

Indication of Gender Parity in the Indonesian Higher Education Institution: A Literature Study

Ribeh Najib Muhammad¹, Nurul Hasanah Fajaria², Arini Nurul Hidayati³
{ribeh@umg.ac.id¹, nurul.hasanah@uia.ac.id², arininurul@unsil.ac.id³}

Universitas Muhammadiyah Gresik, Indonesia¹
Universitas Islam Asy-Syafiyah, Indonesia²
Universitas Siliwangi Tasikmalaya, Indonesia³

Abstract. Gender parity, one key component to determine equal opportunities for accessing higher education, has become a topical issue yet still remain under-researched, mainly in the Indonesia Higher Education Institutions (HEIs). Publications regarding the issue of gender equity and equality in HEIs participation in the Indonesian context have been just flourishing relatively recently. Therefore, the present study aims at investigating published articles in some reputable journals, both national and international. This literature study aims at finding out the general overview of HEIs in Indonesia in practicing gender equity and equality as well as revealing the indication of gender parity in the Indonesia HEIs. The findings informed three primary topics that appeared in the articles, namely an endeavor to gender equity, strive for gender equality and an indication of gender parity. All of the three issues correlate one another, sometimes used interchangeably. However, those terms are completing each other as a cycle in the society development, especially in gendered participations. In conclusion, the existing of gender parity in Indonesia has actually been practicing in HEI, however, little documentation were reported in the published articles. Implications and further recommendation are presented.

Keywords: Gender Equality, Gender Equity, Gender Parity, Higher Education Institution, Literature Study

1 Introduction

Different opportunities to higher education access for men and women has already been a long controversial debate in many parts of the world viewed from diverse perspectives [1][2][3][4][5]. For instance, Walker [6] reports a study conducted in South African higher education system in which Higher Education Institutions (HEIs) are encouraged to foster the freedom of women to decide on their lives and career prospects freely together with conforming to gender norms. O'Connor and Irvine [7] investigate Irish higher education organization and reveal that there has been initiative to overcome gender inequality from diverse viewpoints, such as initiatives from the Senior Academic Leadership, Gender Equality Task Force, and Expert Group Review, as well as initiatives from funding research institutions and people around sexual aggravation. Moreover, in Saudi Arabia, A study on gendered equity seen from women's leadership education conducted Aghofaily [8] reports that women are still encountering hardship in advancing their leadership. However, their government has set a vision to tackle

these barriers by 2030, therefore, the vision of creating gender parity will be achieved. In the Indonesian context, women generally experienced this education inequality since the Dutch colonialism. They were unable to attend schools and remained staying at home and dedicated the entire life to take care of their family. Even when they joined schools, there had still been to some extent experienced gap either in education disparity or intra-curricular and extra-curricular activity [9]. After the independence, women had more opportunities to access schools from elementary until higher education and the numbers of women participating in higher education are getting more increased recently. The increase has shown that there has been a change in the people's mindset. They are more aware that the accomplishment of a nation's improvement rest on the roles of its people, both men and women. With this regard, Riniwati [10] supports that high-quality women can give positive contribution to the development of national human resources. Similarly, Munfarida [11] accentuates that as the national pillars, academic women are demanded to produce more competitive and qualified future generations. As a result, efforts to gain access to gender equity as a way to enhance women quality and possess equal rights and opportunities have been conducted. In the Indonesian context, several studies have filed the impact of gender equity towards the development of human resources [12][13][14][15][16]. Therefore, it is undoubtedly important to strive for the equality in gendered participation in HEIs.

In Indonesia, Higher Education Institutions (HEIs) is organized under two major government institutions, namely Ministry of Education and Culture (MoEC), previously Directorate of General Higher Education (DGHE) that manages secular HEIs and Ministry of Religious Affairs (MoRA) which administers Islamic-based HEIs. The organizations offering higher education are classified into universities, colleges, institutes, academies, and polytechnics in public and private sectors. Meanwhile, the level programs of HEIs comprise diploma, bachelor/undergraduate, master, doctoral, professions, and specialist. Scholars and practitioners in the institutions have put a thorough attention to investigate the widening participation in each context. In Indonesia, equality in higher education has become a fiercely debated issue. There are numerous causes that could give details to this. Firstly, it is due to a shared general perception that higher education is a public good. Secondly, the purpose of higher education is to train upcoming elite groups who will be an essential part of the country's improvement, which has led HEIs to be politico-imperative educational institutions.

The dearth of studies focusing on Indonesian women higher academics participation leaves us to wonder why the number of women in university leadership roles remains fewer [5]. However, efforts on the participation have been given continuously. Learning the significant movement of women in giving contributions to the nation welfare, this present study aims at scrutinizing the studies that have been conducted to see a big picture of the women struggle in Indonesia as a parameter of the gender parity in Indonesian HEIs as well as contributing to the expansion of scholarship in the study of gender parity in Indonesia HEIs.

2 Research Method

A qualitative literature study was undertaken to disclose the issue of gender parity in Indonesian higher education institutions. The topic of gender parity is actually very broad, however, this research would only limit on studies published in the last ten years to obtain a manageable sample. Articles published in reputable journals both national and international discussing gender equity and equality depicting the parity were chosen as the representative of

the gender parity portrayal in the Indonesian HEIs. The aim of this literature study was to get an overview of how HEIs practiced the gender equity and gender equality and to find out if any indication of gender parity in Indonesia. Therefore, all studies were involved regardless of the methodological insights and qualities. Two of the articles were scrutinized quantitatively, while the rest utilized the qualitative lenses. From those articles, one published in 2013, one in 2014, one in 2018, one in 2019, four in 2020, and two in 2021. Nine of the writers were native Indonesian and one of them was non-native Indonesian. These journal articles must have gone through a thorough review and revision before the publications; therefore, the quality is unquestionable. Since Indonesia has two official government institutions organizing HEIs, namely MoEC, previously DGHE, this literature study involved the articles conducted in both contexts; five in MoRA and five in DGHE.

3 Finding and Discussion

Based on diverse theoretical foundations and approaches, the summary of the investigated articles comes up with three primary portrayals after learning the informed reality, namely an endeavor to gender equity, a strive for gender equality, and an indication of gender parity. Those findings updating the depicted situation in the Indonesia HEIs as well as the illustration of each relation are explained subsequently.

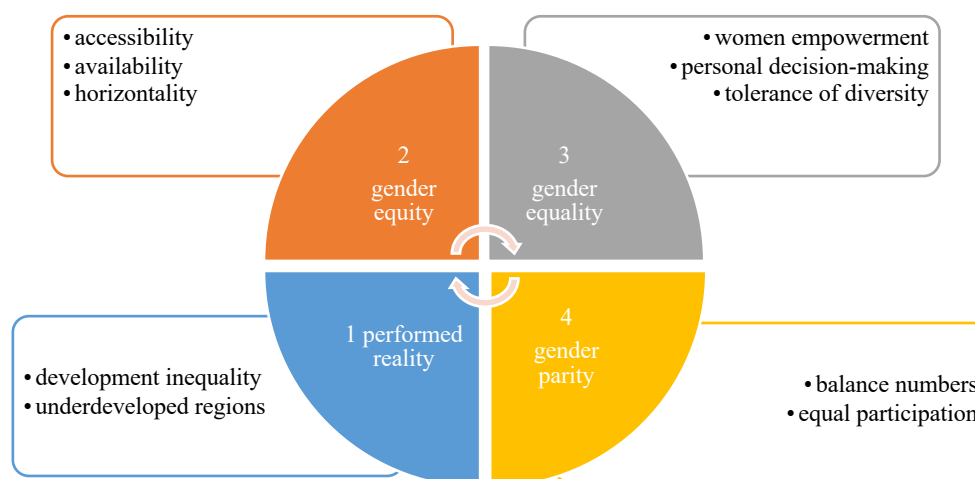


Fig. 1. The relationship among gender equity, equality, parity, and performed reality in the Indonesia HEIs

Fig. 1 illustrates the slightly different terms of equity, equality, and parity which are sometimes used interchangeably. Those terms are used to describe the relationship of the government regulations, socio-cultural values held by the people in Indonesia, as well as gendered participations practiced by Indonesian female academics. The chart also indicates the cycle of gendered participation. The cycle begins from realizing the existence of inequality to understanding the importance of equality. This understanding would shape a regulation that promotes the accessibility, availability and horizontality in HEIs. This gender equity leads to shape gender equality which facilitates women to contribute similarly based on their own

decisions and considerations. Furthermore, the numbers of participation between men and women would balance, meaning no significant gaps between the two.

3.1 An endeavor to gender equity

Indonesian government has put a serious attention and movement towards the development of human resources in order to achieve the citizen wellbeing. Among the strategies, involving women in all fields such as education, socio-culture, politics, economics, security and national defense has been implemented due to their awareness of the importance of gender equity in the national development. Gender equity is described as an equivalent situation that provides men and women equal rights and chances to become human beings, perform a role and participate in all sectors of government system [15]. With this regards, Indonesian government echoed the social justice through an inclusive development discourse providing accessibility, availability, and horizontality. Underpinning the five principle (Pancasila) as the state ideology, Indonesia has opened a wide access into gender equity. Those five principles are (1) belief in the one and only God, (2) just and civilized humanity, (3) the unity of Indonesia, democracy guided by the wisdom of consensus arising out of deliberation among representatives, and (5) social justice for the entire people of Indonesia [17]. It is obviously mentioned in the fifth principle that Indonesian government fundamentally protects all the citizens, both men and women, to have a fair access in all aspects of sectors.

More practically, in relation to HEIs, the government facilitates the access by regulating a specific law to organize gendered participation in HEIs. For instance, the national education system law (UU 20/2003) which opens access to gendered participation through provisions of affordability of education. In article 12 [1] c-d, it is mentioned that every student in HEIs has the right to (1) a scholarship and (2) tuition fee waiver, if the parents are experiencing a hardship to afford. Moreover, in terms of availability, the 2003 law mandates 20% of the State Regional budget is allocated to education, excluding salaries for teaching staff. Regarding horizontality, article 5 (1) clearly states that every citizen has an equal opportunity to access quality education. Within these regulations, government guarantees the rights and opportunities for men and women to access HEIs to remain equal. Furthermore, the teachers and lecturers' law (UU 14/2005) accentuate the government efforts in creating the gender equity in HEIs. Even though this regulation only promotes the horizontality in which the widening access is supported by the raising quality of academics. This program was an initiation of certification policy in which academics would achieve rewards once they upgrade the competence. In relation to the regional development equity, there are several distant programs of the university have helped more women participate in higher education programs across the country over the years, leading to relatively more normalized distribution of gender in education across the geographical regions, namely Open University (UT). All the government efforts aimed at giving more opportunities for women to participate in HEIs and contribute to the nation development.

3.2 A strive for gender equality

Women participation in Higher Education Institutions (HEIs) has become another topical issue attracting many scholars in Indonesia. This is because university graduates are the fundamental capitals in the labor market human resources that support the national economy growth [15]. Even though Indonesia has been endeavoring to open wide opportunities for women to participate in higher education, there are still many parts who tend to be dominated by males, specifically concerning on the central positions in HEI. It was reported that the

widening participation simply accommodated the attendance to HEI, while women contributions on the institutions were still under representation. Among the evidence was the small numbers of women academic professors as well as rectors in HEI. Women's representation in education, especially in higher education, is an important part of broader gender equity discussions which hinders access to equality. The gender imbalance in education is actually not a new issue. In HEIs leadership, there are few female managers, administrators, and rectors compared to males in most universities in Indonesia (Directorate of General Higher Education (DGHE), 2013). While many Indonesian women would struggle to overcome the idea of under-representation in the academic milieu, some studies reveal that they are less confident to proclaim their [18][19][20][21][22]. A surprising number of the HEIs' graduates in 2019 showcased that more female students graduates (60%) or 1.050.624 than male students graduates (40%) or 705.315 who passed in the same year. This percentage informs an exceeding number of women over men in university. To give a clearer sense of the surpassing women participation in each HEIs' level program in recent periods, the following figure presented by DGHE gives us an illustration.

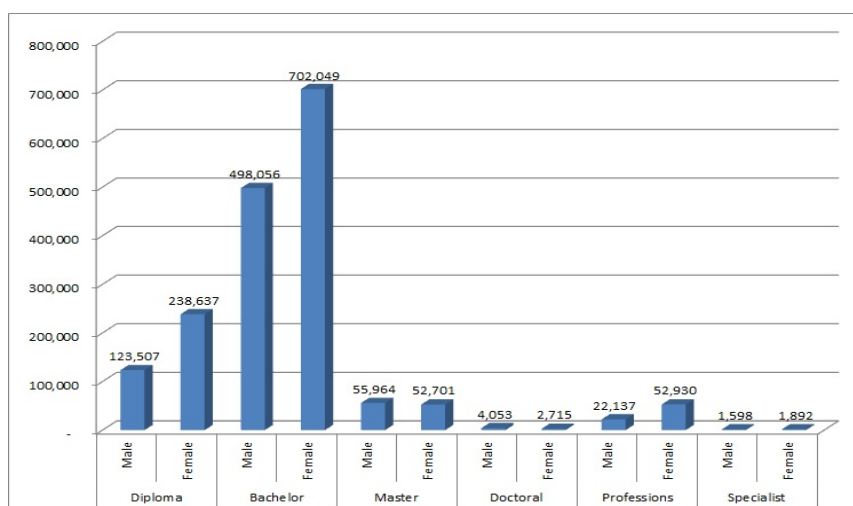


Fig. 2. Number of Higher Education Graduates based on Gender and Level of Education (Source: Ministry of Research, Technology, and Higher Education, 2019)

Fig. 2 provides an information about the number of female graduates who are higher than male graduates in several degrees amid secular HEIs, such as diploma, bachelor, professional, and specialist. Meanwhile, the higher-level degrees, such as masters and doctoral degrees are still dominated by male graduates. In addition, the figure also indicates that there has been no significant gap between male and female graduates in HEIs participation. In short, HEIs accessibility is now widely open for both genders and this opportunity has invited many more women attending universities. Similarly, the condition also happens in the HEIs under MoRA management. The following figure explains the situation.

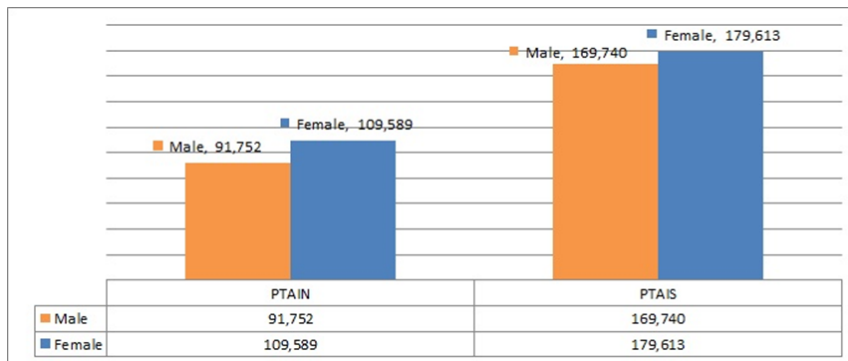


Fig. 3. The comparison between male and female students in HEIs organized by MoRA in 2010
(Source: Directorate of General Higher Islamic Education, MoRA, 2012)

Fig. 3 illustrates the trends of male and female participation in Islamic HEIs in 2010 both in public universities (PTAIN) and private universities (PTAIS). The statistics informs a remarkable achievement of the number of female students that surpasses the male students which indicates the recognition of women's potential in the Islamic HEIs. To sum up, women participation in In the Indonesia HEIs has been reaching the era of equality in terms of students' participation.

3.3 An indication of gender parity

Furthermore, the participation of women in HEIs continues into more advanced contributions. Many women have expanded their existence by working in HEIs and even holding central positions in the institutions. However, their leadership advancement and access to the top position often find less support and many hindrances [18]. As a result, women academic leadership remain under-represented compared to men. For instance, the data served by MoRA accentuates the under representation of female academics in the Islamic HEIs, as follows:

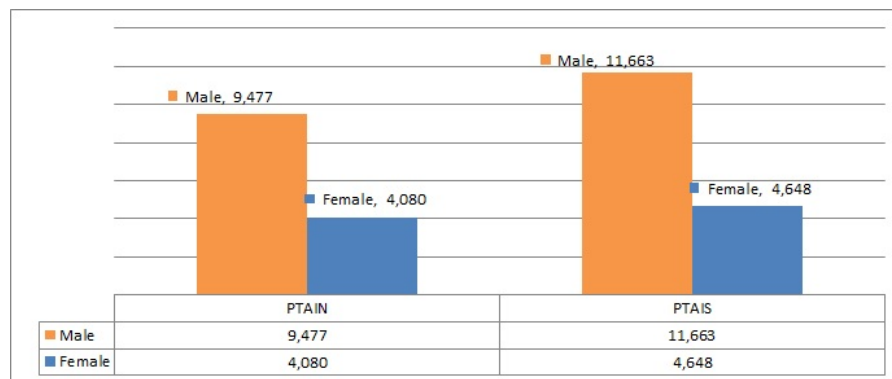


Fig. 4. The comparison between male and female academics attending the university
(Source: Directorate of General Higher Islamic Education, MoRA, 2012)

The data shown in Fig. 4 provides an indication about the low representation of female academics which only constitutes less than 50% of all academics in Islamic HEIs. This condition

showcases a performed reality that the increase of the number of female students does not automatically contribute to the increase of female academics in HEIs. Haeruddin et al. [23] emphasizes that “many women compromise their academic freedom in order to survive and progress in their academic career either by adopting a socio-culturally prescribed academic identity that limits them to the domestic sphere or limits them to a pre-defined *masculinized* form of academic identity. This highlights not only the existence of gender inequality in the Indonesian HE organization but also the implications for gender parity.

4 Conclusion

This present study concludes that the inequality practices have been emphasized through the paralyzing and stigmatizing effects of certain performance measures which are supposed to be gender neutral. In Indonesia, the condition rather emphasizes to lead to more transparency, accountability and impartiality in terms of gender. Thus, accessibility to fair access, availability in positions, and horizontality of performance are equally protected to all citizens, both males and females. The five basic principles of Indonesia have guaranteed the equal rights and justice to access education, mainly higher education. Moreover, the academics participations were also organized attentively under particular laws and regulations benefitted men and women. No obvious segregation was performed. However, there have still found inequalities in several sectors, notably in the top positions of leadership, such as managers or rectors. Women under representation can still be observed obviously. This present study has some weaknesses, especially in numbers of corpus and methodological insights. Future studies are recommended to involve more papers to represent a bigger picture of portrayal. Also, corpus study is suggested to implement in order to gain a more thorough analysis and therefore sound interpretation.

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