**Gender Education and Gender Awareness: Gender Mainstreaming in Sustainable Development**

A Theoretical Overview

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**Abstract.** To attain sustainable development of gender mainstreaming, it needs retrospect and incremental gender mainstreaming policies accompanied by adding subjectivity approach in its strategy. This research is a literature study. It analyses the gender mainstreaming sustainable development as a social problem. GM strategy has been used an objective approach factually to fulfil gender practical interests, those are, the increase of women ability in education, economic, politic, and health, also the influence of women role in social aspect. Beside cultivating progressive potential, this development has the opportunity to improve conflictual social relations as well as the phenomenon of non-progressive implication of gender violence. This gender mainstreaming strategy which is technical is not accompanied by a structural and psychological strategy (autonomy and subjectivity).

This literature study uses a gender perspective. The conceptions and criticisms that are developed in analysing gender as a social problem actually explore things from the wisdom of the conceptions, thoughts, and views of women or things that support these thoughts. Theoretically, this study explains that the gender awareness of individual members of society is important to reduce gender inequality through education of communicative community gender. Gender awareness can encourage changes in attitudes of men and women, reduce gender inequality, also build progressive gender relations. This strategy is an effort to pass on a progressive environment and social structure of gender to future generations as social capital towards sustainable development.

**Keywords:** subyectivity, autonomy,gender education, gender awareness, social capital

1. **Introduction**

The need for retrospection and incrementality policy of gender mainstreaming ( PUG ) which has been implemented by adding the right approach to subjectively on a strategy of policies to achieve sustainable development by reducing gender inequality. The PUG strategy that has been implemented by the government using an objective approach has resulted in dynamics of impact and implications for achieving its goals. The purpose of PUG in Inpres No. 9 of 2000 concerning Gender Mainstreaming in Development is explicitly stated to achieve gender equality and gender justice. To achieve this goal is done by increasing the ability of women in the fields of education, health, economic income and political control, by providing access, opportunities to participate, get development benefits and have control over development. The rationale for women is considered to have lagged behind their quality, making women experience disadvantages. Therefore, for women to be equal with men in a shared life in society, women need to be empowered in these fields to have a stronger bargaining position in gender relations.[1] An objective PUG approach - a development strategy determined by the government, requires an additional character approach to further refine the achievement of its objectives. Historically Intervention top-down alone does not eliminate a variety of things that can cause inequality gender in public.[2]

The hope of achieving gender equality and justice can be examined, among others, on statistical data, a reflection of social phenomena in society related to gender themes. During these three decades, the impact of the implementation of PUG programs has been to show the achievements of women in various fields. In the field of education the gross enrollment rate of higher education in 2018 the number of male students was 28.34% and 32.09% female students and in 2019 male students were 28.39% and 31.67% female students.[3] The labor force participation rate has increased by 48.3% to 51.25%.[4] In the political field, the 2009 elections for female members of the Legislative Body were 18% of the total number of the Legislature, and in 2014 it was 17% and in 2019 it was 20.52%. [5]

The data indicates as an increase in the capacity of women who are expected to strengthen the position of women for the better which leads to gender equality in their lives.But at the same time there are phenomena that have non-progressive implications. In recent years there is an indication that gender relations are not harmonious**.**Divorce cases increased from 2015 as many as 353,843 cases, in 2016 as many as 365,654 cases, in 2017 as many as 374,516, in 2018 as many as 408,202 cases.[6] If we look again at 46.5% of cases due to quarrels between husband and wife, then 28.32% due to economic factors, as many as 18.2% are caused by domestic violence.[7] This phenomenon of divorce can be related to the increasing ability of women in the fields in the PUG which is the mobilization (empowerment) of women. Regarding divorce Andreas in Friedman emphasized that the phenomenon of divorce does not reject the possibility of being linked or related to the impact of the phenomenon of mobilization (empowerment). PUG which integrates gender into development programs is deemed not to meet strategic gender needs, because it is not accompanied by a restructuring of community culture. [2, p. 65]

In addition, the phenomenon of violence is also quite alarming, especially gender related. CATAHU 2020 records cases handled: 770 incest violence cases, 536 physical violence cases, 319 psychological violence cases, 571 sexual violence cases and 145 cases of economic violence. Within 12 years, violence against women increased by 79.2% (almost 800%). [8].   Male violence is essentially a form of power over female patriarchal control. [9, p. 216] The data of this phenomenon not only reflects the actual quantity of violent behavior, it does not rule out the possibility of the phenomenon of confirmation of gender norms that are "appropriate" for men and women. By looking at forms of violence in a strong quality shows the factors of gender dominance related to strength (force).

The above description reinforces the idea that gender inequality is not only related to the problem of women's powerlessness, but is a complexproblem . The increased ability of women in various fields of life is not necessarily followed by an increase in gender equality in gender relations. Several studies that examined the capacity and economic opportunities to increase the capacity and welfare of women, the results dynamically did not increase women's autonomy due to gender pressure.. This phenomenon confirms Molynuex's opinion that the empowerment programs are meeting the practical interests of women, not strongly increasing equality or justice.[10], [11] This way of thinking, which bases the improvement of women's capacity as the basic main thing in gender equality means seeing women's issues as separate from other problems, reducing the complexity of gender issues.

The phenomenon of gender violence in the community can be said to indicate the socialization of gender values ​​is quite strong. The trade system (or other promotions) exploit many women, through various mass media so that access to a very large influence the affection of society, grow consumptive and material assessment standards as the value of (social) high. The development capitalism model  imposed viewed as detrimental to gender equality.[2, p. 63] Socialization of gender values ​​that are not progressive is also carried out by social institutions such as families, schools, mass media and others, also a source of learning the values ​​of gender in all aspects of society.[12], [13] This phenomenon in the community results in the strengthening of gender identity which does not benefit women (in certain cases actually also for men), increasing the potential for conflict in gender relations. Strengthening gender identity and gender roles, two reasons for gender inequality[14] make the community more experiencing "gender blindness". [2, p. 128] confirms the state of "gender blind" (among implementers) require the need for gender awareness. Increasinggender awareness means providing reliably informationand can be accessed to build an understanding of gender equality better.[15]

Gender resolution as a social problem is basically related to  interests between parties, namely both individuals and groups of men and women, as well as the function of actors in gender relations. Therefore, the effort to "mobilize" towards the creation of dynamic progressive gender relations is urgent, because it becomes a shared need of the actors to achieve a better life, welfare of life. It is an ambivalence that so far most of the handling of gender equality unconsciously is more focused on the condition of women, who are considered disadvantaged, disadvantaged, need advocacy, and so on. The perpretrators of gender inequality are more considered by men, by institutions, social systems, cultural systems, by conventions as well as by the community. Treatments are sought more for and by women - with empowerment that builds the capacity and capabilities of women. Apart from being perpetrators, men are seen as benefiting from the relation of gender inequality, because gender ideology validates the domination of men over women and this life.

Yet if examined further, gender inequality also occurs in men. Inequality is also carried out by women themselves intentionally or unintentionally, for example by confirming their femininity character under more valuable interests. With gender ideology, men are endorsed doing gender injustice, especially in the gender relations that are always present in a family, to carry out dominance or the potential for violence against women. In summary in his life, men are lulled by gender ideology, and are pressured by gender values ​​to conduct their "leadership status" distortively - based on force, lacking the leadership capacity that leads as ideal leaders. Not a few men in daily practice can not distinguish between leaders and rulers. Following Fried‘s thought, some male leadership uses the nature of power (negatively).[16, p. 16] This leads to a thought to build and realize gender equality by involving men and women together. Thus gender education for men and women becomes a necessity. Gender education is an important factor added as a program in the PUG policy that is being implemented.

Building gender awareness by all components of society through gender education can be a powerful factor hampering gender development. With the growth of gender awareness, it is expected that progressive gender relations will occur, each party allows to reach the highest awareness, recognizing that a perogresive gender relationship is a necessity for the sake of continuing   equality and fair relations (in husband and wife relations, or family and community). Subsequently, individual awareness cumulatively forms the basis of the sustainable development of society and the nation. As opinion According to Friedmann. Gender becomes a political claim in development for alternative development (from ongoing).

Based on the description above, this paper discusses three questions : 1) How gender can be a problem in sustainable development 2) How gender awareness will promote the establishment of sustainable development? What factors can influence it? 3) How transformation through gender mainstreaming policies to realize sustainable development?

1. **Gender Inequality Conception: Complex, Relation-Antagonists and Subjectivity**

From the literature understanding of gender concepts can simply be divided into two categories, namely gender as "product " (attributes, character, scheme of thought, belief systems, values, expectations, stereotypes, the potential and the other from  someone or a group of people) and gender as a process of social production. To cite some examples, gender as a product - attribute - refers to cognitive behaviors and processes and a number of differences that can be observed between men and women.[17] Gender is defined as socio-cultural characteristics and characteristics that are considered appropriate for men and women (masculinity and femininity) as members of certain societies.[12]  Gender is also defined as a set of social roles constructed.[17, p. 50] Gender as a series of stereotypes - a belief about the characteristics of men and women. Gender as a core aspect of self identity - refers to a sense of self (self-concept). Gender as a system of power relations in society, which regulates who is determinant, controls, makes or changes rules, resources.[17]

Various notions of gender concept into the base of the analysis where g ender causes injustice or inequality. Not a few people  apply the concept of dualistic masculine and feminine in all things or phenomena, where masculine is considered superior to feminine character. Gender is a basic  measure of value -value social , and sabagainya, which essentially becomes the dominant male and female otherwise be inferior. Inhibiting gender limits a person in his gender "box"[18, p. 67], dividing social roles in a diametrically domestic and public manner. Gender can lead to suboptimal educational attainment – shortchanged.[17, p. 209]

According to Woolfolk, the basis of gender injustice is sexual identity and gender role identity.[14] Sexual identity is a complex construction between a person's beliefs, attitudes and behavior about gender roles and sexual orientation. Gender roles (gender roles) are social expectations that formulate how men and women should think, feel and do [19], including a set of behaviors, interests, attitudes, skills and personal character that are deemed appropriate or appropriate by a culture for men men and women. Gender role identity is a picture that an individual has about himself as someone with feminine or masculine characteristics. Gender role identity is an important mental scheme in one's life, guiding attention and attuning behavior to gender-based sociocultural standards and gender stereotypes, as is the theory of the Bandura gender scheme.[17] Gender inequality is generally defined as marginalization**,** subordination, double burden.[2] And violence against women in various aspects of life.[20]

Some theories explain the basic factors of gender inequality or gender inequality, which indicate the character of subtle and pervasive gender problems. Frier called gender inequality a hegemonic phenomenon - ideological legitimacy in society . As a practice of social interaction, social phenomena tend to be hidden as if it is hidden, not subtle because it is pervasive and integrated as daily life that seems unreal to contain problems (gender disparity). [13] In addition, gender is a complex problem. Gender is a sociological and psychological phenomenon.[13] Psychological perspective .... Gender can be understood more comprehensively using a cultural perspective. [17] Gender is a power relation, regarding micropolytic-power relations (Faucoult), with the term "self-technology". Therefore understanding gender discourse uses a variety of perspectives.

The concept of gender is defined as the process of gender production put forward in gender constructionisttheory (Jeanne checked et.all in Eagly). With a dynamic approach, they interpret gender as a social process - a collaboration through which people continuously produce one another as men or women. Zimmerman states it with the term “doing gender“[12, p. 206] The development of gender or gender according to Bandura's production occurs in social institutions whose role is important in social life, such as family, education, mass media and the Social Construction sebagainya.Teori stated that the production of g ender in social life through the Doing G , repertoire, sexual body production - as one might expect about the body, written cultural meanings on the body and the social implications of the chosen meanings, from cultural construction - genital based gender categories, and sexuality construction.[12] Byfollowing the ideas of Berger and Luchmann who see social reality as a product of social construction[21] gender is a process that takes place in three simultaneous dialectical moments, namely externalization, objectivation and internalization.

Besides being complex and developing, gender issues in the form of gender relations are antagonistic ... - According to Faucoult,   humans are political man, relations between humans are power relations. By borrowing political perspectives, gender relations, like politics, are a struggle for power, related to the allocation of values ​​that are the needs of men and women. Gender relations are relations that are ambiguous, conflicting and consensual. Thus the essence of the gender social problem is an antagonistic relationship , on the one hand as a power relationship - a relationship that is not egalitarian, on the other hand requires certain agreements . Gender   relations are relations of "harmony in conflict". According  to Pratto's thought, the theory of social domination views gender inequality as a characteristic of community-dominance (group-dominance societies). This gender inequality is relatively stable because it is a function of discrimination that coordinates the allocation of resources specifically through institutional practices. This systemic coordinated discrimination determined by a culture that is widely known, related to stereotypes, social roles. So men and women generally play different roles in the maintenance of this arbitrary series of hierarchies. There are four (4) that the bases of power, causing inequality of gender, power (force), control resources, consensual ideology and social obligations asymmetrical.

In summary the theoretical description above explains that the social problems of gender as a cause of gender inequality are potentially strong enough to be an obstacle to sustainable development. Gender issues adal a h complex . The phenomenon of gender   is a power relation that "material" paradoxical mix of mutual interdependent -which requires consensus and also potential conflicts due to the condition of each actor legitimized by social consensus dynamically sexist. Gender social problems that are complex and have potential for conflict require comprehensive efforts, based on various perspectives.

To minimize gender inequality by building a gender awareness culture for men and women is a necessity, adding or simultaneously with the previous approach. According to  Pye, in summary the objective approach (capacity building for meeting: economic education, political control, health) is more a precondition of development because it does not touch attitudes and values. This is about the non-rational and psycho-cultural dimension of life hage. Because gender ideology has "anesthetized" many people, both men and women together (consciously or not) to build an inequality relationship, then to "cure it" - minimizing the inequality - is to "treat" both the perpetrators of the inequality-men as well women. This effort is to restore the position of selfhood (subjectivity) of each party, men and women by being aware of the pressure of gender values, so that there will be a change in progressive attitudes. Subjectivity is a category of order in social interaction which bases on the individual actor's interpretation of goals and relationships.[22]perceiving act or behave in their social interactions based on the awareness gendr built after through gender education process as the development of public personality, creating conduciveness sustainable development . According to Rosemarie, women become subjects, or subjectively as men must transcend the definitions, labels and essence that limit their existence, making themselves what they want.[1]

Subyectivity focus on how agents think of, explain or describe the social world while ignoring the objective structure. According to Bourdeau, the way actors feel based on their position in social space and building social life is important as a sociological study. But perceptions and constructions that occur in social life are driven and controlled by structures. The position of various agents in the environment is determined by the relative amount and weight of their capital: economic, cultural, social, and symbolic capital.[22] In this connection the urgency of gender education and gender awareness, can be social capital that can disrupt or damage gender inequality, becoming the potential for the realization of sustainable development.

1. **Methodology**

This study uses gender analysis as a framework of conceptual analysis and thinking in the Gender scope as a social problem in the dimension of sustainable development. Gender in the dimension of sustainable development becomes a social phenomenon with a complex and antagonistic character that is strong enough because on the one hand there is an effort to eliminate or minimize gender inequality with various women's empowerment programs to improve the ability of women in their gender relations, but on the other hand simultaneously in social interaction in there is a gender production process in the community which is also quite strong.

The Character of a gender social social problem that is complex, evolved and at once conflictual, requires simultaneous efforts through various approaches in its resolution efforts. With a subjective approach, the problem of gender inequality, it is possible to contribute from the dimension of the way of thinking of individuals to be progressive gender which is cumulatively expected to be a social character, so that it becomes social capital for sustainable development. This theoretical conceptualization and analysis is based on the experiences of women 's daily lives that are expressed in a variety of related literature and documentation. This study bases on Frier”ss thinking about humanist education [16] with a gender analytical approach.[20] Conceptualization, values ​​and ideology, beliefs and so on based on gender values ​​as the main basis.

4. **Discussion**

**4.1. Sustainable Development: Gender Education and Gender Awareness**

In the dimension of sustainable development, gender production is one of the problems because some of the most important aspects of community life, talent, self-conception and others, social constraints, social life and work path are largely determined by societal gender typing.[12] Mosse states the problem of development is gender. However, some people reject or respond negatively to gender mainstreaming policies in development directly or indirectly, for example the phenomenon of rejection of the Draft Law on the Prevention of Sexual Crimes. Gender is considered a foreign (Western) norm system. For them the gender value system interferes with a belief system and convention that is different from the gender values. Most people who do not understand the meaning of gender provide strong resistance. Rosemerie states that some people have negative prejudices about gender discourse because they are considered Western values ​​as secular values.[1]

The phenomenon of resistance can be used as a starting point to work on gender issues in development, that the subjective dimension is quite important. Gender as an alternative political development claim.[16] In the perspective of social change gender inequality is irrelevant with modern principles of society [17]. The fundamental characteristic of gender inequality is the existence of an oppressive belief system of values, gender values ​​that form the basis of the interaction and expectations of a person or group of people guided by gender conventions. So simply various factors of gender inequality stem in part from a person's subjective dimension . Gender oppressive belief systems, values ​​and expectations, in their social interactions, are based on an individual actor's interpretation of his goals and social relations[22]. According to Frier gender is an ideological engineering with gender values, as a dominance. [16] resulting in every man and woman discovering their identity is limited by certain coercion, consequently they also impose and shape their opportunities. Such thinking can be the basis of analysis that it is the process of gender production that must be disrupted or weakened to the maximum extent possible to reduce gender production with a subjective approach.

With this rationale, gender education is a necessity to build the subjectivity of individual members of society to encourage the growth of progressive gender awareness. Gender development according to Bandura information is processed cognitively , linked with reactions social evaluative, and directly supervision . Modeling  is one the strong way and spacious transmit values, attitudes and patterns of thought and behavior by parents, brothers, te m 's peer, or ang people important, the social context, education, employment, social media and more.[12] So education is one of the important domains to encourage the realization of gender equality.

The nature of education is to be oriented to the recognition of the reality of human self and itself.[23] From Freire Gender education is an attempt at transformation, awareness (*concientization*) and liberation connecting people with social reality to change the reality of oppression, not mastery (domination) and taming sociocultural.[23] Leading to cases adaran gender, to build autonomy and subjectivity . Gender education is oriented towards cognitive, affective and conation aspects of gender discourse. Knowledge and understanding of gender discourse will be able to influence affection and ultimately changes in attitudes and behavior due to changes in beliefs, values ​​and expectations that have been under pressure from gender values ​​and the growth of understanding complementarity between men and women in a partnership bond. Thus logically will build relationships that are not or minimal conflitual, relationships that are full of alternatives or preferences. Each actor (male and female) determines his preference alternatives with high awareness, critical thinking and discursive and responsible awareness by taking into account the consequences. Both men and women will have to make decisions in their lives subjectively, being critical of the pressure of gender values.  Gender education is intended to damage and disrupt or avoid social practices that foster gender production. Marececk[12, p. 201] mentions that there are several things related to gender production including: doing gender, cultural repertoire, production of sexual bodies, sex categories, and construction of sexuality. Education is to develop social personality, as Bourdieu's social capital [22, p. 518]

With gender education, it is expected that an increase in gender awareness. Increasing gender awareness is to increase knowledge about gender discourse, understanding and sensitivity to gender equality, to increase awareness. Meaning of consciousness if there is someone, take the idea Frier, provide information that reliably and interchangeable accessed to build a better understanding of gender equality as a core value of democratic society, to promote and encourage general understanding about gender associated with violence to men and gender wage, shows how the values and norms of gender influence attitudes, reinforce stereotypes and support the structure of the produce gender inequality. changing attitudes behavior, beliefs that strengthen inequality between men and women. According to  Frier Awareness raising is an advanced claim of women . The series of processes as a process of increasing gender awareness, occur or as a result of education: knowing the reality of the self and the reality of life so as to understand which identities are gendered and which are progressive or self-knowledge and observation of forms of social and individual emancipation.[23, p. 16]

Gender education for all individuals of society, both men and women, is based on the impact of gender social problems both on individuals and social interactions. Education gender -at least the order of subjective experience concerning fundamental things, include; 1. Role taking 2. process of internalizing community norms, 3. The nature of selfhood as a social actor and 4. The nature of awareness about daily life [22, p. 461]. Some of these basic things are critically oriented towards the dimensions of gender inequality from a comprehensive perspective, including cultural perspectives, cognitive constructs, perceptive power powers, social perspectives. Education Program according to Frier should begin by developing awareness and rights in line with their existence in the world. Thus gender education and awareness build the subjectivity of men and women, become the practical basis of gender relations both individually and socially, being a positive factor in achieving sustainable development.

4.2. PUG In Sustainable Development: Autonomy, Subjectivity and Community Education

The experience of PUG policy implementation that has lasted for around three decades (Inpres 9 of 2000) produced challenges as well as opportunities for social transformation. Sustainable development in the SDG's program which has been established in international cooperation, sets gender as an important factor. However, gender issues which are also included in central and regional policies (RPJP 2019-2024) have not received the attention of the government to revise them as part of the current government mental revolution program. Positive subjectivity encourages progressive social relations.

The inevitability of subjectivity in the effort to achieve sustainable development as discussed earlier, requires the character of the policy which will later be carried out as a retrospect and incremantation, namely autonomy.  Autonomous thinking offers some of the requirements for sustainable development. Autonomy must be part of the theory of gender socialization related to gender inequality.[24]

Sustainability in Burtland's opinion is a development that meets current needs without reducing the ability of future generations to meet their own needs. The rationale is not to reduce the ability of future generations. The sustainability of development which requires the inheritance of a progressive social environment can be strengthened by the existence of women's autonomy. By providing autonomy, women will be able to reflect on themselves, think critically which can then become an agency of competence, enlighten life choices that are valued, build desires and needs that meet their thoughts. By self-determination, living an authentic life - no longer suppressed by values ​​of gender and building progressive gender relations. Autonomy provides emancipatory ideals, is the lens of illuminating women in relation to desires, identities and life choices. [24, p. 1] Building self-awareness (gender) is a claim of life for advanced women. [23] With high awareness of the reality that self and life, can meet the needs of woman mind.

In the perspective of education, sustainable development is leaving a foundation for the progressive defense of personality. Friedmann's statement of sustainability is a claim for interpersonal equity or fairness in the distribution of environmental costs and benefits. according to him the historical continuity of society is also the main source of personal meaning and collective identity. In the social dimension, development which is carried out normatively bequeaths social structures that place women's social position or status in not subordinated or equal.

From the foregoing, sustainable development will potentially be achieved by retrospecting and coordinating PUG policies, by adding the following criteria: giving broad autonomy to women, basing on the importance of subjectivity, for determining policy objectives and programming. The programs are arranged with educational plans for all members of the community in the form of community education, in addition through formal education for prospective educators, as well as through social institutions, including families. Educational material is education about gender discourse with various perspectives, towards cognitive, affective and participant conation.

**5. Conclusion**

From the discussion above it can be concluded that the dimension of gender inequality is a potential inhibiting factor for sustainable development. Gender inequality in people's lives produces social relationships dynamically under pressure of gender values ​​which can encourage conflict in individual and social interactions. with gender education and gender awareness that build the autonomy and subjectivity of both men and women can shape society cognitively to understand gender and affectively think critically and reflect gender phenomena they know and experience. with the increase in gender awareness this then enables the growth of gender progressive attitudes and behaviors. such community conditions can become social capital for the implementation of sustainable development. For this transformation, it is carried out through reflection and incrementation of Presidential Instruction No. 9 of 2000 concerning gender mainstreaming adding a subjective approach to its policy criteria.

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