

Implications of Discriminative Regional Policies in Indonesia towards Women in Theperspective Feminist Legal Theory

Hairu Mondosiyoko

University of Muhammadiyah Surakarta, Indonesia

mondosiyoko@gmail.com

Abstract

In line with the state's obligation to promote the principle of non-discrimination and gender justice as stated in Article 2 of Law no. 7 of 1984 concerning the Ratification of the Convention on the Elimination of All Forms of Discrimination against Women and in line with Article 3 paragraph (3) of Law no. 39 of 1999 concerning Human Rights, Indonesia needs to close the door that opens the potential for discrimination against women in various aspects, including one of which is avoiding and eliminating discriminatory regional policies in Indonesia. Considering that there are still regional policies that have gaps in discrimination against vulnerable groups in general and women in particular. Currently, until 2016, Komnas Perempuan's research results show that there are 421 discriminatory policies at the provincial, district, and city levels. Regional policies in Indonesia that discriminate against women certainly have an impact on women, so it is necessary to make strategic efforts by the government against discriminatory regional policies.

Keywords

implications; regional policy; discriminatory; feminist legal theory



I. Introduction

In the context of amending the 1945 Constitution, in the Fourth Amendment in 2002, the conception of the State of Law or "Rechtsstaat" which was previously only contained in the Elucidation of the 1945 Constitution, was clearly formulated in Article 1 paragraph (3) which stated, "The State of Indonesia is a State of Law. ." In the concept of the rule of law, it is idealized that what must be made commander in the dynamics of state life's law, not politics or economics. Therefore, the jargon commonly used in English to refer to the principle of "the rule of law the rule of law, not of man". What is called government is basically law as a system, not individuals who only act as "puppets" of the system scenario that governs it.

The idea, ideal, or idea of, apart from being related to the concepts of "rechtsstaat" and "the rule of law the rule of law", is also related to the concept of "nomocracy" which comes from the words "nomos" and "cratos". The word nomocracy can be compared to "demos" and "kratos" or "kraityn" in democracy. "Nomos" means norm, while "cratos" means power. What is imagined as a determining factor in the exercise of power is the norm or law. Therefore, the term nomocracy is closely related to the idea of the rule of law or the principle of law as the highest authority. In English terms developed by AV Dicey, it can be associated with the principle of "rule of law" which developed in the United States into the jargon of "the Rule of Law, and not of Man". What really counts as a leader is the law itself, not people. In Plato's book entitled "Nomoi" which was later translated into English with the title "The Laws", it is clear how the idea of nomocracy has actually been developed since ancient Greece.

Indonesia as a constitutional state is legally regulated in the 1945 Constitution. This is contained in the formulation of the norms of Article 1 paragraph (3) of the 1945 Constitution, that "Indonesia is a state of law" which can be interpreted that the Indonesian state is a state based on law. As a country based on law, the recognition and protection of human rights is one of the characteristics of the rule of law. Human rights are basic rights or citizenship inherent in individuals from the time they are born naturally given directly by God Almighty which cannot be taken and their existence revoked and must be respected, upheld, and protected by the state, law, government and everyone for the honor and protection of human dignity.

Because of its basic and basic nature, human rights are often considered as rights that cannot be revoked or removed by anyone, even if there is no power that has the legitimacy to rape them. In other words, human rights need to be guaranteed by the state or government, so anyone who violates them must receive strict sanctions. However, human rights do not mean absolute without limits, because the limits of one's human rights are human rights that are attached to other people. So in addition to human rights there are basic obligations which in social life should receive attention first in their implementation. So fulfill obligations first, then demand rights.

The basis of the Indonesian state, Pancasila, contains the thought that humans were created by God Almighty. It contains two aspects, namely the individualist (personal) aspect and the socialist (social) aspect. Therefore, everyone's freedom is limited by the human rights of others. This means that everyone has an obligation to recognize and respect the human rights of others. This obligation also applies to every organization at any level, especially the State and Government. Thus, the state and government are responsible for respecting, protecting, defending, and guaranteeing the rights of every citizen and resident without discrimination.

Discriminatory actions occur when there are restrictions, harassment or exclusion that directly or indirectly distinguish humans on the basis of religion, ethnicity, race, ethnicity, group, class, social status, economic status, gender, language, political beliefs; which results in reducing/eliminating the recognition of human rights and basic freedoms in the lives of both individuals and groups in the political, economic, legal, social, cultural and other aspects of life.

From the above, one interesting thing is discriminatory measures which discriminate between people on the basis of sex or gender, especially against women. Elimination of all forms of discrimination against women is important to study considering that there is not a single country in this part of the world where women always experience unfair treatment (discrimination), although in different degrees and forms. Therefore, the significance of discussing, encouraging implementation, knowing the obstacles and opportunities to fulfill women's rights is very important. Fulfillment of women's rights is the fulfillment of human rights (women's rights is human rights) which are often not fulfilled properly because they are discriminated against. Women are one of the most vulnerable groups to various types of human rights violations because of the discrimination they experience.

The state has a great responsibility in eliminating discrimination against women because the development of discriminatory practices against women is closely related to various issues that are the responsibility of the state, such as poverty, strengthening of religious and cultural fundamentalism or conservatism, as well as restrictions on women's rights both in politics and to work in the public sphere. To overcome the discrimination problems experienced by women, there is one international human rights instrument, namely the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) which was adopted by the United Nations in 1979 and ratified by Indonesia

through Law no. 7 of 1984 concerning Ratification of the Convention Concerning the Elimination of All Forms of Discrimination Against Women.

In line with the state's obligation to promote the principle of non-discrimination and gender justice as stated in Article 2 of Law no. 7 of 1984 concerning the Ratification of the Convention on the Elimination of All Forms of Discrimination against Women and in line with Article 3 paragraph (3) of Law no. 39 of 1999 concerning Human Rights, Indonesia needs to close the door that opens the potential for discrimination against women in various aspects, including one of which is avoiding and eliminating discriminatory regional policies in Indonesia. This needs to be done, because currently there are various discriminatory regional regulations that contain provisions for punishment as well as criminal sanctions that have the potential to discriminate and criminalize vulnerable groups including women. Based on the findings of the National Commission on Violence against Women, that discriminatory policies have emerged and increased since the era of regional autonomy which began in 2000. Discriminatory policies are policies that directly or indirectly regulate restrictions, neglect, and exclusion of citizens based on gender, ethnicity, religion, and race. Since 2009, Komnas Perempuan has documented 154 discriminatory policies, each year increasing to 189, 207, 282, 342, 365 and in 2016 there were 421.

Based on the explanation of the background above, it is one of the reasons the author analyzes regional policies in Indonesia that discriminate against women, especially in terms of the impact and the government's strategic efforts towards discriminatory regional policies. This is because discriminatory policies have a negative impact, especially on women from weak economic groups and religious minority groups, whose continued impact can reduce Indonesia's national resilience. Therefore, discriminatory policies need to be quickly prevented and addressed.

II. Review of Literature

2.1 Feminist Legal Theory

Feminism is a concept of thought that demands equal rights and justice for women and men. This concept is one form of the emancipation of women around the world. According to Mujianto that "the main cause of the emergence of feminism is the one-sided view of women, accompanied by various bad assumptions attached to them and a negative image in society". According to Hannam, Feminism has three meanings.

2.2 Gender Theory

Gender is something that is not natural. Gender is the differentiation of roles, attributes, traits, attitudes, actions or behaviors that grow and develop in society or what society considers appropriate for men and women.[10] Before the invention of the word gender, most people believed that it was the nature of men to be leaders and breadwinners, while women's nature was to stay at home and be housewives. As a result, women who work outside the home or have higher education or become leaders are considered to be against nature.

III. Research Method

This research is a legal research using a statutory approach and a conceptual approach. The legal materials used are primary, secondary, and tertiary legal materials which are analyzed using analytical descriptive.

IV. Result and Discussion

4.1 Facts and Data on Discriminatory Regional Policies Regional

Autonomy policies were issued immediately after the start of the Reformation era through Law no. 22 of 1999. This policy is one of the efforts to open up space for changes to the implementation of the centralized system previously imposed by the New Order. Centralization in almost all aspects of policy-making during the New Order era has killed democratic life for four decades, so that decentralization is a non-negotiable prerequisite for creating a democratic Indonesia. With regional autonomy, it is hoped that the distance between the people and their leaders will be closer so that it is more conducive to accessibility and accountability of all aspects of government services. But then in practice, as written in the Komnas Perempuan Monitoring Report, decentralization through regional autonomy policies not only creates new spaces for democratization, but also creates discriminatory regional policies that distance the state from its responsibility in fulfilling the constitutional rights of citizens especially women. Not only that, the report explains that: "Discriminatory regional policies have led to the erosion of authority and legal certainty". This condition exists as a result of regional policies that contain ineffective regulations, some are even futile, and open loopholes for corruption and abuse of authority. This includes criminalizing and impoverishing women as well as creating a "moral police" that does not hesitate to use violence against members of the community, especially women in the name of implementing the regional policy".

Discriminatory policies are policies that contain direct or indirect restrictions, distinctions, harassment, exclusion and/or neglect, based on human distinctions on any basis, including religion, ethnicity, race, ethnicity, group, class, status, social status, economic status, gender, language, political beliefs, which result in the reduction, deviation or elimination of the recognition, implementation or enjoyment of human rights and basic freedoms in individual and collective life in the political, economic, legal, social, cultural and other aspects of life.

Since 2009, Komnas Perempuan has been documenting constitutional (conductive) and discriminatory policies after the implementation of the regional autonomy policy. A constitutional policy is a policy that is in accordance with the constitution or supports the fulfillment of the rights of citizens as stipulated in the constitution or also called a conducive policy, while discriminatory policies also have the opportunity to be unconstitutional because they are contrary to higher regulations. Unfortunately, the number of discriminatory policies is always higher than the number of conducive policies as shown in Table 1 below:

Table 1. Data on Discriminatory and Conducive

Year	Number of Discriminatory Policies	Number of Conducive Policies
2009	154	40
2010	189	73
2011	207	195
2012	282	252
2013	342	276
2014	365	301
2015	421	349

From the existing discriminatory policy data, Komnas Perempuan classified it into five categories, namely:

1. Criminalization of women;

The criminalization of women occurs and originates from a policy because it contains rules that directly write "women" as criminal actors, or indirectly have an impact on women because they are objects and targets of regulation. This problematic arrangement is not followed by implementation procedures in the field to prevent acts of discrimination by state officials. In addition, there are no preventive measures against acts stereo typeis very strong in society that prostitution or sex workers are women.

As a result, women who are out of the house at night are vulnerable, especially those who are poor, becoming victims of wrongful arrests such as the late Ibu Lilis Lisdawati who was arrested while waiting for public transportation on the side of the road after work as a waitress at a restaurant. A number of regional regulations concerning the prohibition of prostitution are present in regulations that specifically regulate the prohibition of prostitution, or policies that regulate public order, where prostitution is regulated as one of the articles of morality. The provinces that regulate the most and have the potential to carry out this criminalization are West Java and East Java. In West Java, there are 11 regencies/cities that issued this regulation, namely Tasikmalaya, Indramayu, Garut, Bekasi, Tasikmalaya, Karawang, Depok and Cianjur.

2. Female body control;

Control over women's bodies is a policy that regulates the use of clothing based on certain religious teachings that are required for students, teachers and administrative staff from kindergarten to high school, including universities, and is applied to employees in the government and the private sector. In a locus study conducted in West Java, it was found that there were 13 policies governing the use of Muslim clothing. Muslimah dress (hijab) itself is a good practice if it is done based on individual awareness and choice, not "forced" or "controlled" by the state to do so, including the sanctions given.

Wearing clothes according to religious teachings is one of the practices of religious beliefs, which should not be intervened by the State. As a result of the policy that requires Muslim women to dress, women who do not wear Muslim clothing can be considered immoral/not religious. In addition, the wearing of Muslim clothing has been considered a symbol of women's morality, so that women who do not wear it are more vulnerable to being victims of sexual harassment. For Muslims, this policy is coercion by the state, because the state has interfered in their religious beliefs, which is contrary to Article 29 paragraph (2) and Article 28E (2) of the 1945 Constitution of the Republic of Indonesia.

This rule is also often included with the phrase "adjusting to non-Muslims", which in practice the word "adjusting" becomes "following" the majority because if you don't conform to the majority then ostracism and bullying are often experienced by women, both Muslim and non-Muslim. This fact is what happened, which was reported in several media, such as events in Bali (2014), West Java (2016), Banyuwangi (2017), Jakarta (2017), Riau (2018), Manokwari (2019) and Jogjakarta (2017, 2018, 2019).[18]

Some discriminatory clothing policies are regulated by Regional Regulations so that they are considered generally accepted, therefore all parties, even if they are not Muslim, must comply. In fact, dressing is a manifestation of the expression of self-identity in expressing thoughts and attitudes that are in accordance with one's conscience. This right is a basic right guaranteed in the 1945 Constitution of the Republic of Indonesia Article 28E (2) and 28I (1), so that the implementation of the policy on Muslim women's dress, which is based on a single interpretation of a particular religion, is considered to violate the 1945 Constitution of the Republic of Indonesia Article 28E (2) and 28I (1).

3. Restrictions on the right to freedom of religion for minority groups;

Restrictions on religious freedom rights for minority groups are regulated in several policies that regulate the prohibition of religious activities, among others, to the Indonesian Ahmadiyah Congregation (JAI), issued by more than 10 Regional Governments in the form of Regional Head Regulations, as well as Joint Decrees. The regulation exceeds the existing regulations at the national level. In addition, churches and mosques were sealed in several areas through regional policies, including the prohibition of celebrating religious holidays such as Ashura for Shia groups. In the locus study conducted in West Java, there are 19 policies that restrict the activities of this religious minority group which are enforced, including in Kuningan, Sukabumi, Tasikmalaya, Bogor, Bekasi and Depok.

As a result, the vulnerability of social conflicts in the community, including these policies, often legitimizes acts of violence against these minority groups in the form of sealing and destroying churches, mosques, and other places of worship. For the Ahmadiyya Jama'at, discrimination in public services is one of the impacts faced in some areas (for example, it is difficult to register their marriage or register for Hajj unless they declare themselves converted to Islam[19], even expulsion from their place of residence.[20]

Institutionalization of the state. In the form of policies that limit religious activities, they become a source of legitimacy for violence and discrimination faced by adherents of religious minorities, including in women's congregations, so discriminatory policies not only endanger the integrity of the Unitary State of the Republic of Indonesia, but also create practices of intolerance and even violence against people name of religion

4. Regulation of religious life

Policy on regulation of religious/worshipful life is a policy whose contents adopt certain religious procedures/worships to be carried out and are required of the community, state apparatus, and educational institutions writing the holy book (certain religion) for students from the lowest to the middle level, which is required for certain religious groups/people, for example the obligation to read and write the Qur'an for all students from kindergarten to high school. There are several of these policies that regulate sanctions for not being able to continue formal schooling to a higher level because of the inability to read and write the holy book. There is also a policy that requires reading the holy book at every Monday flag ceremony in SD/MI, SMP/MTs, SMA/SMK/MA, which is enforced in several regions. All of these policies seem good and without problems, but have an impact on the fulfillment of the right to education.

Access to a higher level of education is a basic right that cannot be prevented by having to attend additional education at Madrasah Diniyah Takmiliyah. The necessity to take additional education at Madrasah Diniyah Takmiliyah before being able to continue their education to a higher level can also foster the practice of buying and selling diplomas for students who cannot attend Madrasah Diniyah Takmiliyah. In addition, reading the Qur'an is a good thing for Muslims, but applying it to all students by ignoring the existence of a minority of students of other religions can lead to exclusion or exclusion for those who do not read the Qur'an because it is not a holy book. This happened, for example, to S, a student at SDN Bogor, who is a Catholic, who is often ridiculed and forced to read the Qur'an.[21]

5. Migrant workers/labor;

There are at least 6 regional policies on Manpower that regulate migrant workers, for example Aceh Qanun No. 7 of 2014 concerning Manpower and other Regional Regulations issued by the City/Regencies of Muara Enim, Sukabumi, Cianjur, Karawang and Sukabumi. The West Java Advocacy Network considers that policies related to migrant workers are not

sufficient to provide protection to migrant workers, especially protection from violence. Its contents only consist of technical matters, for example in recruitment, but have not been able to describe higher regulations related to employment. Among the discriminatory elements contained in policies related to migrant workers, for example, there are Regional Regulations No. 3 of 2009 concerning the Mobilization and Protection of Prospective Indonesian Migrant Workers Abroad for Residents of Sukabumi Regency. In Chapter III Article 4 paragraph 2 point a it is stated that the CTKI requirement is "at least 18 (eighteen) years of age unless the destination country determines otherwise". The sentence "unless the destination country determines otherwise" indicates that the age of CTKI under 18 years is allowed if desired by the destination country.

4.2 Impact of Discriminatory Regional Policies Discriminatory

Policies have a negative impact on women, especially those with weak economic groups and minority groups (religion and gender). An example of a discriminatory policy that has a negative impact on women with a weak economy is the Tangerang City Regulation No. 8 of 2005 concerning the Prohibition of Prostitution. The intent and purpose of the enactment of this regional regulation is good, to deal with the practice of prostitution. However, among the contents of this regional regulation, there are articles whose settings give rise to multiple interpretations, for example Article 3, among others, contains: "Anyone whose attitude or behavior is suspicious so as to give rise to an assumption that he/they are prostitutes are prohibited from being on public roads, in the fields. , in lodging houses, inns, hotels, dormitories, residents' houses/rented houses, coffee shops, entertainment venues, spectacle buildings, on street corners or in street alleys or other places in the area".

The phrases "suspicious" and "presumed" are phrases where the elements of the criminal act are not clear, so they have the opportunity to give rise to interpretations of implementation in the field, including the absence of implementation standards in the field. With the strong type of stereotype that is built by society that prostitutes are women, women are vulnerable to being caught wrongly when they are out of the house at night. This happened in the case of Mrs. Lilis Lisdawati, a restaurant waitress who was the victim of a wrongful arrest while waiting for public transportation on the side of the road when she was going home from work at night. A waiter, of course, relies on public transportation facilities, and waits for public transportation to stand on the side of the road, unlike upper middle class men or women who have the luxury of getting home from work by driving their own car or with a driver.

4.3 The Government's Strategic Efforts Against Discriminatory Regional Policies

Since the announcement of the existence of the discriminatory policy by Komnas Perempuan in 2009, to the Central and Regional Governments, there have been several significant breakthroughs that have been recorded by the Government in prevention and handling efforts. These steps are listed, among others, in 2014 the Minister of Home Affairs Regulation No. 1 of 2014 concerning the Formation of Regional Regulations which contains rules for registration for Regional Regulations issued by the Government. This regulation was continuously updated until 2018, which became Minister of Home Affairs Regulation No. 120 of 2018 concerning Amendments to the Regulation of the Minister of Home Affairs No. 80 of 2015 concerning the Establishment of Legal Products.

The government has also made changes to the governance of regional autonomy through Article 250 paragraph 2e of Law no. 23 of 2014 which contains a prohibition on discrimination in a regional regulation norm, including gender discrimination. In addition, in Article 251 of this Law, a breakthrough mechanism for the cancellation of tiered regional regulations is made that can be carried out by both the Provincial Government and the

Central Government. However, in 2017, this norm was annulled by the Constitutional Court through Constitutional Court Decision No. 137/PUUXIII/2015 and No. 56/PUU-XIV/2016 which removes the authority to cancel the tiered regional regulations.

After the decision of the Constitutional Court, the Central Government issued a policy as a preventive measure through the Ministry of Home Affairs, Ministry of Law and Human Rights. The Central Government issued Government Regulation (PP) No. 12 of 2017 concerning the Guidance and Supervision of the Implementation of Regional Government, which contains guidelines for the guidance and supervision of the administration of government, including one of them in the Establishment of Regional Regulations. The Ministry of Law and Human Rights has also issued several related regulations, namely:

1. Regulation of the Minister of Law and Human Rights No. 22 of 2018 concerning Harmonization of Regional Regulations established by Regional Designers;
2. Regulation of the Minister of Law and Human Rights of the Republic of Indonesia No. 24 of 2017 concerning Guidelines for Human Rights Content in the Formation of Legislation;
3. Regulation of the Minister of Law and Human Rights No. 2 of 2019 concerning Settlement of Disharmonious Legislation through Mediation.

For handling steps, from 2012 to 2019 there were 32 policies that had been clarified by the Ministry of Home Affairs. Among these types of policies, among others, include the criminalization of women, restrictions on the right to freedom of religion, and the regulation of religion and morality or religious life. Meanwhile, the Ministry of Law and Human Rights through its authority has clarified in 2018, namely 94 policies through regional offices in the regions with the analysis results of 85 still valid, and one was revoked and revised.

Handling through the judiciary has also been carried out, including:

1. The The Supreme Court annulled Supreme Court Regulation no. 1 of 2004 concerning the Right to Test Material with the Regulation of the Supreme Court no. 1 of 2011 which cancels the 80-day limit for testing laws and regulations under the Act;
2. The Bogor District Court canceled the Bogor Mayor's Circular regarding the call not to celebrate Ashura Day; and
3. In 2017 the Constitutional Court decided to abolish discriminatory articles in the Population Administration Law and the Marriage Law.

The latest development is the issuance of a Joint Decree of the Indonesian Ministry of Education and Culture, the Ministry of Home Affairs and the Ministry of Religion No. 021/KB/12021 No. 025-199 Year 2021 and No. 219 of 2021, one of the points, namely the fourth point, requires the Regional Government and/or Principals to revoke policies that enforce dress code based on certain religious interpretations. However, the Supreme Court took a different stance by granting a request for a review of the SKB by a civil society organization, which asked for the SKB to be annulled.

The layers of discriminatory policy issues are one of the roots that need to be identified as one of the recommendations submitted from the 2009 Komnas Perempuan Monitoring Report. The layers of problems found include conceptual, structural and political issues.

1. First, the layer of conceptual issues, namely that policy makers still do not fully understand the constitutional guarantees for human rights and substantive equality, regarding sexual violence against women as a crime and not morality issue, the relations between the state and society that affect the understanding of the regulatory space in law and education, the relationship between the state and religion, the relationship between the majority and minority groups within the framework of democracy, as well as the relationship between national and local character within the framework of regional autonomy in accordance with Pancasila and the 1945 Constitution of the Republic of Indonesia, including the issue of forms of punishment.

2. Second, the layer of structural problems related to the authority of the institution and its Human Resources (HR). At the national level, the Ministry of Home Affairs has the authority to provide guidance and supervision of the implementation of autonomy that needs to be carried out consistently within the corridors of the Unitary State of the Republic of Indonesia. The Ministry of Law and Human Rights, and the Ministry of Women's Empowerment and Child Protection only have consultative powers. Meanwhile, the Supreme Court has twice rejected requests for judicial review for discriminatory regional policies on procedural and administrative grounds. The conceptual problems mentioned above are faced by each institution and in local government in addition to the limited capacity to understand complex social issues, measure public participation, and formulate the results of debates in controversial policy discussions.
3. Third, the layer of political problems where a number of political elites use religion-based identity politicization to win the power struggle so that although they can, they may not necessarily want to, prevent and deal with this discriminatory policy firmly. To the extent that these 3 layers of problems have not been recognized, or are even very recognizable but have been defeated by political considerations, the impacts include not only the direct discrimination faced by women so that they lose the enjoyment of their constitutional rights, but also a more serious impact, namely the erosion of authority and integrity law, including weakening national resilience which will affect the commitment of the Unitary State of the Republic of Indonesia based on Pancasila and guided by Bhinneka Tunggal Ika. Therefore, this study aims to obtain answers on how and strategies to build acceleration of prevention and handling of discriminatory policies in the name of regional autonomy in order to strengthen national resilience.

V. Conclusion

Based on the discussion, the writer can conclude that:

1. Discriminatory policies have a negative impact on women, especially those from economically weak groups and minority groups (religion and gender). An example of a discriminatory policy that has a negative impact on women with a weak economy is the Tangerang City Regulation No. 8 of 2005 concerning the Prohibition of Prostitution. The intent and purpose of the enactment of this regional regulation is good, to deal with the practice of prostitution. However, among the contents of this regional regulation, there are articles whose settings give rise to multiple interpretations.
2. Since the announcement of the existence of the discriminatory policy by Komnas Perempuan in 2009, to the Central and Regional Governments, there have been several significant breakthroughs in prevention and handling efforts, namely in 2014 the Minister of Home Affairs Regulation No. 1 of 2014 concerning the Formation of Regional Regulations which contains rules for registration for Regional Regulations issued by the Government. The Central Government issued Government Regulation no. 12 of 2017 concerning the Guidance and Supervision of the Implementation of Regional Government, which contains guidelines for the guidance and supervision of the administration of government, including one of them in the Establishment of Regional Regulations. The Ministry of Law and Human Rights has also issued several related regulations. For handling steps, from 2012 to 2019 there were 32 policies that had been clarified by the Ministry of Home Affairs. The Ministry of Law and Human Rights through its authority has clarified in 2018, namely 94 policies through regional offices in the regions with analysis results 85 still valid, and one was revoked and revised. In addition, the handling through the Court has also been carried out.

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