

# Achieving Equality through Education as a Response to Gender Stereotypes in Women: A Quantitative Analysis

Rezky Juniarsih Nur\*  
Universitas Pendidikan Indonesia

Siti Komariah  
Universitas Pendidikan Indonesia

Wilodati  
Universitas Pendidikan Indonesia

Akbar Aba  
Universitas Muhammadiyah Makassar

— *Review of* —  
**Integrative  
Business &  
Economics**  
— *Research* —

## ABSTRACT

Women are increasingly active to take on roles in the public sphere and continue to develop their potential. This study investigates the impact of educational attainment on equality, with the aim of understanding whether educational attainment acts as a catalyst for change, so that this study tries to verify existing hypotheses. This study was conducted on students from Sulawesi, Indonesia who chose to continue their education on the island of Java, Indonesia. Questionnaires were distributed through google forms and a total of 99 students from Sulawesi, Indonesia returned the form; 50 of them were women with a high school education level. Using descriptive statistics and regression analysis, the findings strengthen the argument that achieving equality in education is a powerful tool to eliminate gender stereotypes. This study contributes to understanding the role of education in combating gender stereotypes and promoting socio-cultural changes related to gender equality. In addition, this study's findings provide necessary empirical evidence for policymakers to design and implement more effective policies for combating gender stereotypes through education. This could influence the planning and resource allocation in the education system.

Keywords: Gender Equality, Gender Stereotypes, Education.

Received 23 October 2023 | Revised 16 March 2024 | Accepted 7 June 2024.

## 1. INTRODUCTION

Recent data show that an increasing population of women are continuing their education to a higher level in Indonesia. The increase in the participation rate of women in higher education in South Sulawesi, Indonesia, can be explained by several driving factors, namely: (1) there is an increase in women's awareness of the importance of higher education; (2) inclusive education policies have provided encouragement for women to pursue higher education. In recent years, there have been financial incentives, scholarship programs, or other initiatives specifically designed to support women in pursuing higher education. This helps to overcome the financial barriers that often prevent many women from pursuing higher education. Increased education for South Sulawesi women can bring about changes in gender views and roles. There are thus gender dynamics in terms of traditional values that

change along with modernization and globalization, which can affect perceptions and expectations of women. Gender dynamics refer to changes and shifts in roles, relationships and social constructions between men and women in society. It involves understanding how gender roles, gender identities and gender stereotypes develop and change over time.

Improved education for women in South Sulawesi, Indonesia, has great potential to change gender views and roles and promote gender equality in society. Through more extensive and quality education, women can develop the knowledge, skills and confidence needed to reach their full potential. By having better access to education, women can break free from traditional boundaries and gender stereotypes that may have limited their choices and aspirations. They can develop interests in a wide range of fields, including science, technology, engineering and math (STEM), which are often perceived as domains that are primarily for men. In addition, education gives women the tools to stand up for themselves, fight for their rights, and contribute actively to the development of society. As more women engage in higher education and the workforce, gender stereotypes about traditional roles in the household and society can begin to erode. Through equitable education, women in Sulawesi, Indonesia can become powerful agents of change in breaking gender stereotypes and fighting for gender equality, bringing about positive changes that stimulate progress and inclusivity throughout society.

By strengthening its theoretical and empirical foundations, this study aims to analyze the impact of achieving equality through education in breaking down gender stereotypes. By gaining a deeper understanding of the factors that influence individual perceptions and behaviors related to gender, it is hoped that this research can provide valuable insights for policy efforts and interventions oriented towards building an inclusive and gender-equitable society.

This study is relevant to the social and development challenges faced by society today. Persistent gender inequality and gender stereotypes are still serious problems in many areas, from education to employment. Therefore, this research not only makes a significant academic contribution to the understanding of social dynamics, but also has important practical implications in formulating effective policies and intervention programs to promote gender equality. Considering the importance of this issue, this research will fill the existing knowledge gap and provide a solid basis for evidence-based decision-making. The results of this study can provide a clearer view of how education can be an effective instrument in breaking down gender stereotypes and promoting gender equality, which in turn will have a positive impact on society.

## **Hypotheses**

1. Null Hypothesis (H<sub>0</sub>): There is no significant difference in women's perceptions and experiences of gender stereotypes between the group that has accessed higher education and the group that has limited access to education.
2. Alternative Hypothesis (H<sub>1</sub>): There is a significant difference in women's perceptions and experiences of gender stereotypes between groups who have accessed higher education and groups who have limited access to education, with groups who have accessed higher education tending to have a more critical understanding of gender stereotypes and are better able to challenge them in everyday life.

H<sub>0</sub> states that there is no significant difference in women's perceptions and experiences of gender stereotypes between the group that has accessed higher education and the group that has limited access to education. In this context, members of both groups are assumed to have similar levels of awareness and understanding of gender stereotypes, despite their

different levels of education. This implies that higher education has no significant influence on perceptions and attitudes towards gender stereotypes.

On the other hand, H1 states that there is a significant difference in women's perceptions and experiences of gender stereotypes between the two groups. The group that has accessed higher education is expected to have a more critical understanding of gender stereotypes and be better able to challenge them in everyday life. This indicates that higher education can act as a significant factor in changing perceptions and attitudes towards gender stereotypes, allowing individuals to see and evaluate the world in a more critical and inclusive way.

In the broader picture, H0 and H1 illustrate two opposing views on the relationship between education and perceptions of gender stereotypes. H0 implies that education has no significant impact on influencing perceptions of gender stereotypes, while H1 suggests that education has no significant impact on perceptions of gender stereotypes.

## **2. LITERATURE REVIEW**

### **2.1 Socio-cultural Structure and Gender Roles**

Since long ago, society has unconsciously adhered to the law of patriarchal hegemony where the ruling force in the family is the father. Male dominance has influenced all other spheres of society. From the social structure, patriarchal ideology is embedded and actualized so that in various ways men must dominate women in the meaning of the word husband itself, male dominance as a husband has been formed socio-culturally (Dwi Puspita Sari, & Ella Nurlaella Hadi, 2023, p.2) Patriarchy is a system where women are made invisible and less influential. Men by force, direct pressure, or through rituals, traditions, laws, language, customs, etiquette, education, and division of labor determine the roles women should play, and where women are subordinate to men (Zuhri, S., & Amalia, D., 2022, p. 22).

In Marx's thinking, men occupy the top position in the social structure and women occupy a position below men. This position also includes an unequal and exploited division of roles and duties. Patriarchy that has been cultivated and entrenched forms a false consciousness. False consciousness according to Marx refers to women's submission to a system that favors men. The familiarity of the patriarchal system in people's lives will hypnotize the consciousness of anyone who is shackled in it. Those who are shackled do not realize that patriarchal cultures such as capitalism exploit the proletariat or women in the concept of gender inequality. This is what Marx called false consciousness (Iqbal, M. F., & Harianto, S., 2022, p. 190).

The patriarchal system that dominates society's culture causes gender inequality and injustice that affects various aspects of human activities. Men have a role as the main control in society, while women have little or no influence or rights in common areas of society, economically, socially, politically, and psychologically, even including the institution of marriage. This causes women to be placed in a subordinate or inferior position (Sakina, 2017, p. 45).

Society has set boxes and boundaries for the roles of women and men. A man should behave like a man, and a woman should follow the standards of femininity. The standards of men and women are created in the form of femininity and masculinity. Femininity and masculinity are related to gender role stereotypes. Without realizing it, the idea that men should be brave and should not be whiny is promoted as a trait that strong men should possess, so as not to be labeled as weak. Conversely, weakness is associated as a female

characteristic. So if one character is attached to the concept of the other, it is considered deviant. Society forms the belief that women and men have gender roles (Anindya, a., 2018, p. 25).

Socio-cultural structures have a close relationship with gender roles in society. Gender roles are the result of social construction and norms that exist in a culture. According to the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia, Gender roles are learned behaviors in a society/community that are conditioned that activities, tasks or responsibilities should be accepted by both men and women. Gender roles can change, and are influenced by age, class, race, ethnicity, religion and geographic, economic and political environments. Both women and men have multiple roles in society. Women often have roles in managing reproduction, production and society. Men are more focused on production and societal politics (<https://www.kemenpppa.go.id/>).

Gender roles can vary across cultures and societies, and there are often stereotypes and expectations that bind individuals based on their gender. It is important to note that gender roles are not fixed or unchangeable, but rather a social construct that can vary depending on cultural context and time. Traditional Gender Roles in Women. The traditional gender role picture is shown with her role when doing household chores. Traditional Gender Roles of Men. In traditional societies, men are associated with ownership of gender roles related to family economic fulfillment (Hanuswantari, A. S., & Wahyuti, T., 2023, p. 5).

Culture and social structures influence how individuals understand and perform their gender roles. In many societies, there are stereotypes and expectations that bind individuals based on their gender. These stereotypes can influence the division of roles and responsibilities between men and women in society. For example, in some cultures, women are expected to take care of the household and children, while men are expected to work outside the home and be the main breadwinner. These stereotypes can limit individuals' choices and opportunities in developing their potential. In addition, socio-cultural structures also affect individuals' access and opportunities in various aspects of life. For example, in some societies, women may face barriers in access to education, equal employment and political participation. This can result in gender inequality in terms of income, well-being and power.

Unbalanced gender roles refer to the exploitation of women, the division of roles is more burdensome for women, this is referred to as multiple roles. The abundance of roles creates an irregularity that can also lead to role conflict in a woman. Women are required to be reliable in domestic affairs, such as cooking, washing, sweeping, and caring for children. According to Marx, this is synonymous with the exploitation of proletarian labor in the factory work system. Karl Marx also defined the proletariat as "reserve soldiers", they are needed to enlarge the scope of the capitalist monopoly (Ritzer & Goodman, 2019). In accordance with the findings of Apriandira & Krisnani (2021) which state that women are always synonymous with domestic affairs, household activities such as sweeping, washing, taking care of children, and others. Public affairs are men's business, because men are considered stronger and more capable. The existence of separate areas regarding the so-called domestic and public sectors has limited women's space to reach the same level as men in the public area.

## **2.2 Gender Inequality**

Gender inequality often limits the choices available to women, severely limiting their ability to participate in or enjoy the fruits of development. Gender inequality also places a burden on productivity, efficiency and economic progress. By restraining the accumulation of

human capital at home and in the labor market, and by systematically excluding women or men from access to resources, public services, or productive activities, gender discrimination reduces the capacity of an economy to grow and reduces the capacity to improve living standards (Amalia, A., 2017).

Gender inequality refers to the inequality that exists between men and women in various aspects of life, including access to education, employment, health and political decisions. Gender inequality can be measured using various indicators and indices, such as the Gender Inequality Index (GII). According to data from Indonesia's Central Bureau of Statistics (BPS, 2022), Indonesia's Gender Inequality Index (GII) in 2022 was 0.459, a decrease of 0.006 points compared to 2021. The decline in gender inequality also occurred in most provinces in Indonesia. This improvement was influenced by increased achievements in the dimensions of reproductive health and empowerment. For example, the indicator of women giving birth not in health facilities fell from 15.4 percent in 2021 to 14.0 percent in 2022. In addition, the percentage of women 25 years and over who have a high school education and above has also increased higher than men. Gender inequality can also be seen from the percentage of women and men in various aspects of life. For example, based on BPS data, the percentage of working women increased from 26.82 percent in 2021 to 28.79 percent in 2022. This shows an increase in women's participation in the labor force.

The existence of gender inequality that occurs, thus causing gender injustice. Gender injustice is a system and structure in which both women and men are victims of the system. Various distinctions in roles and positions between women and men, both directly in the form of treatment and attitudes, and indirectly in the form of the impact of laws and policies, have caused various injustices. Gender injustice occurs because of the beliefs and justifications instilled throughout human civilization in various forms that not only affect women but are also experienced by men (Zuhri, S., & Amalia, D., 2022, p. 9).

In accordance with the research of Febriyanti, G. F., & Rahmatunnisa, M. (2022) revealed that gender injustice is constructed due to the stereotyping of the determinism of masculine and feminine discourse in the patriarchal system that is cultured in the social life of society, causing harm to all genders. As long as there is a culture of patriarchy and sexism, there will always be justifications for gender inequality and injustice, especially in how women are treated. Negative stereotypes that lead to sexist prejudice, or worse, misogyny, are one of the things that perpetuate and normalize patriarchal culture. Sexism, which believes that one gender is superior to the other, seems to justify the patriarchal system that places men at the top of the hierarchy while women are second-class citizens.

The occurrence of misunderstandings and biases about gender in society ultimately has the potential to cause injustices that occur to women. As Astuti's research, D. (2021) mentions the forms of injustice, among others:

- a. Gender and marginalization in the real sense marginalization is a word used to describe a fact whether something is inside or outside a social group. In the analysis of gender injustice, marginalization means that women are not part of the process or outcome of development. For example, the green revolution.
- b. Gender and subordination, an attitude that places women in an unimportant position. The assumption that women are irrational, emotional, cannot lead but only deserve to do housework, making society consider women less important.
- c. Gender and stereotypes, is the labeling or marking of society towards a particular group. But so far, stereotypes are mostly negative labels. For example, the labeling

- that starts from the assumption that women like to preen in an effort to attract the opposite sex, so that if sexual harassment occurs, women are blamed.
- d. Gender and violence, is an attack or invasion of a person's physical or psychological integrity. Violence against women stems from gender-related violence. This violence occurs because of unequal power in society. Examples: Rape, beatings, prostitution, pornography, and so on.
  - e. Gender and workload, the assumption that women have a “natural” nature.

### 3. RESEARCH METHODS

This research uses a survey research method with a quantitative analysis approach. Quantitative research usually involves systematic and empirical investigation of phenomena through statistics and mathematics and the processing of numerical data (Basias, N., & Pollalis, Y., 2018). The survey research design used a questionnaire distributed through Google Form to overseas students from Sulawesi, Indonesia who chose to continue their education in Java, Indonesia, as well as to women with a high school educational background in the Sulawesi region, Indonesia. This research design can produce quantitative data that can be analyzed using descriptive statistics and regression analysis.

The questionnaire was distributed to respondents through Google Form. The use of Google Forms allowed for easy and quick deployment and made it possible to collect responses online. A total of 99 Rantau Sulawesi students studying in Java and 50 women with a high school education background in the Sulawesi region of Indonesia completed the questionnaire. Regression analysis can be conducted to evaluate the relationship between independent variables (e.g., education level) and dependent variables (e.g., perception of gender stereotypes). This helps researchers to determine if there is a significant relationship between education and perception of gender stereotypes.

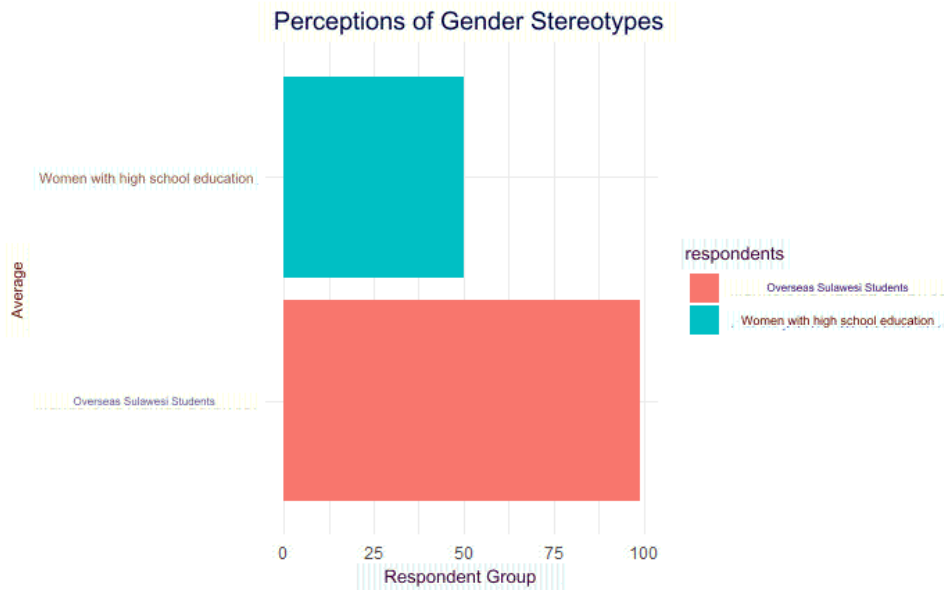
The research flow that the researcher did was to make a questionnaire through google forms, distributing questionnaires to Sulawesi overseas students on the island of Java, Indonesia and to women with a high school education level, collecting data, processing data by conducting Descriptive Statistical Analysis and Regression analysis to get Interpretation of Results.

### 4. RESULTS

From the data obtained, there is a significant difference between Rantau Sulawesi students in general and women who have a high school education in terms of perceptions of the influence of gender stereotypes in everyday life. Of the 99 Rantau Sulawesi students who were respondents, all of them said that they did not feel that gender stereotypes affected the way they were treated in their daily lives. This could suggest that in this group, gender stereotypes may not be a significant factor in their daily interactions.

However, of the 50 women with a high school education, most said that they felt gender stereotypes influenced the way they were treated. This suggests that within the group of women with a high school education background, there is an awareness or experience that indicates that gender stereotypes play a role in how they are treated. This influence can vary from situation to situation, but overall, the data suggests that women with a high school education may be more sensitive to gender stereotypes in their daily lives compared to the general Rantau Sulawesi student population.

Figure 1: Perceptions of the influence of gender stereotypes



From the results of the questionnaire, it can be seen that there are significant differences in perceptions between Rantau Sulawesi students in general and women with a high school education background related to the influence of gender stereotypes in everyday life and society at large. First, in terms of perceptions of the influence of gender stereotypes in everyday life, Rantau Sulawesi students tend to feel that gender stereotypes do not affect the way they are treated. This could reflect a more optimistic mindset or a lack of awareness of gender stereotypes in their daily interactions. However, for women with a high school education background, most of them felt that gender stereotypes affected the way they were treated. This suggests that this group may be more sensitive to gender stereotypes that exist in their everyday society.

Second, in terms of perceptions of the influence of gender stereotypes in society at large, the majority of Rantau Sulawesi students disagreed that gender stereotypes still influence society at large. This could mean that they may consider that gender stereotypes have begun to diminish or are no longer a significant factor in society. However, women with a high school education background, the majority of them said that they agree that gender stereotypes still influence society at large. This suggests that they may have an awareness of gender stereotypes.

Women with higher levels of education tend to have stronger perceptions of the influence of gender stereotypes in daily life and society at large. Although specific data on women with higher education levels is not provided in this context, it can be inferred that they may have broader knowledge or deeper experience of gender issues. In contrast, women with high school education tended to feel more influenced by gender stereotypes, both in their daily interactions and in social structures in general. This may be due to different levels of awareness or different exposure to gender stereotypes in their educational environment. Thus, it can be concluded that education level has a significant influence on women's perceptions and experiences related to gender stereotypes, with women who have higher education tending to be more sensitive to these issues.





Women are better suited for jobs related to childcare.	99 people said no	50 people said yes
Men are better at science and mathematics.	99 people said no	50 people said yes

The results of the analysis show a comparison of perceptions of gender stereotypes between two groups of respondents, namely female students from Rantau Sulawesi in Java and women with a high school education. From the data provided, it can be seen that the majority of respondents from both groups have different views related to gender stereotypes. Most of the female overseas Sulawesi students in Java (99 out of 99 respondents) said that they were not often subjected to gender stereotypes, had never experienced gender discrimination, believed that women could work in the public sphere, and rejected the view that men were better at science and math. However, the majority of them said that women are better at housekeeping than men, men are better at jobs that require physical strength, and that women are more emotional than men. On the other hand, the majority of women with a high school education (50 out of 50 respondents) said that they are often subjected to gender stereotypes, have experienced gender discrimination, believe that women can work in the public sphere, and believe the view that men are better at science and math. They also tended to agree with the view that women are better at housekeeping than men, men are better at jobs that require physical strength, and that women are more emotional than men. These differences in perception.

Table 2: Hypothesis testing

Hypothesis	Description
Hypothesis 0 (Null Hypothesis)	There is no significant difference in the perception of gender stereotypes between female students from Rantau Sulawesi on the island of Java and women with a high school education level.
Hypothesis 1 (Alternative Hypothesis)	There is a significant difference in the perception of gender stereotypes between female students from Rantau Sulawesi on the island of Java and women with a high school education level.

In this context, H0 states that there is no significant difference in the perception of gender stereotypes between the two groups of respondents, while H1 states the opposite, that there is a significant difference in the perception of gender stereotypes between the two groups of respondents. In other words, if the results of the analysis show a significant difference between the two groups, then H1 can be accepted, while if there is no significant difference, then H0 is still accepted.

## 5. CONCLUSIONS

This study's data analysis showed significant differences in perceptions between Rantau Sulawesi female students in Java and women with a high school education in relation to gender stereotypes. Rantau Sulawesi female students tended to have a more optimistic and progressive view of gender roles, with the majority of them not often feeling gender stereotyped, not believing in traditional views of gender roles, and rejecting gender stereotypes in science and math. However, they still maintain some stereotypical views of

gender roles in terms of household management and physical strength. On the other hand, women with high school education are more likely to perceive and acknowledge gender stereotypes, and even believe in traditional views of gender roles and abilities. They are also more likely to agree with stereotypes about gender roles in work and emotions. These differences highlight the diversity of views in society related to gender roles and abilities, which are influenced by various factors such as personal experience, education level and culture. Although Rantau Sulawesi female students on Java Island show signs of a shift towards a more inclusive view of gender, there are still gender stereotypes inherent in their views. Meanwhile, women with a high school education are still stuck in traditional views of gender roles, although they may have an awareness of gender stereotypes.

### ACKNOWLEDGEMENT

The researchers would like to express their deepest gratitude to the Education Fund Management Institute (LPDP/Indonesia Endowment Fund for Education) under the Ministry of Finance of the Republic of Indonesia as the sponsor for their master's studies, and the support for this paper and publication. The author is also grateful to the organizers of SIBR 2024 Seoul Conference on Interdisciplinary Business & Economics Research. thanks to these activities the author found many inputs and suggestions that improved this article.

### REFERENCES

- [1] Amalia, A. (2017). Pengaruh pendidikan, pengangguran dan Ketimpangan gender terhadap kemiskinan di Sumatera utara. *At-Tawassuth: Jurnal Ekonomi Islam*, 2(2), 324-344. DOI: <http://dx.doi.org/10.30821/ajei.v2i2.1225>
- [2] Amanah, N., Andriana, N., & Rahman, I. K. (2023). Konsep Kesadaran Gender Dalam Pendidikan Islam: Telaah Buku The Tao Of Islam Karya Sachiko Murata. *Kuttab: Jurnal Ilmu Pendidikan Islam*, 7(1), 34-44. DOI: <https://doi.org/10.30736/ktb.v7i1.1458>
- [3] Anindya, a. (2018). Krisis Maskulinitas Dalam Pembentukan Identitas Gender Pada Aktivitas Komunikasi. *Jurnal Ranah Komunikasi (JRK)*, 2(1), 24-34. DOI: <https://doi.org/10.25077/rk.2.1.24-34.2018>
- [4] Apriliandra, S., & Krisnani, H. (2021). Perilaku Diskriminatif Pada Perempuan Akibat Kuatnya Budaya Patriarki Di Indonesia Ditinjau Dari Perspektif Konflik. *Jurnal Kolaborasi Resolusi Konflik, Vol 3, No 1 (2021)*. <https://doi.org/10.24198/jkrk.v3i1.31968>
- [5] Astuti, D. (2021). Melihat Konstruksi Gender Dalam Proses Modernisasi Di Yogyakarta. *Populika*, 8(1), 1-13. <https://doi.org/10.37631/populika.v8i1.131>
- [6] Basias, N., & Pollalis, Y. (2018). Quantitative and qualitative research in business & technology: Justifying a suitable research methodology. *Review of Integrative Business and Economics Research*, 7, 91-105. (<http://buscompress.com/journal-home.html>) ISSN: 2304-1013 (Online)
- [7] BPS. 2022. Indeks Ketimpangan Gender (IKG) 2022. <https://www.bps.go.id/pressrelease/2023/08/01/2042/indeks-ketimpangan-gender--ikg--2022.html>
- [8] Dwi Puspita Sari, & Ella Nurlaella Hadi. (2023). Pengaruh Budaya Patriarki terhadap Partisipasi Pasangan Usia Subur dalam Program Keluarga Berencana di Indonesia: Tinjauan Sistematis. *Jurnal Ilmiah Permas: Jurnal Ilmiah STIKES Kendal*, 13(2), 369-380. <https://doi.org/10.32583/pskm.v13i2.761>

- [9] Febriyanti, G. F., & Rahmatunnisa, M. (2022). Ketidakadilan Gender Akibat Stereotip Pada Sistem Patriarki. *ResearchGate, June*.  
[https://www.researchgate.net/publication/361244187\\_KETIDAKADILAN\\_GENDER\\_AKIBAT\\_STEREOTIP\\_PADA\\_SISTEM\\_PATRIARKI](https://www.researchgate.net/publication/361244187_KETIDAKADILAN_GENDER_AKIBAT_STEREOTIP_PADA_SISTEM_PATRIARKI)
- [10] Hanum, Farida. 2018. *Kajiandan Dinamika Gender*. Malang: Intrans Publishing
- [11] Hanuswantari, A. S., & Wahyuti, T. (2023). Representasi Peran Gender Pada Karakter Anak Dalam Film Animasi Studio Ghibli My Neighbor Totoro. *Konvergensi: jurnal ilmiah ilmu komunikasi*, 4(1), 436-443.  
DOI: <https://doi.org/10.51353/kvg.v4i1.790>
- [12] Iqbal, M. F., Harianto, S., & Handoyo, P. (2023). Transformasi Peran Perempuan Desa dalam Belenggu Budaya Patriarki. *Jurnal ISIP: Jurnal Ilmu Sosial Dan Ilmu Politik*, 20(1), 95–108. <https://doi.org/10.36451/jisip.v20i1.13>
- [13] kemenpppa. GLOSARY GENDER.  
<https://www.kemenpppa.go.id/index.php/page/view/20>. (Online). Diakses pada tanggal 27 Oktober 2023, pukul 13.59 WIB
- [14] Lulu' Aniqurrohmah, S. F. (2023). Kesetaraan Gender Dan Nilai Nilai Yang Terkandung Di Dalamnya Menurut Hak Asasi Manusia. *Jurnal Dunia Ilmu Hukum (JURDIKUM)*, 1(2), 50-56. Teologi-Sintesis). *Jendela PLS: Jurnal Cendekiawan Ilmiah Pendidikan Luar Sekolah*, 8(1), 56-69.  
DOI: <https://doi.org/10.37058/jpls.v8i1.7374>
- [15] Muslihudin, M., Putri, Y., Al Khoiron, M. F., & Nurhuda, A. (2023). Upaya Egaliter Terhadap Diskriminasi Perempuan Infertilitas Dalam Prespektif al-Qur'an (Studi Gender Pendekatan Teologi-Sintesis). *Jendela PLS: Jurnal Cendekiawan Ilmiah Pendidikan Luar Sekolah*, 8(1), 56-69. DOI: <https://doi.org/10.37058/jpls.v8i1.7374>
- [16] Mustari, A. (2016). Perempuan dalam struktur sosial dan kultur hukum Bugis Makassar. *Al-'Adl*, 9(1), 127-146. <http://dx.doi.org/10.31332/aladl.v9i1.671>
- [17] Ramli, U., & Basri, L. (2021). Peran Gender Pada Masyarakat Bugis. *Jurnal Noken: Ilmu-Ilmu Sosial*, 7(1), 78-89. DOI: <https://doi.org/10.33506/jn.v7i1.1524>
- [18] Ramli, U., & Basri, L. (2021). Peran Gender Pada Masyarakat Bugis. *Jurnal Noken: Ilmu-Ilmu Sosial*, 7(1), 78–89. <https://doi.org/10.33506/jn.v7i1.1524>
- [19] Riant Nugroho, (2008), *Gender dan Strategi Pengarus-Utamaanya di Indonesia*,. Pustaka Pelajar, Yogyakarta.
- [20] Ritzer, G., & Goodman, D. J. (2019). *Teori Sosiologi: Dari Teori Sosiologi Klasik Sampai Perkembangan Mutakhir Teori Sosial Postmodern*. Bantul: Kreasi Wacana.
- [21] Sakina, A. I. (2017). Menyoroti budaya patriarki di Indonesia. *Share: Social Work Journal*, 7(1), 71-80. DOI : <https://doi.org/10.24198/share.v7i1.13820>
- [22] Umniyyah, Z. (2021). Kekerasan Berbasis Gender: Belenggu Patriarki Terhadap Perempuan Dalam Novel Tempurung Karya Oka Rusmini. *Journal of Feminism and Gender Studies*, 1(1), 22-29. <https://doi.org/10.19184/fgs.v1i1.22323>
- [23] Zuhri, S., & Amalia, D. (2022). Ketidakadilan gender dan budaya patriarki di kehidupan masyarakat Indonesia. *Murabbi*, 5(1). <https://www.ejournal.stitalhikmah-tt.ac.id/index.php/murabbi/article/view/100>