

Social Institutions and Gender Index

Indonesia

SIGI Country Profile

19 of March 2024

SIGI Country Profiles are produced by the OECD Development Centre

The information and analysis contained in this profile are based on data from the fifth edition of the Social Institutions and Gender Index (SIGI) published in March 2023. The cut-off date for legal data is 31 August 2022; the cut-off date for quantitative data is 1 January 2023.

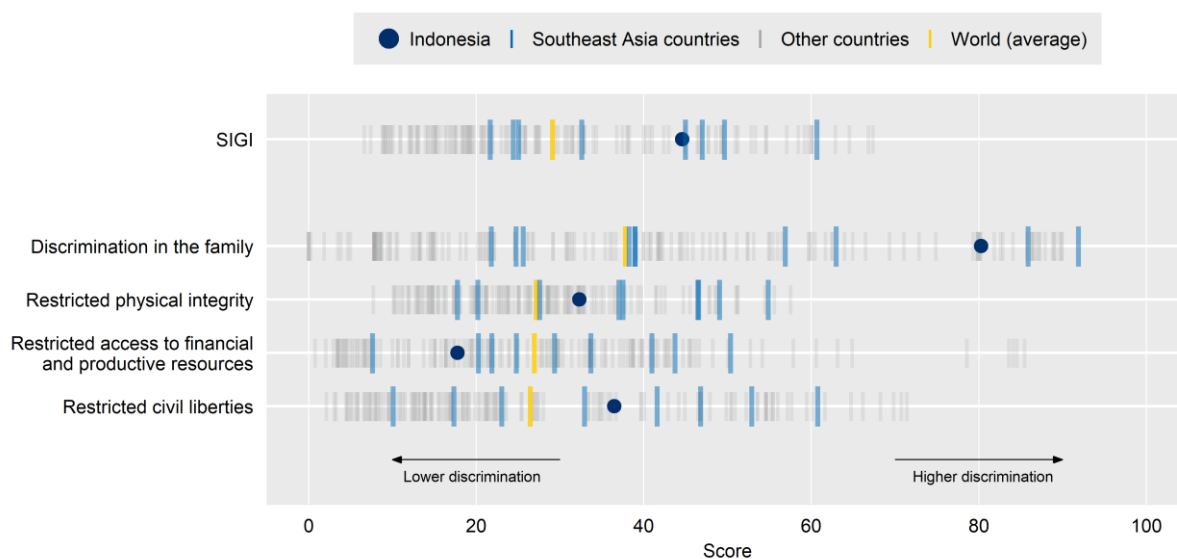
Suggested citation: OECD Development Centre (2023), "Indonesia SIGI Country Profile", *SIGI 2023 Country Profiles*, OECD, <https://oe.cd/sigi-dashboard>

Social institutions in Indonesia

The state of gender equality in Indonesia

The SIGI 2023 profile for Indonesia provides a comprehensive overview of the state of gender equality in the country, as measured by the OECD's Social Institutions and Gender Index (SIGI). The fifth edition of the SIGI, released in 2023, assesses 140 countries based on the level of gender-based discrimination in their social institutions. These discriminatory social institutions encompass both formal and informal laws, as well as social norms and practices that restrict women's and girls' access to rights, justice, empowerment opportunities and resources, thereby undermining their agency and authority.

Figure 1. SIGI and dimension scores for Indonesia, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Southeast Asia region covers Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste and Viet Nam.

Source: OECD (2023), "Social Institutions and Gender Index (Edition 2023)", *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

In 2023, Indonesia obtained a a SIGI score of 45 denoting high levels of discrimination, compared to an average score of 39 in Southeast Asia, denoting medium levels of discrimination, and a world average score of 29 (Figure 1).¹ The country obtained a score of 80 in the "Discrimination in the family" dimension,

¹ Levels of discrimination in the SIGI and its dimensions are assessed based on scores as follow: very low [0-20]; low [20-30]; medium [30-40]; high [40-50]; and very high [50-100].

followed by “Restricted civil liberties” (36), “Restricted physical integrity” (32) and “Restricted access to productive and financial resources” (18).

Legislative framework in Indonesia

Indonesia’s legal system is a mixture of civil law – rooted in French Napoleon Civil Code and codified by the Dutch at the beginning of the 19th century – customary law and Sharia law, which applies to different groups of people depending on their ethnicity and faith.² Article 18B(2) of the Constitution³ recognises customary law (*sistem hukum adat*) as long as it is in line with the principles of Indonesia’s rule of law. For instance, the use of customary rights (*hak ulayat*) in rural communities is recognised in the Law on Basic Regulations on Agrarian Principles.^{4 5} Moreover, marriage and family affairs of Muslims are regulated by Islamic religious law based on Sharia law. The Islamic Law Compilation, promulgated in 1991, contains three chapters that serve as the main legal references on marriage, inheritance, divorce and religious endowments for Indonesia’s religious courts (*peradilan agama*) that have jurisdiction over Muslims. In the special autonomous province of Aceh, Islamic law also extends to certain criminal offences.⁶

Articles 28A to 28J of the Constitution,⁷ as amended, and Article 1 of the Law on Human Rights⁸ recognise and prohibit multiple and intersectional discrimination – which constitutes an essential element to enhance gender equality. The latter specifically outlines that “discrimination means all limitations, affronts, or ostracism, both direct and indirect, on grounds of differences in religion, group of family, race, ethnicity, group, faction, social status, economic status, sex, language, or political belief, that results in the degradation, aberration, or eradication of recognition, execution, or application of human rights and basic freedoms in individual or collective live in the field of politic, economy, law, social, culture, or any other aspects of life.” Indonesia ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)⁹ in 1984. Indonesia does not consider itself bound by the provisions of Article 29(1) of the Convention regarding the inter-State dispute procedure.¹⁰

Gender-disaggregated, gender-relevant and intersectional data and indicators are essential to better identify policy areas that have strong linkages with gender. In Indonesia, there are no applicable legal provisions regulating the production and dissemination of gender statistics.

² Council of ASEAN Chief Justices (n.d.), *Indonesia*, <https://cacj-ajp.org/indonesia/> (accessed on 15 September 2023).

³ Republic of Indonesia (1945), “Constitution of the Republic of Indonesia”.

⁴ Republic of Indonesia (1960), “Act No. 5 of 1960 on Basic Regulations on Agrarian Principles”, *State Gazette of the Republic of Indonesia No. 104 of 1960*.

⁵ Hamzah, H., A. M. Narang and A. Yusari (2021), *Legal systems in Indonesia: Overview*, Thomson Reuters Corporation, <https://elischolar.library.yale.edu/ypfs-documents/11551/> (accessed 1 October 2023).

⁶ Otto, J. M. (2010), “Sharia and national law in Indonesia”, in *Sharia Incorporated: A Comparative Overview of the Legal Systems of Twelve Muslim Countries in Past and Present*, pp. 433-490, Leiden University Press, Leiden, <https://hdl.handle.net/1887/16318>.

⁷ Republic of Indonesia (1945), “Constitution of the Republic of Indonesia”.

⁸ Republic of Indonesia (1999), “Law No. 39 of 1999 on Human Rights”, *State Gazette of the Republic of Indonesia No. 165 of 1999*.

⁹ United Nations (1979), “Convention on the Elimination of All Forms of Discrimination Against Women”, *Treaties Series, vol. 1249, United Nations, New York, <https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-elimination-all-forms-discrimination-against-women>.

¹⁰ United Nations (2023), “Status of Treaties: Chapter IV - 8. Convention on the Elimination of All Forms of Discrimination against Women”, *Treaty Collection*, United Nations, New York, https://treaties.un.org/pages/ViewDetails.aspx?src=IND&mtdsg_no=IV-8&chapter=4.

Positive highlights and significant challenges since the fourth edition of the SIGI

Positive highlights

The law in Indonesia grants women the same rights as men to own and use financial assets, which translates into a small gender gap in bank account ownership – women represent 51% of bank account holders. The legal framework also grants women and men the same rights to own and use land and non-land assets, although discriminatory informal laws persist among some ethnic groups for which inheritance follows patrilineal lines of descent. In practice, women represent for 42% of landowners in the country. Indonesia also has a strong legal framework that guarantees women and men equal rights in terms of citizenship rights, freedom of movement and access to justice. However, an important exception is that unmarried women do not have the same legal rights as unmarried men to confer nationality to their children.

Significant challenges

Discriminatory laws and social norms that confine women to their care and reproductive roles and position men as the breadwinner and decision-maker in the family persist in Indonesia. Notably, the Law on Marriage establishes that a married man is the head of the family, and that his spouse has the obligation to take care of the household. In addition, in line with Sharia principles that regulate family matters for Muslims, Muslim women are required to be devoted to their spouse and do not have the same rights to inherit as men. Social norms that confine women to the private sphere and dictate that men should be the breadwinner of the household are widespread. The vast majority of the population believes that men make better political leaders or business executives than women – 72% and 63% of the population, respectively. In addition, 76% of the population thinks that when jobs are scarce, men should have more right to a job than women.

Summary of results for Indonesia

Discrimination in the family	Unit	Value
Laws on child marriage	Score	50
Girl child marriage rate ¹	%	9.3
Boy child marriage rate ¹	%	1.5
Laws on household responsibilities	Score	75
Share of the population that agrees or strongly agrees that “if a woman earns more than her husband, it is a problem”	%	37.6
Share of the population that agrees or strongly agrees that “when a mother works for pay, the children will suffer”	%	11.1
Female-to-male ratio of time spent on unpaid care and domestic work	Ratio	-
Number of hours spent by men on unpaid care and domestic work in a 24-hour period	Hours	-
Number of hours spent by women on unpaid care and domestic work in a 24-hour period	Hours	-
Laws on divorce	Score	100
Laws on inheritance	Score	100

Restricted physical integrity	Unit	Value
Laws on violence against women	Score	25
Share of women who consider a husband to be justified in hitting or beating his wife under certain circumstances	%	20.2
Lifetime intimate-partner violence rate ²	%	22
12-month intimate-partner violence rate ²	%	7.5
Laws on female genital mutilation	%	50
Share of the female population who has heard about female genital mutilation and think the practice should continue	%	-
Prevalence of female genital mutilation (% of women aged 15-49 years who have undergone FGM)	%	-
Boy-to-girl ratio at birth (natural = 105) ³	Ratio	105.5
Laws on reproductive autonomy	Score	75
Unmet needs for family planning ⁴	%	11.1

Restricted access to productive and financial resources	Unit	Value
Laws on land assets	Score	25
Share of women among landowners	%	41.6
Laws on non-land assets	Score	25
Share of women among house owners	%	42.1
Laws on financial assets	Score	0
Share of women among bank account owners	%	51.2
Laws on workplace rights	Score	0
Share of the population declaring that “when jobs are scarce, men should have more right to a job than women”	%	75.8
Share of the population declaring that “men make better business executives than women do”	%	62.7
Share of women among managers	%	32.4
Share of firms with a woman as top manager	%	22.1

Restricted civil liberties	Unit	Value
Laws on citizenship rights	Score	75
Laws on political voice	Score	0
Share of the population declaring that “men make better political leaders than women do”	%	72.2
Share of women in Parliament (lower chamber)	%	21.9
Laws on freedom of movement	Score	0
Share of women among those who declare not feeling safe walking alone at night in the city or area where they live	%	71.3
Laws on access to justice	Score	0
Share of women among those who declare not having confidence in the judicial system and courts of their country	%	45.8

Note: Scores of legal variables range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination.

¹ % of girls/boys aged 15-19 years who have been or are still married, divorced, widowed or in an informal union.

² % of ever-partnered women and girls who have experienced physical and/or sexual violence by a current or former intimate partner during their lifetime/over the previous 12 months. Population base for lifetime IPV: 15-49 years. Population base for 12-month IPV: 15 years and older.

³ A natural boy-to-girl sex ratio at birth is generally estimated to be below 105. A ratio exceeding 105 implies the existence of more boys aged 0-4 than one would expect, indicating a potential phenomenon of son preference resulting in the systemic elimination of new-born girls.

⁴ % of married or in-union women of reproductive age who want to either stop or delay childbearing but are not using any contraception method.

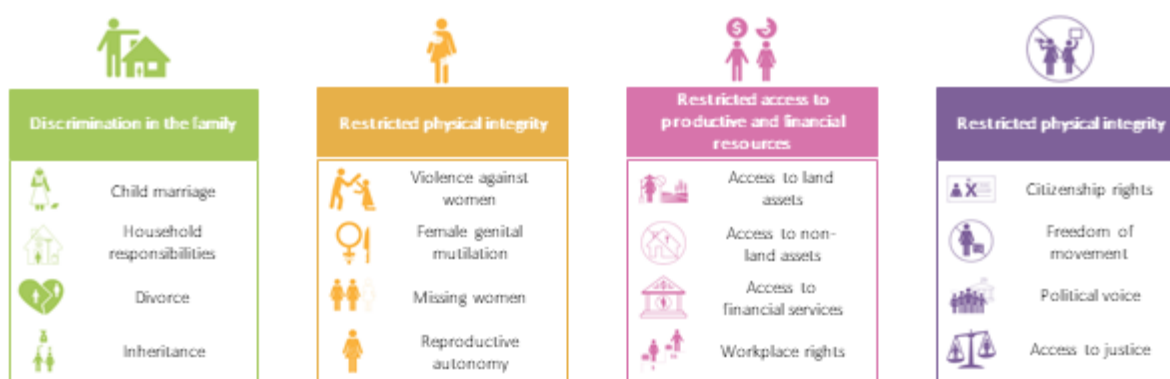
Source: OECD Development Centre/OECD (2023), “Gender, Institutions and Development Database”, <https://doi.org/10.1787/7b0af638-en>.

Results across the SIGI's four dimensions

The SIGI measures gender-based discrimination across four dimensions covering the major socio-economic areas that affect women and girls throughout their lifetime:



- The **“Discrimination in the family”** dimension captures social institutions that limit women’s decision-making power and weaken their status in the household and the family.
- The **“Restricted physical integrity”** dimension captures social institutions that increase women’s and girls’ vulnerability to multiple forms of violence and limit their control over their reproductive autonomy.
- The **“Restricted access to productive and financial resources”** dimension captures social institutions that limit women’s economic opportunities and rights.
- The **“Restricted civil liberties”** dimension captures social institutions restricting women’s access to, and participation and voice in, the public and political spheres.

Figure 2. Conceptual framework of the fifth edition of the SIGI



Each dimension builds on four indicators which, in turn, build on one to three variables depending on data availability (Figure 2). This section features the results by dimension, examining the pertinent social norms, practices and legal frameworks for each indicator.

The legal information collected through the *SIGI 2023 Legal Survey* covers both formal and codified laws, as well as informal laws. The information is assessed based on whether the law protects women’s rights or not, and is icon-coded as follows:

-  : The legal framework protects women’s rights.
-  : The legal framework does not fully protect women’s rights.

There is no universal agreement on what informal laws refer to, given contextual differences across time and place, as well as distinct disciplinary or theoretical approaches. In the context of the SIGI, informal laws (customary, traditional or religious laws/rules) describe mechanisms that operate outside the formal legal system of state-based laws. Informal laws vary from one community to another and are generally uncodified and unwritten. In some cases, informal laws may reflect unequal power dynamics within a given community and discriminatory social norms, with adverse consequences on women and girls and other vulnerable groups. Informal laws are unsteady and have been adapted over time in response to external factors.

For example, customary laws are laws that are embodied in customs, rules or traditions and accepted by members of the community as binding but remain adaptable, dynamic and flexible.¹¹ The CEDAW General Recommendation No. 33 also recognises indigenous laws.¹² These are similar to customary laws but are often given a distinct identity in recognition of the specific international standards related to the rights and protections of indigenous peoples and their justice systems. Informal religious laws may refer to norms that are derived from interpretations of codified religious texts and/or longstanding traditions.

¹¹ United Nations (2018), “Module 1: The Theory and Practice of Women’s Access to Justice Programming”, *A Practitioner’s Toolkit on Women’s Access to Justice Programming*, UN Women, UNDP, UNDOC and OHCHR, New York, Vienna and Geneva, https://www.ohchr.org/sites/default/files/Documents/Publications/PractitionerToolkit/WA2J_Module1.pdf.

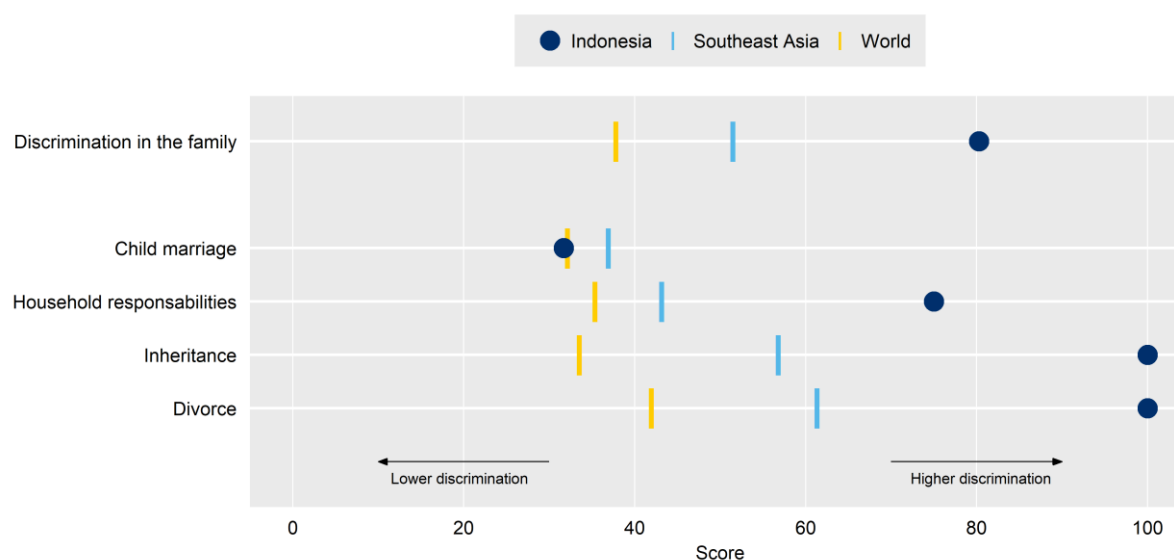
¹² UN Committee on the Elimination of Discrimination against Women (2015), “General recommendation No. 33 on women’s access to justice”, *CEDAW/C/GC/33*, United Nations, New York, <https://digitallibrary.un.org/record/807253>.

Discrimination in the family

Indonesia exhibits very high levels of discrimination within the family with a score of 80, compared to a world average of 38 and an average score of 52 in Southeast Asia – based on countries for which scores could be calculated.

In this dimension, women and girls in Indonesia experience the highest levels of discrimination in the “Household responsibilities” indicator, with a score of 75, followed by the “Inheritance” and “Divorce” indicators, with scores of 50 for both. The lowest levels of discrimination are found in the “Child marriage” indicator with a score of 32, still denoting medium levels of discrimination.

Figure 3. Discrimination in the family scores for Indonesia, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Southeast Asia region covers Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste and Viet Nam.

Source: OECD (2023), “Social Institutions and Gender Index (Edition 2023)”, *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

Child marriage

Practices related to child marriage

Child marriage remains a concern in Indonesia, primarily affecting girls. In 2023, 9% of girls aged 15-19 were or are still married, divorced, widowed or in an informal union, compared to 1% of boys. In addition, 16% of women aged 20-24 were married or in a union before the age of 18,¹³ compared to a world average of 26% and an average of 17% in Southeast Asia – based on countries for which data are available.

Legal frameworks concerning child marriage

¹³ This indicator corresponds to SDG indicator 5.3.1

Article 7(1) of the Law on Marriage,¹⁴ as amended by Law No. 16 of 2019,¹⁵ sets the minimum legal age of marriage for women and men at 19 years. However, Article 7(2) introduces legal exceptions and stipulates that parents of groom or the bride may request a dispensation to the Court in case one of the party is below the minimum legal age.

Question	Answer	Assessment
What is the legal age of marriage for men?	19	✓
What is the legal age of marriage for women?	19	✓
Are there legal exceptions to the legal age of marriage that allow women and men under the legal age of marriage to marry with the consent of parent and/or legal guardian?	No	✓
Are there legal exceptions to the legal age of marriage that allow women and men under the legal age of marriage to marry with the consent of judge or court?	Yes	!
Are there legal exceptions to the legal age of marriage that allow women and men under the legal age of marriage to marry with the consent of another person or institution?	No	✓
Does the legal age of marriage apply to all groups of women?	Yes	✓
Are there informal laws (customary, traditional or religious laws/rules) that allow or encourage the early marriage of girls?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Household responsibilities

Practices and social norms related to household responsibilities

There are no available data in Indonesia that are comparable to other countries on practices related to the division of household responsibilities. In 2023, worldwide, women dedicate 2.6 times more time on unpaid care and domestic work than men,¹⁶ while in Southeast Asia this ratio is 3.1 – based on countries for which data are available.

However, data on attitudes indicate the presence of prevailing discriminatory social norms that confine women to the household. In Indonesia, 38% of the population thinks that if a woman earns more than her husband, it is almost certain to cause problems. Moreover, 11% of the population agrees that children will suffer if the mother has a paid job outside the home, compared to a world average of 56% and an average of 35% in Southeast Asia. Meanwhile, 73% of the population thinks that being a housewife is just as fulfilling as working for pay.

Legal frameworks concerning household responsibilities

The Law on Marriage establishes a general framework on marriage and family affairs for all citizens. Within this framework, Article 2 of the Law on Marriage,¹⁷ as well as Paragraph 2 of the General Explanation attached to the law, stipulate that marriage is regulated according to the religious or customary laws of each individual. For instance, marriage affairs for Muslims are governed by the Islamic Law Compilation. Under the general framework established by the Law on Marriage, Article 31(3) establishes that a married man is the head of the family and that his spouse is the housewife. Article 45 establishes that both parents have the responsibility to provide for and educate their child, and Article 47 stipulates that both parents are

¹⁴ Republic of Indonesia (1974), "Law No. 1 of 1974 on Marriage", *State Gazette of the Republic of Indonesia No. 1 of 1974 / Supplement to the State Gazette of the Republic of Indonesia No. 3019*.

¹⁵ Republic of Indonesia (2019), "Law No. 16 of 2019 on the Amendment to Law No. 1 of 1974 on Marriage", *State Gazette of the Republic of Indonesia No. 186 of 2019 / Supplement to the State Gazette of the Republic of Indonesia No. 6401*.

¹⁶ This indicator corresponds to SDG indicator 5.4.1

¹⁷ Republic of Indonesia (1974), "Law No. 1 of 1974 on Marriage", *State Gazette of the Republic of Indonesia No. 1 of 1974 / Supplement to the State Gazette of the Republic of Indonesia No. 3019*.

the child's legal guardians. For Muslims, Article 79 of the Islamic Law Compilation,¹⁸ establishes the married man as the head of the household. Articles 80 to 84 lay out spouses' duties and obligations according to which the married man chooses the place of residence and provides for his spouse in exchange for her obedience and devotion.

Question	Answer	Assessment
Does the law provide women with the same rights as men to be "head of household" or "head of family"?	No	!
Does the law provide women with the same rights as men to be the legal guardians of their children during marriage?	Yes	✓
Does the law provide women with the same rights as men to be legal guardians of their children in informal unions?	Yes	✓
Regarding women's legal rights to be recognised as head of household or head of family, does the law apply to all groups of women?	No	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to being recognised as the head of household?	Yes	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to being the legal guardians of their children?	Yes	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to the choice of where to live?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Divorce

Legal frameworks concerning divorce

The Law on Marriage establishes a general framework on marriage and family affairs for all citizens. Within this framework, Article 2 of the Law on Marriage,¹⁹ as well as Paragraph 2 of the General Explanation attached to the law, stipulate that marriage is regulated according to the religious or customary laws of each individual. For non-Muslim individuals, Article 20 of the Government Regulation Number 9 of 1975²⁰ and Article 39 of the Law on Marriage, as amended, provide that men and women can only file for divorce in front of the Court of their residence. Article 41 of the Law on Marriage establishes that both spouses must care and provide for their children following divorce. For Muslim individuals, divorce is governed by the provisions of the Islamic Law Compilation and the Law on Religious Courts, as amended in 2006 and 2009. Articles 116, 117 and 129 of the Islamic Law Compilation²¹ and Article 66 of the Law on Religious Courts,²² as amended, grant a married man the right to divorce his spouse at will, without any restrictions (*talaq*). Conversely, a married woman's rights to obtain a divorce are very limited and precisely specified. Article 116 of the Islamic Law Compilation and Articles 73 to 76 of the Law on Religious Courts list the grounds under which a woman is allowed to ask for a divorce. Finally, Article 148 of the Islamic Law Compilation grants a married woman the right to seek divorce by *khul'* – the process whereby the woman obtains divorce in exchange of paying her spouse an agreed financial compensation. Article 153 of the Islamic Law Compilation also establishes a waiting period (*iddah*) for the Muslim divorced woman until she can remarry. Article 156 of the Islamic Law Compilation further stipulates that a child under the age of 12 years remains in the custody of the mother following a divorce.

¹⁸ Republic of Indonesia (2011), "Islamic Law Compilation".

¹⁹ Republic of Indonesia (1974), "Law No. 1 of 1974 on Marriage", *State Gazette of the Republic of Indonesia No. 1 of 1974 / Supplement to the State Gazette of the Republic of Indonesia No. 3019*.

²⁰ Republic of Indonesia (1975), "Government Regulation No. 9 of 1975 on the implementation of the Law on Marriage", *State Gazette of the Republic of Indonesia No. 12 of 1975 / Supplement to the State Gazette of the Republic of Indonesia No. 3050*.

²¹ Republic of Indonesia (2011), "Islamic Law Compilation".

²² Republic of Indonesia (1989), "Law No. 7 of 1989 on Religious Courts", *State Gazette of the Republic of Indonesia No. 49 of 1989 / Supplement to the State Gazette of the Republic of Indonesia No. 3400*.

Question	Answer	Assessment
Do women and men have the same rights to initiate/file for a divorce?	No	!
Can women and men finalise a divorce or annulment with the same requirements?	No	!
Do women and men have the same rights to child custody following a divorce?	No	!
Regarding divorce, does the law apply to all groups of women?	No	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to initiating divorce?	Yes	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to being the legal guardians of their children after divorce?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Inheritance

Legal frameworks concerning inheritance rights

In Indonesia, three legal systems of inheritance coexist: customary (*adat*), Islamic and civil law.²³ Civil courts have jurisdiction for inheritance disputes based on the Civil and customary law, while Religious courts settle inheritance disputes for Muslims. Customary or *adat* law used to govern inheritance matters prior to the arrival of Islam and Dutch colonisation of Indonesia. It continues to apply in local or indigenous communities. Multiple rules and systems exist, with differences in women's and men's inheritance rights depending on whether the community is patrilineal or matrilineal. Provisions of the Islamic Law Compilation,²⁴ which govern inheritance matters for Muslim individuals, follow the principles of Islamic Sharia whereby female heirs are entitled to half of the inheritance share of male heirs. For instance, Article 176 of the Islamic Law Compilation establishes that sons are entitled to twice the share received by daughters. Likewise, Articles 179 and 180 stipulate that a surviving widower receives one half of the estate (or one quarter if there are surviving children), whereas a surviving widow receives one quarter of the estate (or one eighth if there are surviving children). Finally, the Civil Code applies for citizens that are neither subjected to Islamic nor customary law. Articles 852, 852a and 852b of the Civil Code,²⁵ as amended, mandate equal inheritance rights for surviving spouses and children.

Question	Answer	Assessment
Do daughters and sons have the same rights to inherit?	No	!
Do female and male surviving spouses have the same rights to inherit?	No	!
Regarding inheritance rights of daughters, does the law apply to all groups of women?	No	!
Regarding inheritance rights of female surviving spouses, does the law apply to all groups of women?	No	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between sons and daughters when it comes to inheritance?	Yes	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between male and female surviving spouses when it comes to inheritance?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

²³ Barlinti, Y. (2013), "Inheritance legal system in Indonesia: A legal justice for people", *Indonesia Law Review*, Vol. 3/1, <https://doi.org/10.15742/ilrev.v3n1.28>.

²⁴ Republic of Indonesia (2011), "Islamic Law Compilation".

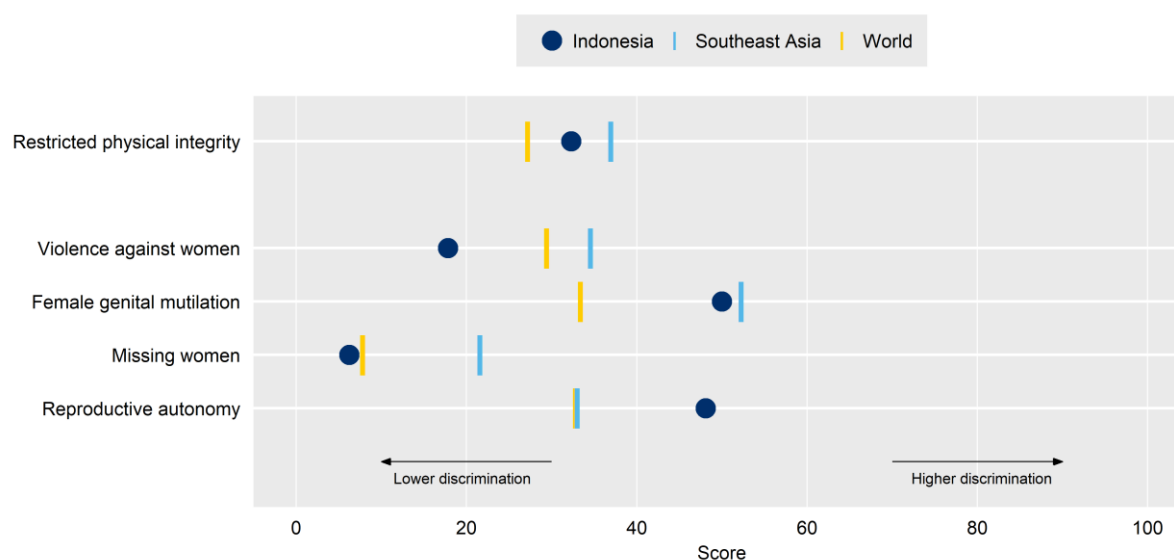
²⁵ Republic of Indonesia (1847), "Civil Code of Indonesia", *Government Gazette No. 23 of 1948*.

Restricted physical integrity

Indonesia exhibits medium levels of discrimination within the family with a score of 32, compared to a world average of 27 and an average score of 37 in Southeast Asia – based on countries for which scores could be calculated.

In this dimension, women and girls in Indonesia experience the highest levels of discrimination in the “Female genital mutilation” indicator, with a score of 50, followed by “Reproductive autonomy” and “Violence against women”, with scores of 48 and 18, respectively. The lowest levels of discrimination are found in the “Missing women” indicator, with a score of 6.

Figure 4. Restricted physical integrity scores for Indonesia, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Southeast Asia region covers Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste and Viet Nam.

Source: OECD (2023), “Social Institutions and Gender Index (Edition 2023)”, *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

Violence against women

Practices and social norms related to violence against women

Violence against women remains a concern in Indonesia. In 2023, 22% of women aged 15-49 have experienced physical and/or sexual violence by a current or former partner at least once during their lifetime, and 8% of women aged more than 15 have experienced such violence at least once over the last 12 months.²⁶

These levels of intimate-partner violence are rooted in its widespread social acceptance. In 2023, 20% of women aged 15-49 think that it is justified for a husband to hit or beat his wife under certain circumstances, such as burning the food, arguing with the spouse, going out without telling him, neglecting the children,

²⁶ This indicator corresponds to SDG indicator 5.2.1

or refusing to have sex. In comparison, 30% of women holds these discriminatory attitudes worldwide, and 33% in Southeast Asia – based on countries for which data are available.

Legal frameworks concerning violence against women

Indonesia does not have a dedicated law addressing all forms of violence against women. Different forms of violence against women (such as domestic violence or sexual violence) are covered in separate or general pieces of legislation. Although Article 285 of the Penal Code,²⁷ as amended, criminalises rape, it does not ground its definition on the notion of consent. In 2004, Articles 5 and 8 of the Law on the Elimination of Domestic Violence²⁸ specifically prohibited marital rape by prohibiting sexual violence – defined as forced sexual intercourse – with members of the home.

Question	Answer	Assessment
Is there a law specifically addressing violence against women?	No	!
If there is a specific law addressing violence against women, are there specific provisions for investigation, prosecution and punishment of the perpetrator?	n.a.	n.a.
If there is a specific law addressing violence against women, are there specific provisions for protection and support services for victims/survivors?	n.a.	n.a.
Does the law include reduced penalties in case of so-called "honour crimes"?	No	✓
Domestic violence		
Is domestic violence a criminal offence?	Yes	✓
Does domestic violence legislation cover physical abuse?	Yes	✓
Does domestic violence legislation cover sexual abuse?	Yes	✓
Does domestic violence legislation cover psychological abuse?	Yes	✓
Does domestic violence legislation cover economic abuse?	Yes	✓
Are there any exceptions included in informal laws (traditional, religious, and/or customary rules/laws) that reduce penalties for domestic violence?	No	✓
Rape		
Is rape a criminal offence?	Yes	✓
Is the legal definition of rape based on lack of consent?	No	!
If the legal definition of rape is based on lack of consent, does this require proof of physical force?	n.a.	n.a.
If the legal definition of rape is based on lack of consent, does this require proof of penetration?	n.a.	n.a.
Does the legal definition of rape include marital rape?	Yes	✓
Does the law permit the reduction or removal of legal punishment if the perpetrator marries the victim?	No	✓
Sexual harassment		
Does the law prohibit sexual harassment?	Yes	✓
Does the law on sexual harassment include criminal penalties?	Yes	✓
Do legal protections from sexual harassment apply in the workplace?	Yes	✓
Do legal protections from sexual harassment apply in educational establishments?	Yes	✓
Do legal protections from sexual harassment apply in public spaces?	Yes	✓
Do legal protections from sexual harassment apply online / on the internet?	Yes	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Female genital mutilation

Practices and social norms related to female genital mutilation and cutting (FGM/C)

²⁷ Republic of Indonesia (1915), "Penal Code of Indonesia", *State Gazette No. 732 of 1915*.

²⁸ Republic of Indonesia (2004), "Law No. 23 of 2004 on the Elimination of Domestic Violence", *State Gazette of the Republic of Indonesia No. 95 of 2004 / Supplement to the State Gazette of the Republic of Indonesia No. 4419*.

Female genital mutilation and cutting (FGM/C) is traditionally concentrated in a limited number of countries that have been well-identified and documented by international organisations at the forefront of the fight against this harmful practice. Yet, evidence highlights that FGM/C takes place across all regions, among indigenous and/or diaspora communities originating from countries where FGM/C is known to be common. In some contexts, girls are taken across national borders to undergo FGM/C in a country where the legislation against the practice is either non-existent or less strict.²⁹

There are no available data in Indonesia that are comparable to other countries on practices and social norms related to female genital mutilation and cutting.

Legal frameworks concerning female genital mutilation and cutting (FGM/C)

Article 90 of the Penal Code, as amended,³⁰ allows to prosecute FGM/C acts on broad grounds, under “acts of serious physical injury. However, the law does not criminalise FGM/C on narrow grounds.

Question	Answer	Assessment
Does the law criminalise FGM/C on broad or narrow grounds?	Yes	✓
Does the law criminalise FGM/C on narrow grounds only?	No	!
Are there informal laws (customary, traditional or religious laws) that allow or encourage FGM/C?	Yes	!
Does the law take precedence over informal laws (customary, traditional or religious laws) that allow, condone or prescribe FGM?	Yes	✓

Note: The SIGI methodology assesses laws on FGM/C according to two scenarios: (1) criminalisation on narrow grounds includes laws that contain criminal penalties for acts of “female genital mutilation”, “permanent altering/removal of external genitalia”, “female circumcision”, “excision”, “infibulation” and “genital mutilation”; (2) criminalisation on broad grounds includes “mutilation”, “harming of a person’s organs”, “serious bodily injury” and “bodily injury/hurt/assault.” The presence of informal laws that allow or encourage FGM/C is proxied by the existence of nationally representative data on FGM/C or the existence of indirect estimates (usually used in countries where FGM/C is mainly practiced by diaspora communities), small-scale studies, or anecdotal evidence and media reports as reported by Equality Now, the End FGM European Network and the US End FGM/C Network in 2020.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>, and Equality Now, End FGM European Network and US End FGM/C Network (2020), *Female Genital Mutilation/Cutting: A Call For A Global Response*, <https://www.equalitynow.org/resource/female-genital-mutilation-cutting-a-call-for-a-global-response/>.

Missing women

Practices related to missing women

The “Missing women” indicator captures whether there are any existing imbalances in the natural sex ratio between girls and boys aged 0-4 due to pre- and postnatal gender-biased sex selection. These imbalances can result from sex-selective abortions, female infanticide, and/or inadequate healthcare and nutrition for girls. A natural boy-to-girl sex ratio at birth is generally estimated to be below 105. A ratio exceeding 105 implies the existence of more boys aged 0-4 than one would expect, indicating a potential phenomenon of son preference resulting in the systemic elimination of new-born girls.

In Indonesia, the “missing women” phenomenon is an issue. The boy-to-girl sex ratio for children aged 0-4 is estimated at 105.5, which means that there are approximately 105.5 boys aged 0-4 for 100 girls of the same age. This ratio is slightly higher than the natural sex ratio at birth.

²⁹ Equality Now, End FGM European Network and US End FGM/C Network (2020), *Female Genital Mutilation/Cutting: A Call For A Global Response*, <https://www.equalitynow.org/resource/female-genital-mutilation-cutting-a-call-for-a-global-response/>.

³⁰ Republic of Indonesia (1915), “Penal Code of Indonesia”, *State Gazette No. 732 of 1915*.

Reproductive autonomy

Practices related to women's reproductive autonomy

Unmet needs for family planning are calculated as the proportion of women of reproductive age (15-49 years), married or in union, who wish to interrupt or delay childbearing but do not use any method of contraception.

In Indonesia, the gap between women's reproductive intentions and their contraceptive behaviour exists, with 11% of women aged 15-49 who declare having an unmet need for family planning, compared to a world average of 12% and an average of 11% in Southeast Asia – based on countries for which data are available.

Legal frameworks concerning women's reproductive autonomy

Women's reproductive autonomy can be restricted by laws that prohibit the access to safe and legal abortion under essential circumstances (in cases of rape, incest, threats to the life or health of the pregnant woman and severe foetal impairment).³¹ Evidence shows that the share of unsafe abortions is higher in countries with restrictive abortion laws. Unsafe abortions are a leading but preventable cause of maternal mortality and millions of girls and women are hospitalised every year following complications of unsafe abortion procedures.³²

Article 346 of the Penal Code,³³ as amended, prohibits and criminalises abortion. However, Article 75 of the Law on Health³⁴ introduces legal exceptions and allows doctors to carry out an abortion only if it is necessary to save the mothers' life or to preserve her physical health, as well as in cases of foetal impairment or if the pregnancy is the result of rape, therefore causing mental distress. Article 76 further states that the father's permission is required except in the case of rape.

Question	Answer	Assessment
Is abortion illegal under any circumstances?	No	✓
Is abortion legally permitted in cases where: it is essential to save the woman's life?	Yes	✓
Is abortion legally permitted in cases where: it is essential to preserve the physical health of the woman?	Yes	✓
Is abortion legally permitted in cases where: it is essential to preserve the mental health of the woman?	No	!
Is abortion legally permitted in cases where: pregnancy is the result of rape or statutory rape?	Yes	✓
Is abortion legally permitted in cases where: pregnancy is the result of incest?	No	!
Is abortion legally permitted in cases where: social and economic reasons do not allow the mother to sustain a pregnancy?	No	!
Is abortion legally permitted in cases where: foetal impairment?	Yes	✓
Does a woman require the approval of a medical practitioner to seek a legal abortion?	Yes	!
Does the law require the approval of the father of the foetus to seek a legal abortion?	Yes	!
Is there any national plan or policy that provide universal access to family planning services?	Yes	✓
Is there any law or national policy that provide free or subsidised access to contraception?	No	!
Does the national school curricula include mandatory and comprehensive sexuality education?	No	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

³¹ CEDAW (2022), *Access to safe and legal abortion: Urgent call for United States to adhere to women's rights convention*, <https://www.ohchr.org/en/statements/2022/07/access-safe-and-legal-abortion-urgent-call-united-states-adhere-womens-rights>.

³² UNFPA (2022), *State of World Population 2022: Seeing the Unseen - The Case for Action in the Neglected Crisis of Unintended Pregnancy*, UNFPA, Geneva, <https://doi.org/10.18356/9789210015004>.

³³ Republic of Indonesia (1915), "Penal Code of Indonesia", *State Gazette No. 732 of 1915*.

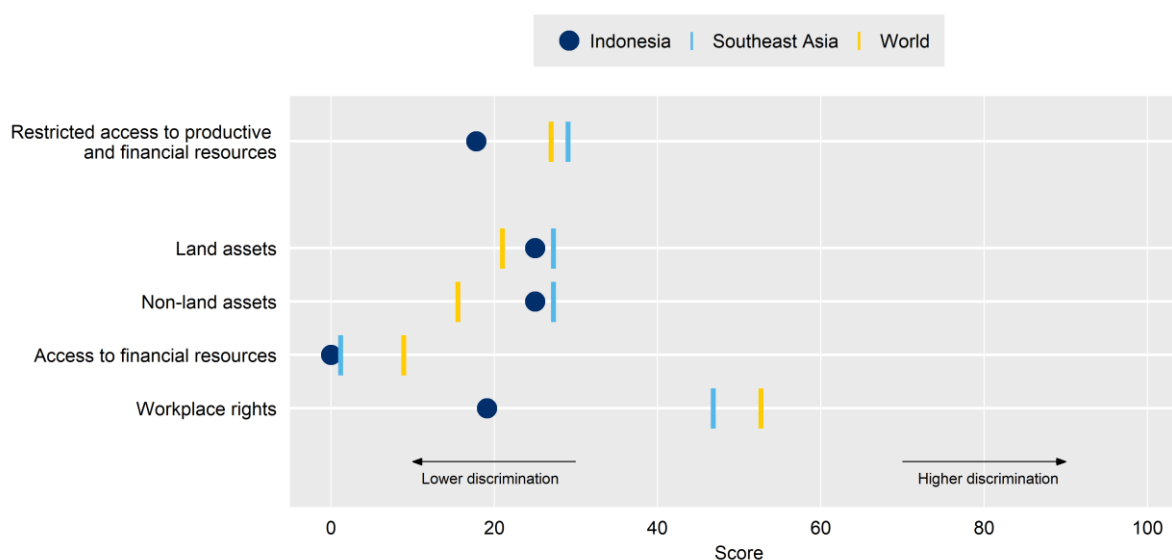
³⁴ Republic of Indonesia (2009), "Law No. 36/2009 on Health", *State Gazette of the Republic of Indonesia No. 5063 of 2009*.

Restricted access to productive and financial resources

Indonesia exhibits very low levels of discrimination within the family with a score of 18, compared to a world average of 27 and an average score of 29 in Southeast Asia – based on countries for which scores could be calculated.

In this dimension, women and girls in Indonesia experience the highest levels of discrimination in the “Workplace rights” indicator, with a score of 57, followed by the “Access to land” and “Access to non-land assets” indicators, with a score of 25 for both. No discrimination is found in the “Access to financial services” indicator, with a score of 0.

Figure 5. Restricted access to productive and financial resources scores for Indonesia, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Southeast Asia region covers Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste and Viet Nam.

Source: OECD (2023), “Social Institutions and Gender Index (Edition 2023)”, *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

Access to land assets

Practices related to women’s access to secure land assets

In Indonesia, women’s land ownership is not a major concern. In 2023, 41% of women are landowners, compared to 58% of men. This translates in women accounting for 42% of landowners in the country.

Legal frameworks concerning women’s access to land assets

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to own land?	Yes	✓
Does the law provide married women with the same rights as married men to use land?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to own land?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to use land?	Yes	✓
Regarding land, does the law apply to all groups of women?	Yes	✓

Question	Answer	Assessment
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to the ownership or use of land assets?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Access to non-land assets

Practices related to women's secure access to non-land assets

In Indonesia, women's access to non-land assets is not a major concern. In 2023, 50% of women own a house, compared to 68% of men. This translates in women accounting for 42% of house owners in the country.

Legal frameworks concerning women's access to non-land assets

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to own property and other non-land assets?	Yes	✓
Does the law provide married women with the same rights as married men to use property and other non-land assets?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to own property and other non-land assets?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to use property and other non-land assets?	Yes	✓
Regarding property and other non-land assets, does the law apply to all groups of women?	Yes	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to the ownership or use of non-land assets?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Access to financial services

Practices related to women's access to formal financial services

Gender imbalances in terms of access to financial services are limited in Indonesia, but the overall access of the population is relatively low. In 2023, 52% of women have a bank account at a financial institution, compared to 49% of men. This translates into women accounting for 51% of bank account holders. In comparison, at the global level, 67% of women have a bank account, compared to 72% of men. Across Southeast Asia, on average, 52% of women have a bank account, compared to 54% of men.

Legal frameworks concerning women's access to financial services

Question	Answer	Assessment
Does the law provide women with the same rights as men to open a bank account at a formal financial institution?	Yes	✓
Does the law require married women to obtain the signature and authority of their husband to open a bank account at a formal financial institution?	No	✓
Does the law provide women with the same rights as men to obtain credit?	Yes	✓
Regarding access to formal financial services, does the law apply to all groups of women (regardless of race, ethnicity, caste, etc.)?	Yes	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to opening a bank account?	No	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to obtaining credit?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Workplace rights

Practices and social norms related to women's workplace rights

Women remain partially excluded from positions with decision-making power in the economic sphere. Women account for 32% of employees in a managerial position,³⁵ compared to a world average of 25% and an average of 36% in Southeast Asia – based on countries for which data are available. Only 22% of companies in the country are headed by women.

These gender gaps are upheld by discriminatory social norms that establish men as the main breadwinners and more fit to hold leadership positions. In Indonesia, 63% of the population believes that men make better business executives than women, compared to a world average of 42% and an average of 53% in Southeast Asia. Likewise, 76% of the population agrees that when jobs are scarce, men should have more right to a job than women. In comparison, 45% of the population holds these discriminatory attitudes worldwide, and 64% of the people across Southeast Asia – based on countries for which data are available

Legal frameworks concerning women's workplace rights

Article 5 of the Employment Law³⁶ prohibits discrimination in employment in general, while Article 153 specifically prohibits gender-based discrimination in termination of employment. In 2020, Article 81(25) of the Law on Job Creation³⁷ amended the Employment Law and introduced Article 88A(2) of the Employment Law, which stipulates that every worker is entitled to the same wage for work of equal value.

Question	Answer	Assessment
Does the law prohibit discrimination in employment on the basis of sex?	Yes	✓
Does the law mandate equal remuneration for work of equal value?	Yes	✓
Does the law prohibit women from entering certain professions?	No	✓
Does the law allow women to work the same night hours as men?	Yes	✓
Does the law mandate paid maternity leave?	Yes	✓
Does the law mandate paid paternity leave?	Yes	✓
Does the law mandate paid parental leave?	No	!
Does the law require women to have permission from their husband or legal guardian to take a paid job?	No	✓
Does the law require women to have permission from their husband or legal guardian to register a business?	No	✓
Regarding women's legal right to take a paid job or work and/or register a business, does the law apply to all groups of women (regardless of race, ethnicity caste, etc.)?	Yes	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to entering certain professions?	No	✓
Are there informal laws (customary, religious, or traditional laws/rules) that require women to have the permission from their husband or legal guardian to take a paid job?	No	✓
Are there informal laws (customary, religious, or traditional laws/rules) that require women to have the permission from their husband or legal guardian to register a business?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

³⁵ This indicator corresponds to SDG indicator 5.2.2

³⁶ Republic of Indonesia (2003), "Law No. 13 of 2003 on Employment", *State Gazette of the Republic Indonesia No. 39 of 2003/ Supplement to the State Gazette of the Republic Indonesia No. 4279*.

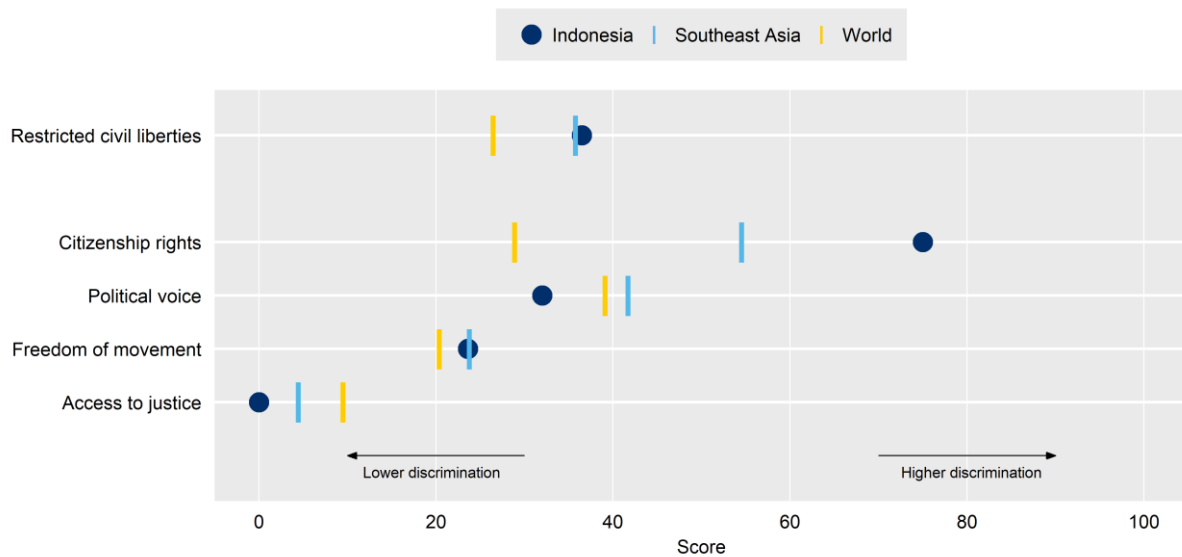
³⁷ Republic of Indonesia (2020), "Law No. 11 of 2020 on Job Creation", *State Gazette of the Republic Indonesia No. 245 of 2020 / Supplement to the State Gazette of the Republic Indonesia No. 6573*.

Restricted civil liberties

Indonesia exhibits medium levels of discrimination within the family with a score of 36, compared to a world average of 26 and an average score of 36 in Southeast Asia – based on countries for which scores could be calculated.

In this dimension, women and girls in Indonesia experience the highest levels of discrimination in the “Citizenship rights” indicator, with a score of 75, followed by “Political voice” and “Freedom of movement”, with scores of 32 and 24, respectively. No discrimination is found in the “Access to justice” indicator, with a score of 0.

Figure 6. Restricted civil liberties scores for Indonesia, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Southeast Asia region covers Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste and Viet Nam.

Source: OECD (2023), “Social Institutions and Gender Index (Edition 2023)”, *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

Citizenship rights

Legal frameworks concerning women’s citizenship rights

The national legislation provides women and men the same rights to confer nationality to their spouse or to their child. However, Article 4(8) of the Law on Citizenship³⁸ introduces a slight difference between the rights of unmarried men and women to confer their Indonesian citizenship to their child. Pursuant to Article 4(8), a child born outside of marriage automatically acquires the Indonesian citizenship if the mother is Indonesian. If the mother is not Indonesian, the child only acquires it if the father is Indonesian and recognises the child before the age of 18 years.

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to acquire nationality?	Yes	✓

³⁸ Republic of Indonesia (2006), “Law No. 12 of 2006 on Citizenship of the Republic of Indonesia”, *State Gazette of the Republic Indonesia No. 63 of 2006 / Supplement to the State Gazette of the Republic Indonesia No. 4634*.

Question	Answer	Assessment
Does the law provide unmarried women with the same rights as unmarried men to acquire nationality?	Yes	✓
Does the law provide married women with the same rights as married men to change their nationality?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to change their nationality?	Yes	✓
Does the law provide married women with the same rights as married men to retain their nationality?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to retain their nationality?	Yes	✓
Does the law provide married women with the same rights as married men to confer nationality to their spouse?	Yes	✓
Does the law provide married women with the same rights as married men to confer nationality to their children?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to confer nationality to their children?	No	!
Regarding women's nationality rights, does the law apply to all groups of women (regardless of race, caste, ethnicity, etc.)?	Yes	✓
Are there informal laws (customary, traditional, or religious laws) that create different rights or abilities between men and women when it comes to acquiring, changing, or retaining their nationality?	No	✓
Are there informal laws (customary, traditional, or religious laws) that create different rights or abilities between men and women when it comes to conferring nationality to their spouse and/or children?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Freedom of movement

Practices related to women's freedom of movement

Freedom of movement is recognised as a human right and mobility is essential in everyday life, for instance to reach the workplace or healthcare facilities. In Indonesia, women feel more unsafe than men, and a large part of the overall population feels that way. Across the country, 27% of women declare not feeling safe walking alone at night in the city or in the area where they live, compared to 11% of men. This translates into women accounting for 71% of those who do not feel safe walking alone at night.

Legal frameworks concerning women's freedom of movement

Beyond the challenge of ensuring that everyone feels safe enough to move around in public spaces, laws must guarantee women and men the same rights to obtain identification documents and to travel by themselves within and outside of their country.

Question	Answer	Assessment
Does the government provide national identity cards?	Yes	✓
Can a married woman apply for a national identity card in the same way as a married man? (in terms of rights and procedures)	Yes	✓
Can an unmarried woman apply for a national identity card in the same way as an unmarried man? (in terms of rights and procedures)	Yes	✓
Can a married woman apply for a passport in the same way as a married man (in terms of rights and procedures)?	Yes	✓
Can an unmarried woman apply for a passport in the same way as an unmarried man (in terms of rights and procedures)?	Yes	✓
Regarding identity cards and/or passports, does the law apply to all groups of women (regardless of race, caste, ethnicity, etc.)?	Yes	✓
Does the law provide married women with the same rights as married men to travel outside the country?	Yes	✓
Does the law provide married women with the same rights as married men to travel outside their homes?	Yes	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to applying for identity cards or passports?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Political voice

Practices and social norms related to women's political voice

Women's political representation in the country is low, with women accounting for only 22% of the members of parliament in 2023, compared to a world average of 27% and an average of 22% in Southeast Asia.

Discriminatory attitudes that exclude women from positions of power in the political sphere are widespread, with 72% of the country's population declaring that men make better political leaders than women.

Legal frameworks concerning women's political voice

Question	Answer	Assessment
Does the law provide women with the same rights as men to vote?	Yes	✓
Does the law provide women with the same rights as men to hold public and political office in the legislative branch?	Yes	✓
Does the law provide women with the same rights as men to hold public and political office in the executive branch?	Yes	✓
Does the law provide women with the same rights as men to hold public office in the judiciary branch?	Yes	✓
Do constitutional/legislated gender quotas exist to promote women's political representation at the national level?	Yes	✓
Do constitutional/legislated gender quotas exist to promote women's political representation at the local level?	Yes	✓
Does the law provide for special measures other than quotas to promote women's political representation at the national level?	No	!
Does the law provide for special measures other than quotas to promote women's political representation at the local level?	No	!
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to voting?	No	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to holding public office?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Access to justice

Practices related to women's access to justice

In Indonesia, 25% of women do not trust the judicial system and courts, compared to 29% of men. This translates into women accounting for 46% of those who do not trust the country's judicial system.

Legal frameworks concerning women's access to justice

Question	Answer	Assessment
Does the law provide women with the same rights as men to sue?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the civil courts?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the criminal courts?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the family courts?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the tribunals?	Yes	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes suing someone?	No	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to providing testimony in court?	No	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to being judges, advocates or other court officers?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.