	0.3	-	-	0.5	0.6	0.2	0.2
Total of time allocation in all activities	3.1	6.6	3.9	4.2	5.6	5.5	4.75	5.48

The divisions of labor or gender roles are categorized into three groups, namely reproductive roles, productive roles, and social roles. This study show that reproductive work is mostly done by women. The productive and social works are mostly done by men. Based on the time spent on work, men have a low level of reproductive work time with an average of reproductive work is less than one hour per day. Even in Bogor community men do not allocate time in the reproductive work. Meanwhile the majority of women have a high rate of reproductive work time with an average of reproductive work is almost 4 (four) hour per day.

Taking into account the division of labor between men and women in the four communities and also the time spent by men and women in the last 24 hours, the roles of men and women in various activities can be mapped as follows.

Table 31. Summary of the Roles of Men and Women in Various Activities

Activities	Bogor Community			Around Undana Community			Around SMK Kupang Community			Waibakul Community		
	Men	Women	Equal	Men	Women	Equal	Men	Women	Equal	Men	Women	Equal
In agricultural land	V			V			V			V		
Chicken breeding	-	-	-			V			V		V	
Pig breeding	-	-	-	V					V		V	
Goat/sheep breeding	V			-	-	-	-	-	-	-	-	-
Cow/buffalo breeding	-	-	-	V			V			V		
Reproduktive work		V			V			V			V	
Social work	V			V			V			V		
Total	3	1	-	4	1	1	3	1	2	3	3	-

Note: V = higher role

Based on the map, it can be assessed that women in the Waibakul Community have the highest role in productive sector compared to the role of women in the other three communities. In Waibakull community women dominate three activities, namely chickens breeding, pigs breeding, and activities in domestic sector. In the second position are women in the around SMK Kupang community. In this community, women not only dominate activities in the domestic sector, but also with men are involved in chickens breeding and pigs breeding. Meanwhile, in two other communities (Bogor community and Around Undana community) women still tend to dominate activities in the domestic sector.

4.6. Acces and Control

In order to assess where resources are allocated between women and men, it is important to look at the differences between access to resources and control over resources. Access is defined as the opportunity to use a resource. While control is the power to decide how resources are used and who has access to those resources. Women often have access but no control. The following is a portrait of men's and women's access and control over resources in households in four communities

4.6.1. Access to and Control over Resources and Benefits in Bogor Community

In the Bogor community, women's access to resources is very low compared to men. Regarding access to resources, women have high access to money from livestock selling (83.3%) and money from crops selling (56.7%). Women have access to markets (42.9%), credit (33.3%) and to agricultural crops (32.5%) but with a smaller percentage. In terms of control over resources, women's roles are not much different. Women have high control over money from livestock products selling (84.6%) and money from crops selling (55.8%). Women have control over the market (44.0%) and credit (33.3%) but with a smaller percentage. In this community women have no access to training/extension and have no control over the labor. The training/extension is dominated by men and the decision making regarding labor is carried out entirely by men.

In terms of benefits, women have access to and control over credit and income from crops and livestock selling. Women's access to and control over the benefits of extension/training and land is very low. Even women have absolutely no control over land use. Decision making on land use is entirely in the hands of men.

Table 32. Access to and Control over Resources and Benefits in Bogor Community

Resources and Benefits	Who Have Access to?		Who decide (control over)?	
	Percentage (%) of Men	Percentage (%) of Women	Percentage (%) of Men	Percentage (%) of Women
Resources				
Agricultural land	(67.4)	(32.6)	(77.4)	(22.6)
Seed and fertilizer	(79.0)	(21.0)	(87.1)	(12.9)
Livestock	(85.7)	(14.3)	(100)	(0.0)
Training/extension	(100.0)	-	(95.8)	(4.2)
Labor	(87.5)	(12.5)	(100)	-
Credit	(66.7)	(33.3)	(66.7)	(33.3)
Cooperatitve	-	-	-	-
Crops	(67.5)	(32.5)	(71.4)	(28.6)
Income from crops selling	(43.2)	(56.7)	(44.2)	(55.8)

Income from livestock selling	(16.7)	(83.3)	(15.4)	(84.6)
Market	(57.1)	(42.9)	(56.0)	(44.0)
Benefits				
Income from crops and livestock selling	(43.4)	(56.6)	(42.0)	(58.0)
Credit	(33.3)	(66.7)	(37.5)	(62.5)
Extension/training	(92.6)	(7.4)	(77.8)	(22.2)
Cooperative	-	-	-	-
Agricultural land	(73.3)	(26.7)	(100)	-

The condition of access and control over resources and benefits by women and men in the Bogor community is in line with the division of labor between men and women at the household level, where women are more involved in activities in the domestic sector, while men are more involved in activities in the productive sector. For this reason, women have low access to and control over resources and benefits related to activities in the productive sector. Although women's access to and control over crops and livestock are low, women's access to and control over income from selling crops/livestock are high. Although women don't have access to and control over credit, they do have access and control over the benefits of credit.

It happens because the management of household finances is in the hands of women. Household financial management is part of work in the domestic sector which is the domain of women.

4.6.2. Access to and Control over Resources and Benefits in Around Undana Community

In terms of women's access to and control over resources and benefits, the condition of women in the community around Undana is not much different from the condition of women in the Bogor community. In Around Undana community women have access to and control over market, income from livestock selling and income from crops selling. Men dominate access to and control over resources.

In terms of benefits, women have low access (40.0%) to the benefits of income from crops/livestocks selling. However, women have high control over benefits of the income from crops /livestocks selling. In Around Undana community women's access to benefits is very low, including benefits from extension or training. Women have absolutely no access to the benefits of cooperatives. Although women have absolutely no access to the benefits of cooperatives, women still have control over the benefits of cooperatives with small percentage (42.9%).

In the Around Undana community, the condition of women's access to and control over resources and benefits cannot be separated from the role of women in works at the household level. In activities in the productive sector, such as in agricultural land and in livestock breeding, men have a higher role than women. As a result, women have low access to and control over resources and benefits related to activities on agricultural land and in livestock breeding, including in terms of extension/training.

Women in the Around Undana community have high access to and control over income from crops selling, income from livestock selling and markets. Women also have access to and control over benefit of income from crops/livestock selling. The women's access to and control over income from crops/livestocks selling and market cannot be separated from the high role of women in activities in the domestic sector, including providing food for the family, shopping, taking care of children, and others. The women role in the domestic sector also makes women have access to and control over income from crops and livestock selling, and also market. It happened because the management of the household economy is considered part of the work in the domestic sector.

Table 33. Access to and Control over Resources and Benefits in Around Undana Community

Resources and Benefits	Who Have Access to?		Who decide (control over)?	
	Percentage (%) of Men	Percentage (%) of Women	Percentage (%) of Men	Percentage (%) of Women
Resources				
Agricultural land	(96.4)	(3.6)	(100)	-
Seed and fertilizer	(92.3)	(7.7)	(92.3)	(7.7)
Chickens	(82.3)	(17.7)	(82.4)	(17.6)
Pigs	(90.9)	(9.1)	(77.8)	(22.2)
Cow/buffalo	(83.3)	(16.7)	(83.3)	(16.7)
Horse	-	-	-	-
Training/extension	(94.1)	(5.9)	(94.1)	(5.9)
Labor	(88.9)	(11.1)	(88.9)	(11.1)
Credit	(100)	-	-	-
Cooperative	(93.7)	(6.3)	(76.9)	(23.1)
Crops	(75.0)	(25.0)	(75)	(25.0)
Income from crops selling	(40.0)	(60.0)	(31.3)	(68.7)
Income from livestock selling	(30.8)	(69.2)	(29.4)	(70.6)
Market	(14.3)	(85.7)	(25.0)	(75.0)
Benefits				
Income from crops/Livestock sellings	(60.0)	(40.0)	(33.3)	(66.7)
Credit	-	-	-	-
Extension/training	(82.3)	(17.7)	(88.9)	(11.1)
Cooperative	(100.0)	-	(57.1)	(42.9)
Agricultural land	(90.0)	(10.0)	(100)	-

4.6.3. Access to and Control over Resources and Benefits in Around SMK Kupang Community

Around SMK Kupang community, conditions are slightly different in terms of women's access to and control over resources and benefits compared to the two previous communities. In terms of resources, women have access to and control over income from crop selling and income from livestock selling. Women also have control over labor even though they do not have access to labor. Women's access to the market is relatively low, but women has high control over market. In addition, women also have access to and control over chickens and have control over crops, although the proportion of access and control is relatively low.

Regarding benefits, in the community around SMK Kupang women's access to and control over resources and benefits are no different from two other communities. In this community women do not have access to and control over land and extension/training. However, women have access to and control over income from crop/livestock selling as well as credit. This condition is related to the high role of women in the domestic sector. The management of the household economy is traditionally part of work in the domestic sector and therefore belongs to women.

Table 34. Acces to and Control over Resources and Benefits in Around SMK Kupang Community

Resources and Benefit 12	Who Have Access to?		Who decide (control over)?	
	Percentage (%) of Men	Percentage (%) of Women	Percentage (%) of Men	Percentage (%) of Women
Resources				
Agricultural land	(72.7)	(27.3)	(72.7)	(27.3)
Seed and fertilizer	(81.8)	(18.1)	(87.5)	(12.5)
Chicken	(66.7)	(33.3)	(58.3)	(41.7)
Pig	(87.5)	(12.5)	(71.4)	(28.6)
Cow/buffalo	-	-	-	-
Horse	-	-	-	-
Training/Extension	(100)	-	(100.0)	-
Labor	(100)	-	(50.0)	(50.0)
Credit	-	-	-	-
Cooperative	(100)	-	(100.0)	-
Crops	(80.0)	(20)	(60.0)	(40.0)
Income from crops selling	(40.0)	(60.0)	(30.0)	(70.0)
Income from livestock selling	(33.3)	(66.7)	(27.3)	(72.7)
Market	(57.1)	(42.9)	(40.0)	(60.0)
Benefits				

Income from crops/livestocks selling	(28.6)	(71.4)	(15.4)	(84.6)
Credit	(33.3)	(66.7)	(33.3)	(66.7)
Extension/training	(100.0)	-	(100.0)	-
Cooperative	-	-	-	-
Agricultural land	(100)	-	(100)	-

4.6.4. Access to and Control over Resources and Benefits Around Waibakul Community

In the Waibakul community, the conditions of access to and control over resources and benefits that women have are different from those in the other three communities. Women in the Waibakul community have higher access to and control over resources and benefits than women in the other three communities. In terms of resources, women in the Waibakul community have access to and control over chickens, pigs, crops, credit and cooperative, crops, income from crops selling, income from livestock selling, and market. In term of cooperative, access and control are entirely in the hands of women. In term of credit, women's access is very high and control is in the hand or women. This condition was not found in women in the other three communities. However, women's access to and control over training/extension is very low, just like women in the other three communities. Women also do not have access to and control over large livestock and agricultural land.

Regarding benefits, women in the Waibakul community have access to and control over income from crop/livestocks selling, credit, and cooperatives. Meanwhile, women's access to and control over the benefits of training/extension and land is relatively low or less than 50.0%.

As in the other three communities, in the Waibakul community women's access to and control over resources and benefits cannot be separated from the role of women in productive sector at the household level. In the Waibakul community, women have a higher role than men in chickens and pigs breeding, and of course in activities in the domestic sector. It is understandable why women in the Waibakul community have high access to and control over many components of resources and benefits.

Table 35. Access to and Control over Resources and Benefits Around Waibakul Community

Resources and Benefits	Who Have Access to?		Who decide (control over)?	
	Percentage (%) of Men	Percentage (%) of Women	Percentage (%) of Men	Percentage (%) of Women
Resources				
Agricultural land	(76.1)	(23.9)	(84.1)	(15.9)
Seed and fertilizer	(92.7)	(7.3)	(88.1)	(11.9)
Chickens	(47.6)	(52.4)	(48.8)	(51.2)
Pigs	(45.7)	(54.3)	(46.2)	(53.8)
Cows/buffalos	(83.3)	(16.7)	(83.3)	(16.7)
Horses	(84.2)	(15.8)	(88.9)	(11.1)

Training/Extension	(76.0)	(24.0)	(78.3)	(21.7)
Labor	(77.3)	(22.7)	(80.0)	(20.0)
Credit	(18.2)	(81.8)	-	(100.0)
Cooperative	-	(100.0)	-	(100.0)
Crops	(45.2)	(54.8)	(46.2)	(53.8)
Income from crops selling	(23.1)	(76.7)	(18.4)	(81.6)
Income from livestock selling	(25.8)	(74.2)	(15.0)	(75.0)
Market	(10.0)	(90.0)	(3.6)	(96.4)
Benefits				
Income from crops/livestocks selling	(44.9)	(55.1)	pro (37.0)	(63.0)
Credit	(25.0)	(75.0)	(10.0)	(90.0)
Extension/Training	(70.4)	(29.6)	(64.0)	(36.0)
Cooperative	(30.0)	(70.0)	(18.2)	(81.8)
Agricultural land	(62.9)	(37.1)	(56.2)	(43.8)

By comparing access to and control over the resources and benefits that men and women have in the four communities, it is possible to map women's access to and control over resources and benefits in the four communities as follows.

Table 36. Women's Access to and Control over Resources and Benefits in Four Communities

Access and Control	Number and Type of Access and Control Component Owned by Women in Bogor Community	Number and Type of Access and Control Component Owned by Women in Around Undana Community	Number and Type of Access and Control Component Owned by Women in Around SMK Kupang Community	Number and Type of Access and Control Component Owned by Women in Waibakul Community
Access to resources	(2) - Income from crops selling - Income from livestock selling	(3) - Income from crops selling - Income from livestock selling - Market	(2) - Income from crops selling - Income from livestock selling	(8) - Chickens - Pigs - Credit - Cooperative - Crops - Income from crops selling - Income from livestock selling - Market
Control over resources	(2) - Income from crops selling - Income from livestock selling	(3) - Income from crops selling - Income from livestock selling - Market	(4) - Labor - Income from crops selling - Income from livestock selling	(8) - Chickens - Pigs - Credit - Cooperative - Crops

			- Market	- Income from crops selling - Income from livestock selling - Market
Access to benefits	(2) Income from crops/livestocks selling - Credit	0	(2) - Income from crops/livestocks selling - Credit	(3) - Income from crops/livestocks selling - Credit - Cooperative
Control over benefits	(2) -Income from crops/livestock selling -Credit	(1) - Income from crops/livestock selling	(2) - Income from crops/livestocks selling - Credit	(3) - Income from crops/livestocks selling - Credit - Cooperative
Total of component	8	7	10	22

The total number of access and control components owned by women shows that women in the Waibakul community have the highest access and control over resources and benefits compared to women in households in the other three communities. Women in the Waibakul Community have access and control over eight components of resources and three components of benefits.

Women in the Around SMK Kupang community are in second place in terms of access to and control over resources and benefits. Even though women in this community only have access to two resource components, they have control over four resource components. Regarding benefits, women in this community have access to and control over the 2 components of the benefits.

Women in the Bogor community are in third position in terms of access to and control over resources and benefits. In this community, women have access and control over 2 (two) components of resources. Likewise for benefits, women in this community have access to and control over 2 (two) components of benefits.

Women in the Around Undana community have the lowest position in terms of access to and control over resources and benefits compared to women from the other three communities. In terms of resources, women in this community have access to and control over three components of resources. Regarding benefits, women in this community have absolutely no access to benefits, but they have control over one component of benefits, namely income from crops/livestock selling.

Although women in the four communities had different levels of access to and control over resources and benefits, women in the four communities had low access to and control over resources and benefits related to extension/training and agricultural land. In the four communities, access to and control over the resources and benefits of extension/training and land are in the hands of men.

The level of women's access to and control over resources and benefits cannot be separated from the role of women in the productive sector. In the Waibakul community, women have a higher role than men in chickens breeding and in pigs breeding. In the second position are women in the around SMK Kupang community. In this community, women not only dominated activities in the domestic sector, but also together with men involved in chickens breeding and pigs breeding. Meanwhile, in two other communities (Bogor community and Around Undana community) women still tend to dominate activities in the domestic sector.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

5.1. Conclusions

Based on the explanation of gender related problems in educational institutions and in the communities, some conclusions can be drawn as follows.

1. The four educational institutions still face the problem of students dropping out of school. The proportion of students dropping out of school in Undana and SMK Waibakul is higher than in the other two institutions. Every year on average 10.5% of male students and 7.2% of female students at Undana drop out of school. Meanwhile, at SMK Waibakul every year on average 6.3% of male students and 9.7% of female students drop out of school.
2. There are differences in the causes of dropouts between male and female students in the four institutions. Male students drop out of school more due to academic ability and financial constraint (cost), while female students drop out of school more due to marriage and financial constraint (cost). This reason indicates that gender role is still an obstacle for women in accessing education, especially in SMK Waibakul where the proportion of female students that dropping out of school is higher than male students. Women's role is much stronger in the domestic sector and therefore they are not considered not to need higher education. This is especially true for girls from poor families where economic resources are limited and girls do not get priority in accessing education. Dropouts due to marriage are common, especially in Undana, SMK Kupang and SMK Waibakul.
3. Gender inequality still persists in communities where four educational institutions are domiciled. The forms of gender inequality are (a) violence against women in domestic sector (KDRT), (b) discrimination against women in education and employment, (c) stereotypes about the role of women in the domestic sector, (d) forced marriage, and (e) the double workload, where women work for income and be responsible for all works in domestic sector.
4. The four educational institutions have implemented the principle of gender equality in terms of leadership election, in the recruitment of teachers and staff as well as in the admission of new students. However, the gender inequality practices in society still affect the educational institutions. The effect can be seen from the problem of gender inequality and equity in four educational institutions, in the form of:
 - (a) stereotype of women in field work that has an impact on discrimination against women, especially in the fieldwork. The field works tend to be assigned to men;
 - (b) existence of rules prohibiting pregnancy for students. This rule has the potential to eliminate women's access to education. Women should be able to continue their education after giving birth. The rule also potentially creates an obstacle for victims of sexual violence;
 - (c) policy on female students' dress and appearance code based on the perspective that this may lead to sexual violence against women;

(d) discrimination against female students in the form of limited dormitory capacity for female students and discrimination against male students in the form of non-availability of dormitory for male students. The limitation of dormitory for female students occurs at SMK Kupang, while the unavailability of dormitory for male students occurs at SMK Waibakul;

(e) educational facility provision is not gender responsive. The four educational institutions have not taken into account the special needs of women;

(f) there is inadequate affirmative action policy for female students from poor families in the form of easily accessible scholarships. The scholarships should be seen as an important effort to increase the access of female students from poor families to education.

5. The limited capacity of dormitories for female students and the unavailability of dormitories for men have an impact on reducing women's and men's access to education. At SMK Waibakul, the impact of the unavailability of a dormitory for male students has an impact on the dropout of male students due to the school distance. The limited capacity of female dormitories at SMK Kupang reduces women's access to education at SMK Kupang.

6. In responding to the problem of gender inequality that exists internally in institutions and in society, the four educational institutions have made various efforts to realize gender equality and equity within the institutions and also in society. However, these efforts are still inadequate and require support from many parties, especially the government and local governments so that the efforts that have been made by the four educational institutions can be improved in terms of quality and breadth.

7. The division of labor between men and women at the household level shows that women play a role in various activities in the productive sector, in the domestic sector and in social activities. The level of women's roles differs between women in various communities. Women in the Waibakul Community have the highest role in productive activities compared to the role of women in the other three communities. In Waibakul community women dominate three activities in productive sector, namely chickens breeding, pigs breeding. They also dominate activities in domestic sector. In the second position are women in the around SMK Kupang community. In this community women not only dominated activities in the domestic sector, but also together with men involved in chickens breeding and pigs breeding. Meanwhile, in two other communities (Bogor community and Around Undana community) women still tend to dominate activities in the domestic sector.

8. Regarding the time allocation of men and women in various work, women tend to spend more time than men. It happened mainly to women in three communities, namely the Bogor community, the Around Undana Community, and the Waibakul community. Meanwhile, in the community around SMK Kupang, men and women allocated relatively the same time in various works in household level. Although overall women tended to allocate more time than men, women spent more time to work in domestic sector. Meanwhile, men spent more time to work in productive sector. The time allocation affects women's access to and control over resources and benefits. Women allocate more time for work in the domestic sector, so

women tend to have high access and control over resources and benefits related to work in the domestic sector, such as money from crops selling, money from livestock selling, and markets. Meanwhile, men who allocate more time to work in the productive sector have high access and control over resources and benefits related to work in the productive sector, such as land, livestock, crops, extension, and others.

9. Women from the four communities have different levels of access to and control over resources and benefits. Women in the Waibakul community have the highest access to and control over resources and benefits compared to women in the other three communities. In the Waibakul Community women have high access to and control over 8 (eight) components of resources and (3) three components of benefits. The eight components of the resource are chickens, pigs, credits, cooperatives, crops, income for crops selling, income for livestock selling and markets. The three components of these benefits are income from crops/livestock selling, credits, and cooperatives.

In Around SMK Kupang community, women are in second place in terms of access to and control over resources and benefits. Even though women in this community only have access to 2 (two) resource components (income from crops selling and income from livestock selling), they have control over 4 (four) resource components i.e labor, income from crops selling, income from livestock selling, and market. Regarding benefits, women in this community have access to and control over 2 (two) components of benefits, namely income from crops/livestock selling and credits.

Women in the Bogor community are in third position in terms of access to and control over resources and benefits. In this community, women have access to and control over 2 components of the resources, namely income from crops selling and income from livestock selling. Women in this community have access to and control over the 2 (two) components of benefits i.e income from crops/livestock selling and credits.

In the Around Undana community women have the lowest position in terms of access and control over resources and benefits compared to women from the other three communities. In terms of resources, women in this community have access to and control over the 3 (three) components of the resource, namely income from crops selling, income from livestock selling, and market. Regarding benefits, women in this community have absolutely no access to benefits, but they have control over one component of benefits, namely income from crops/livestock selling.

10. Although women in the four communities have different levels of access and control over resources and benefits, women in the four communities have one thing in common, namely women's low access to and control over resources and benefits related to extension/training and land. In Waibakul community women have access to and control over extension/training and land higher than women in the other three communities.

11. The level of access and control of women over resources and benefits cannot be separated from the role of women in the productive sector. In the Waibakul community, women have a higher role than men in activities on agricultural land, in chicken breeding and in pigs breeding. In the second position are women in the around SMK Kupang

community. In this community, women not only dominated activities in the domestic sector, but also together with men involved in chickens breeding and pigs breeding. Meanwhile, in two other communities (Bogor community and Around Undana community) women still tend to dominate activities in the domestic sector.

5.2. Recommendations

Taking into account the various gender problems that still exists in educational institutions and in communities, the following recommendations are proposed.

A. For Educational Institutions

- (1) Reviewing and re-examining rules, policies, programs and activities that are not gender responsive and do not support the values of gender equality and equity in educational institutions
- (2) Removing various barriers for men and women to access education, including by increasing the capacity of dormitories for women and providing dormitories for men with all supporting facilities
- (3) Increasing women's access to education, especially women from poor families, by expanding scholarship programs with accessible requirements for women from poor families. The expansion of scholarship program could be done in collaboration with local governments and the private sector as well as donor agencies
- (4) Making more efforts to prevent marriage and pregnancy at an early age. One of which is by organizing education on gender equality and equity as a regular program, including sexuality education. This regular program is not only intended for students but also for parents. In addition, it is necessary for the institution to have a counselor and a sexual harassment policy.
- (5) Integrating the values of gender equality and equity as subject in the local curriculum, as subject in orientation program for new students and their parents, as subject in field work practice in communities for student and as subject in extension and community service programs
- (6) Cooperating with local governments, religious institutions and other parties to eliminate gender inequality that is still persist in society. One of the suggested initiatives is conducting continuous education activities on gender equality and equity.
- (7) Expanding gender studies in various fields of life and widely disseminating the results of the study to the community through various media and discussion forums involving various community groups, etc.
- (8) The further study is needed based on findings of this report, to informs policy and strategy improvement of educational institutions in order to make them more gender responsive and also to find the approaches and government policies needed to address the gender inequality that still persists in society.

B. For Government and Local Government

- (1) Providing support for educational institutions to improve access to education for women, especially women from poor families. The forms of support from the government include budget allocation for students subsidies to pay for boarding fees, budget allocation for expanding scholarships for women from underprivileged families as a form of affirmative action, and allocate special funds to support the realization of gender-responsive educational institutions. This recommendation was put forward considering that various studies show that education is the main key to overcome gender inequality that occurs in various fields of life.
- (2) Encouraging and facilitating multi-stakeholder cooperation to accelerate and expand the elimination of gender inequality in society, including forced marriages which hinder women's access to education. The efforts that can be made include making regular meetings between local governments, education experts, religious leaders and traditional leaders to discuss issues of gender inequality in society and find approaches that can be taken together to eradicate gender inequality in societies, including in religious institutions, in government policy and institution, and in traditional institutions.
- (3) Design gender policies and mainstreaming gender equality and equity in all policy, including in educational institution. In addition, it is important that the government also designs policies to make the values of equality and gender equality a subject in schools ranging from basic education to higher education.
- (4) Making policies, regulation and initiatives to eliminate the practice of gender inequality in society, including forced marriage, early marriage, violence against women in the domestic sector, trafficking in women and children, etc. East Nusa Tenggara (NTT) is a province facing serious problems related to violence against women in domestic sector and trafficking in women and children. Hundreds of women traffickers' have been return to NTT in coffins.

C. For Donor Agencies

- (1) Supporting educational institutions in realizing gender equality and equity in education with programs that provide a multiplier effect, such as regular courses on gender equality and equity, courses on preparing education/training modules on gender equality and equity, etc. It is also important that donor agencies supporting educational institutions to improve the gender balance in various sectors, i.e. help them attract more women to the subjects that are usually male dominated, and hence often more lucrative?
- (2) Supporting and facilitating educational institutions in increasing women's access to education, especially educational institutions in areas where the practice of gender inequality is still strong

- (3) Encouraging and facilitating collaboration between local governments, the private sector, and educational institutions in eliminating gender inequality that is still deeply rooted in society, such as the forced marriage, early marriage, domestic violence, women and child trafficking, etc
- (4) Facilitating educational institutions in the regions to develop education or training modules on gender equality and equity from basic education to higher education

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Annex 1. Term of Reference

**LMSINDO: Link and Match SMK in Indonesia 2019-2021
Strengthening Teacher Training in TVET Agriculture in NTT
Gender Consultant**

Background

LMSINDO (Link and Match SMK in Indonesia): strengthening Teacher Training in TVET Agriculture in East Nusa Tenggara (NTT) is a multiple-year project to strengthen SMK teacher training (in- and pre-service) on national and on regional level by enhancing the educational and organizational capacities of the Ministry of Agriculture Polbangtan system and SMKs. In particular, there is a focus on strengthening teacher training in TVET Agriculture in the East Nusa Tenggara (NTT) province. Strengthening linkages (Link and Match), by establishing collaborative frameworks between education, government and private sector (triple helix) on national and provincial level. will be through a mix of activities, such as: institutional empowerment, full alignment with the vocational education system of the Ministry of Agriculture, training of trainers, improved curriculum and teaching methodologies/approaches and training facilities, study visits, project piloting and scaling up. that also address crosscutting issues such as: environmental sustainability, gender equality and equal access for every community members, including marginalized people.

Objective

The objective of the consultancy is to formulate and implement a gender and vulnerable groups (incl. minorities) analysis at national and NTT level and its inclusion plan by participating organization. during project and beyond.

Tasks

The consultant will carry out the following tasks under this assessment:

1. Work closely with LMSINDO Consortium: Q-Point B.V. (Mrs. Olivia Ansenk) to design the gender analysis and its inclusion plan
2. Conduct field assessment:
 - o FGDs with gender and vulnerable groups in Kupang and Sumba Tengah. NTT
 - o Key Informant Interviews with relevant stakeholders in Kupang and Sumba Tengah. NTT
3. Write report

Time frame:

Activities	Time
Develop design	Week 9. 10 (2 effective days for consultant working with Q-Point team)
Field assessment in Kupang and Sumba Tengah. NTT	Week 14. 15 (10 effective days for consultant)
Write report	Week 16. 17 (3 effective days for consultant)

The consultant will deliver the task in 15 effective days from March – June 2020

Deliverables

- o A gender and vulnerable groups (incl. minorities) analysis at national and NTT level, including inclusion plan by participating organization, during project and beyond.

Annex 2. Questionnaire

**QUESTIONNAIRE FOR LEADERS, TEACHERS, ADMINISTRATIVE STAFFS
AND STUDENTS OF AGRICULTURAL VOCATIONAL SCHOOL**

1. Name
2. Sex
3. Position in school
 - a. Leader
 - b. Teacher/lecturer
 - c. Administrative staff
 - d. Student
4. Name of school
5. Location
6. The condition of dropping out in your school
 - a. Bad / many students dropping out of school
 - b. Not many students dropping out of school
 - c. Very few students dropping out of school
 - d. No student dropping out of school
7. What is the condition of the dropping out at your school in terms of gender?
 - a. More male students who drop out of school
 - b. More female students who drop out of school
 - c. Those who dropped out of school were male and female students, with an equal number
 - d. Do not know
8. Reasons for dropping out of school for male students (you can choose more than one answer)
 - a. Cost/financial
 - b. Marriage
 - c. Academic ability
 - d. Other, please mention
9. Reason for dropping out of school for female students (you can choose more than one answer)
 - a. Cost/financial
 - b. Marriage
 - c. Academic ability
 - d. Other, please mention it
10. Are there scholarships that schools provide for underprivileged students?
11. Does school provide equal opportunities for men and women to become
 - a. Leader. Please give the evidence
 - b. Teacher/lecture. Please give the evidence
 - c. Administrative staff. Please give the evidence
 - d. Students, Please give the evidence
12. What is the constrain faced by women to become leader/teacher/lecturer/administrative staff/student (You can choose more than one answer)
 - a. Leader?

- Tradition
 - Government regulation
 - Policy of institution
 - Women quality
 - Other, please mention
- b. Teacher/lecturer?
- Tradition
 - Government regulation
 - Policy of institution
 - Women quality
 - Other, please mention
- c. Administrative staff?
- Tradition
 - Government regulation
 - Policy of institution
 - Women quality
 - Other, please mention
- d. Student?
- Tradition
 - Government regulation
 - Policy of institution
 - Women quality
 - Other, please mention
13. Are there any efforts made by schools to overcome these obstacles?
- a. No effort. Please give the reason
 - b. Yes. Please mention the effort
14. Is there a difference in salary and facilities between male and female teachers/employees for the same position and work?
- a. No.
 - b. Yes. Please, mention it.
15. If there is a difference (question 14) what is the basis for the consideration of differentiating salaries and facilities between male and female teachers/lectures and employees?
- a. Tradition
 - b. Government regulation
 - c. Policy of school
 - d. Other, please mention it
16. Are there any special rules/policies that the school applies to female students?
- a. No
 - b. Yes. Please mention the rule/policy
17. Are there rules/policies for pregnancy, marriage, and those facing other reproductive problems?
- a. No
 - b. Yes. Please mention the rule/policy
18. Are there rules/policies that prevent sexual violence/harassment in this school?

- a. No.
 - b. Yes. Please, mention it
19. Do you think that gender inequality still persists in society?
- a. No
 - b. Yes. Give example
20. Does the gender inequality in society have impact to the implementation of education in this school?
- a. No.
 - b. Yes. Please give the example
21. Is there a school policy to encourage more female students to study at this school?
- a. No.
 - b. Yes. Please mention it
22. Are there any facilities needed for female students that are not yet available in this school? If yes, what facilities do female students need but are not yet available?
23. What programs/policies in this school need to be improved to increase gender equality and equity in this school?
- a. Programs/policies for teacher/lecturer :
 - b. Programs/policies for administrative staff :
 - c. Programs/policies for student:
24. Does the information provided by the school to the community about education in this school explicitly encourage women and men to have equal opportunities to access education in this school? Please give the reason
25. Have any of the teachers in this school ever received training or courses on gender equality and equity?
26. Is there any subject matter in this school that talks about gender equality and equity? Please give example.
27. What programs/policies need to be designed to improve gender gap in this school?
28. Are there any activities/programs carried out by the school to encourage the community to eliminate discrimination and inequality between women and men in society?

QUESTIONNAIRE FOR HOUSEHOLD

A. Household profile

1. Name
2. Sex
3. Age
4. Occupation : (Put a cross for the appropriate answer)
 - a. Farmer
 - b. Government employees
 - c. Worker
 - d. Merchant/entrepreneur
 - e. Housewife
 - f. Other
5. Education : (Put a cross for the appropriate answer)
 - a. Diploma 3 (D3) /bachelor
 - b. Senior high school

- c. Yuniior high school
- d. Elementary school
- e. Did not pass elementary school
- f. Never school
- 6. Number of children who are still dependents
- 7. Number of person outside the nuclear family who are still dependents
- 8. Agricultural land area (hectare) :
 - a. Dry land : hectare
 - b. Ricefield :hectare
 - c. Garden : hectare
 - d. Other : hectare
- 9. Number of livestock
 - a. Chicken : tails
 - b. Pig : tails
 - c. Sheep/goat: tails
 - d. Buffalo : tails
 - e. Cow : tails
 - f. Horse : tails

B. Labor division between men and women

1. Labor division in agriculture land (Put a cross for the appropriate answer)

Activities	Who does the Activities		
	Men alone	Women alone	Together Men and Women
Land preparing			
Seed preparing			
Planting			
Fertilizing			
Weed clearing			
Farm maintaining			
Harvesting			
Crops processing			
Crops selling			

Managing money from crops selling			
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2. Labor division in chicken breeding (Put a cross for the appropriate answer)

Activities	Who does the Activities		
	Men alone	Women alone	Together men and women
Seed preparing			
Feed preparing			
Feeding			
Water providing			
Cage cleaning			
Stable			
Egg collecting			
Egg selling			
Managing money from egg selling			
Chickens selling			
Managing money from chicken selling			
Chicken product processing			

3. Labor division in pig breeding (Put a cross for the appropriate answer)

Activities	Who does the activities?		
	Men alone	Women alone	Together men and women
Seed preparing			
Feed preparing			

Feeding			
Water preparing			
Cage cleaning			
Stable			
Taking care of sick cattle			
Livestock selling			
Managing money from livestock selling			
Livestock product processing			

4. Labor division in buffalo/cow breeding (Put a cross for the appropriate answer)

Activities	Who does the activities ?		
	Men alone	Women alone	Together men and women
Seed preparing			
Grazing			
Looking for feed			
Feeding			
Water providing			
Cage cleaning			
Stable			
Taking care of sick cattle			
Cattle bathing			
Livestock selling			
Managing money from livestock			
Livestock product processing			

5. Labor division in domestic sector (Put a cross for the appropriate answer)

Activities	Who does the activities?		
	Men alone	Women alone	Together men and women
House cleaning			
Looking for fire wood			
Water taking			
Dishes washing			
Cloths washing			
Cooking			
Taking care of children			
Shopping			

6. Labor division in social activities (Put a cross for the appropriate answer)

Activities	Siapa yang Mengikuti		
	Men	Women	Together men and women
Neighborhood (RT) meeting			
Village meeting			
Famer meeting			
Cooperative meeting			
Women organization meeting			
Extension for farmer			
Training for farmer			
Religious meeting			

7. Spending time for activities in the last 24 hours

Time	Activities	
	Men	Women
04.00 – 05.00		
06.00 – 07.00		
08.00 – 09.00		
10.00 – 11.00		
12.00 – 13.00		
14.00 – 15.00		
16.00 – 17.00		
18.00 – 19.00		
20.00 – 21.00		
22.00 -23.00		
24.0 -		

D. Access and Control

Who has access to (the opportunity to use) and control (determine/make decisions) over the following resources and benefits?

Resources and Benefits	Who has access to?		Who have control over ?	
	Men	Women	Men	Women
Resources				
Agricultural land				
Seed and fertilizer				
Chicken				
Pig				
Cow/buffalo				
Horse				
Training/extension				
Worker				

Credit				
Cooperative				
Crops				
Money from crops selling				
Money from livestock selling				
Market				
Benefits				
Income from crops/livestock selling				
Credit				
Extension/training				
Cooperative				
Agricultural land				

E. Which organisations are women actively involved in? (You can give more than one answer)

1. Religious organisation
2. PKK/Women organization
3. Regular social gathering/arisan
4. Cooperative
5. Other
