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TIME SUBMITTED	16-FEB-2021 11:26AM (UTC+0700)	CHARACTER COUNT	31121
SUBMISSION ID	1510503412		



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Determinant Factors of Low Women's Participation in Development Planning in Jayapura Regency

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<http://dx.doi.org/10.18415/ijmmu.v8i1.2342>

Abstract

This article discusses the determinants of low women's participation in development planning in Jayapura Regency. This study uses a qualitative method. Data were collected through observation and interviews. The focus of this research is to describe the determinant factors of women's participation in development planning, especially in the special autonomy era of Jayapura Regency. The results showed that women do not yet have equal abilities in following the process of implementing Musrebang. Only a small proportion of them have a good ability to share their ideas with the Jayapura Regency government. The level of education of women in Jayapura Regency is very unequal to the level of education of men so that during Musrebang activities most of the women were listeners and even if anyone could provide input on Musrebang activities, their number was insignificant. The lack of women's participation in development planning is caused by the patriarchal culture of the Papuan people. The position of women in the implementation of development planning is limited by prevailing customs. Women in this position cannot provide input and convey their aspirations directly to the Musrebang activities. The voice of women is always considered to have been represented by the voice of men who traditionally have the right to voice.

Keywords: *Women's Participation; Development Planning; Culture*

Introduction

Community participation cannot be interpreted singly, the government at the local level even though it provides interpretation based on a more concrete context of participation, in this case who are the effective elements involved in development planning, for example if the development goals lead to improving human resources, then the role of youth is become the target of improvement, but when the target of improvement is aimed at improving the health status, the role of women's participation becomes urgent, because in several efforts to improve the health status of women, they understand and are more directly involved as program objects, for example improving the health status of mothers and children, the group women who are most associated with these problems (Asaju & Adagba, 2013).

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Community involvement in development planning as above is in line with the concept of regional autonomy which is given the authority to regulate and manage government affairs and local community interests according to their own initiative and based on community aspirations (Firman, 2009; Junaedi, 2020). This explanation certainly strengthens that government administration must involve the ideas and aspirations of the community.

The factors that influence women's participation in making decisions on annual development budgets are political culture directly influencing political life and determining national decisions regarding allocation patterns, therefore political culture is a human perception, patterns of attitudes towards various political problems and political events are also carried over to in the formation of structures and processes of political activity in the National Parliament (Malhotra et al., 2002; Petersen et al., 2005). Jayapura Regency women are not yet fully involved in development planning activities. Likewise, the number of female regional heads in Jayapura Regency has never existed. This condition certainly raises concerns because even though the government has appealed to give more attention to women with gender mainstreaming strategies, these efforts have not been able to achieve the desired results (Chant & Gutmann, 2000; Rai, 2003).

Gender bias in government policies at the central and regional levels still occurs due to the low understanding of decision makers in the executive, judicial, legislative branches of the media, goals and direction of gender responsive development. In the main issues of the Jayapura Regency Medium Term Development Plan (RPJMD), especially in the field of women and children, it does not comprehensively discuss women's issues becoming the strategic issue of the Jayapura Regency RPJMD. In the strategic issue of women in Jayapura Regency, it focuses more on revitalizing and optimizing the role of religious institutions, the role of women and social services.

Method

This study uses qualitative methods to find answers about women's participation in development planning in the health sector, and determinants related to women's participation models in health development planning in Jayapura Regency, so the type of research used is descriptive.

The focus of this research is to describe the determinant factors of women's participation in development planning, especially in the special autonomy era of Jayapura Regency. The determinant factors referred to in this study are the factors which predominantly influence either support or hinder women's participation in development planning in the health sector in Jayapura Regency. The informants of this study were determined through a purposive sampling technique. Researchers grouped them into two categories, namely (1) informants who made development policies, namely members of the Jayapura Regency Regional People's Representative Council (DPRD), the Secretary of the Jayapura Regency Bapedda, the Head of the Sub Division of the Sports Education Sub-Division, the People's Welfare Bapedda, the Social Service Secretariat, the Head of Women Empowerment in Jayapura Regency, Secretary of the Jayapura Regency Health Office, Head of the Regional Hospital, (2) Community informants, namely community leaders, women's non-government organizations. Data were collected through observation and interviews. The stages of qualitative data analysis include data structuring, data reduction, data presentation and conclusion drawing.

Results and Discussion

Ability of Women in Musrenbang

The ability of women in Jayapura Regency, both the ability to attend the musrenbang forum and the ability to give ideas of ideas, varies greatly from person to person. In the implementation of the musrenbang that has taken place so far, at the village, district and Regency levels, women's representatives who generally have the most enthusiasm are those who have the ability to provide ideas or who have the ability to convey their ideas in the forum. musrenbang. The capacities of women in musrenbang forums differ from one another. There are some women who have the ability to generate ideas in development planning but sometimes they do not have the ability to convey their ideas. Many women's ideas are ultimately in vain because they are not conveyed in the musrenbang forum. Such cases usually occur in musrenbang forums at the village level. In order to maximize women's participation, they must be equipped with the ability to generate ideas about development and must have the ability to convey their ideas and ideas to the Jayapura government in musrenbang forums which are held at the village, district and Regency levels.

Basically, the ability of women in Jayapura Regency is an important factor in musrenbang activities. The more women who have the ability to put forward their proposals in musrenbang activities, both the ability to attend musrenbang activities and the ability to provide their ideas and ideas in musrenbang will further improve the musrenbang, including improving the quality of the musrenbang implemented.

Based on the results of interviews, the abilities of women in Jayapura Regency in participating in the musrenbang forum are generally not the same for everyone. There are those who have the ability only to attend musrenbang activities and there are also those who have the ability not only to attend musrenbang activities but have the ability to give their ideas related to the development in the health sector they propose, including defending their ideas. Women who are fully capable of attending the musrenbang, giving ideas and defending their ideas generally have a high level of education to attend musrenbang activities.

Considering that women's ability to be involved in musrenbang is an important factor, then the Jayapura Regency government must provide guidance in order to improve the capacity of women in Jayapura Regency in development planning so that they can be fully involved in musrenbang activities. Efforts to increase women's capacity in musrenbang will make women confident and enthusiastic in providing their ideas. Increasing women's abilities can be done by conducting training, socialization and so on.

So far, the ability of women in musrenbang activities is not evenly distributed. In general, there are only a few women who are active in providing ideas and ideas and the women who usually give ideas in musrenbang are always the same person every year. The number of women who are fully active in musrenbang events by providing ideas is usually only a small proportion. Others usually only attend and listen to what is conveyed in the musrenbang forum.

Referring to the results of the interview above, we can conclude from the results of the study that only a small part of the women's group who attended the musrenbang forum could participate properly. The inability of some other women to fully participate in the musrenbang is due to their inability to generate ideas related to development that will be implemented in their area. Although not yet fully capable in terms of community participation in development planning, there are already some women who have sufficient skills in terms of providing ideas to the government.

Based on the results of the interviews, it shows that women's groups do not yet have equal abilities in the process of implementing the Musrenbang. Only a small proportion of them have a good ability to share their ideas with the Jayapura Regency government. The limited ability of the people of Jayapura in implementing Musrenbang is caused by several things, including the level of education and experience. The limited capacity of women represented by housewives or posyandu cadres is limited to the implementation of the village level Musrenbang. However, at the district and Regency levels, the Family Welfare Development Members is the wife of the village head or the district head.

For the district level musrenbang, most of the people of Jayapura who attend the musrenbang forum are those who have good education and experience. People who are invited to attend the district musrenbang forums are people who have the ability both to produce good ideas and have the ability to convey their ideas because those who attend the musrenbang forum are people with good educational qualifications or who have experience, of course their input is good input so that it can produce a good formulation of the implemented development planning. From the results of the interviews, it can be seen that currently women do not yet have equal abilities regarding their ability to generate ideas to be conveyed during development planning in Jayapura Regency.

Education Level of Women in Jayapura Regency

The level of education is an important factor in supporting community participation in development planning. The level of education is closely related to the accuracy of community ideas and ideas in development planning in accordance with the conditions of their area. In addition, the level of education will also determine the quality of the musrenbang. According to data from Jayapura Regency in Figures 2020, in 2019 the number of Primary Schools (SD) in Jayapura Regency in 2019 was 135 units spread across 19 districts. At the junior high school level (SMP) in Jayapura Regency there are 44 units, with 684 teachers and 9,215 students. The number of Senior High Schools (SMA) in Jayapura Regency is 21 units, while for Vocational High Schools (SMK) as many as 7 units.

The number of schools described earlier has an increase in units. Based on data from Jayapura Regency in Figures in 2020, the number of SD was 133 units and in 2018/2019 it increased to 135 units in 2019/2020. There was an increase in the number of SD by 2 units, the additional units were in Sentani District and East Sentani District. Meanwhile, junior high schools (SMP) also experienced an increase in the number of schools by 2 units, namely in Gresi Selatan and Sentani Districts. Previously, South Gresi District had no public or private junior high schools, but since 2019, 1 public SMP unit has been built in the region. Sentani District has experienced an increase in private junior high school buildings, which in 2018 amounted to 9 units, now it has increased to 10 units. For senior high schools in 2018 there are 20 units, in 2019 there are 21 units. However, not all districts have senior secondary schools, so this is one reason that the dropout rate in Jayapura Regency is still high. Of the 19 districts, only 8 districts have SMA schools, and only 6 districts for SMK (Vocational School). Here we show the data on the number of schools, teachers and students by education level.

Table 1. Number of schools, teachers by education level

Education Level	Year	Number School	Number Teachers
Elementary School	2019/2020	135	1400
Junior School	2019/2020	44	684
High School	2019/2020	21	304
Vocational School	2019/2020	7	199

Data source: Jayapura Regency in Figures, 2020.

Based on the table above, it is clear that the Jayapura Regency government continues to strive to improve the understanding of the Jayapura Regency community by continuing to build educational

support infrastructure, both school buildings, teachers and so on. With the increase in education, it is hoped that the community will be able to maximize their knowledge. Increasing the capacity of the community through improving educational facilities may also have implications for the capacity of the community in the musrenbang process. The following table describes the level of education of the Jayapura Regency community based on the level of education.

Table 2. Education Level of the Jayapura Regency Community by Education Level

No.	Education Level	Amount
1	Elementary School Graduate	18.910
2	Junior School Graduate	20.526
3	High School Graduate	47.922
4	DI/II (Diploma)	1.138
5	D.III (Diploma)	2.431
6	DIV (Diploma)/S1 (Undergraduate)	7.473
7	S2 (Master)	525
8	S3 (Doctorate)	53
Total		98.978

Data source: Jayapura Regency in Figures, 2020.

The understanding that the community has about the phenomena that exist in their environment will be influenced by their level of education so that the resulting planning is of high quality. The higher the level of education of the musrenbang participants, the better the quality of the musrenbang.

The results of the interviews further strengthened our belief about the importance of education in supporting the implementation of the musrenbang and the programs produced in the musrenbang. The higher the level of education, the better the program they produce in the musrenbang. The educational factor cannot be ignored in supporting the implementation of musrenbang. If the implementation of the community musrenbang cannot produce quality programs, of course the implementation of the musrenbang will be in vain. Education limitations are very influential in the implementation of musrenbang.

Basically, the basic argument for the implementation of musrenbang is to produce a program that will become a reference for the implementation of development. Since the nature of the musrenbang is to produce programs, the educational factor is fundamental in making good decisions.

Experience in implementing musrenbang so far, usually the musrenbang forum is dominated by men with a high level of education. Therefore, usually the government in inviting the people who will attend the musrenbang activities usually takes into account the educational factor. The government's assumption is that people with high levels of education usually have a sufficient level of understanding and analytical skills so that their presence in musrenbang activities helps improve the quality of musrenbang by producing appropriate program proposals for the community.

Progress in the field of education today greatly affects the mindset of society. The intellectual ability of the community that continues to develop is very influential with the ideas of society. People with a high level of education will find it easier to understand the conditions that occur in their environment and they also have the ability to decipher the problems they face in their environment. In

development planning forums in Jayapura Regency, people with high educational qualifications were most active in providing their ideas.

Communities with high education usually have a high sense of self-confidence because they feel they are able to understand and provide ideas in musrenbang activities. Because of this self-confidence, the community then actively shared their ideas in the musrenbang event. This is very different from women who do not have a bachelor's education qualification, usually they are mostly listeners and even if anyone can provide input in musrenbang events, their number is not significant.

The results of the interviews show that the level of education is very influential in the process of implementing the musrenbang in Jayapura. Women with better educational qualifications are generally more enthusiastic and enthusiastic in providing input to the government regarding development planning that will be made and usually from the PKK. The results of observations during the implementation of the Musrenbang in February 2020 showed that education cannot be separated from the implementation of musrenbang activities. Education is an important factor in supporting the implementation of musrenbang events. Without education, the community will find it difficult to generate ideas about planning in accordance with what the community wants. The better a person's education, the better the quality of the ideas generated. Because of that, education is a factor that can encourage the increase in musrenbang being implemented.

In the implementation of the village level musrenbang, in general, not all men who attend the musrenbang activities have high education. But at the village level musrenbang all the men who attended came from different backgrounds. Likewise, women who attended from all levels of education. However, not all of the ⁷ who attended the village level musrenbang were able to put forward their ideas. The musrenbang at the district level and at the regency level that took part in the musrenbang experienced changes because in general those who attended were mostly community representatives from the village. At the district level it is represented by the head of the Family Welfare Development (PKK), who is actually the wife of the village head.

The level of education is not only able to improve the quality of musrenbang, but also to increase the level of attendance of women in musrenbang forums. Women with high levels of education usually have a lot of ideas that they have to convey so that when there is a musrenbang activity they always try to come and be involved in giving ideas. Sometimes their presence is also because women with high levels of education are able to understand the meaning of musrenbang well.

The level of education greatly affects the community's ability to participate in development planning. People with higher educational qualifications are better able to produce higher quality ideas. In addition, people with undergraduate education qualifications usually have more control over the musrenbang forum than those with high school education qualifications. The quality of ideas generated in the musrenbang forum is greatly influenced by the level of education possessed by the musrenbang participants.

³ The ability to read and write ³ is seen as the minimum basic ability that must be possessed by every individual, so that at least they have the opportunity to be involved and participate in development. Literacy Rate (AMH) shows the percentage of the population aged 15 years and over who can read and write Latin letters or other letters.

³ In 2019, the population aged 15 years and over in Jayapura Regency who can read and write has reached 96.90 percent. In other words, only a small proportion of the population in Jayapura Regency are still illiterate (3.10 percent) and have not enjoyed a good education. If the total population of Jayapura

Regency aged 15 years and over is approximately 10,000, it means that there are still around 310 of them who cannot read and write.

The AMH in Jayapura Regency is higher than the AMH for Papua Province which reaches 75.58 percent. AMH in Jayapura Regency is already above 50 percent. However, the Jayapura Regency government must keep giving priority and continuous monitoring of the literacy eradication program so that the AMH residents of Jayapura Regency continue to be above the Provincial AMH or even be illiterate. The Literacy Rate of Jayapura Regency is in the 3rd highest ranking of 29 regencies/cities in Papua Province (source: <https://jayapurakab.go.id/social-budaya/pendidikan>).

Quality human resources are the most important asset for development. Quality human resources are humans who have excellent intellectual, character, moral, moral, and physical qualities and can be formed if every citizen can obtain equal and quality education and health services. The average length of schooling can be used as an indicator of quality human resources. The average length of schooling is used to identify the level of graduation of the population of an area.

The average number of years of schooling in Jayapura Regency in 2019 is 9.56 years. In other words, the average population in Jayapura Regency has been able to get education up to grade 3 SMP and has been able to enjoy the 9 year compulsory education (WAJAR) program. The size of the average length of schooling over the past 5 years (2015 - 2020) tends to increase, from 8.00 in 2015 to 9.56 in 2019. Similar to AMH's achievement, the average length of schooling in Jayapura Regency is more This is higher than the average length of schooling in Papua Province which is 6.87 years. Jayapura Regency's average length of schooling is in the 3rd highest ranking of 29 regencies / cities in Papua Province.

In conclusion, ability and education are important factors in development planning. The ability and education possessed by women will determine the quality of the resulting planning. The better the ability and education a woman has, the better the quality of development planning that is produced.

The Position of Women in Patriarchal Culture in Jayapura Regency

Local governments are often faced with two main problems, namely how to encourage development in order to be able to generate public trust in the new government, but on the other hand they are also faced with the availability of human resources who are not yet ready. At the level of the concept of government development is faced with an emphasis between the concept of development that emphasizes growth (growth centered) and an emphasis on society as the fulcrum for sustainable development or known as people centered development.

Facing the fact that the socio-economic conditions of the people in Papua, especially in Jayapura Regency are generally still low, the tough task that will be faced by the regional government is to improve or improve the quality of life of the community, especially in the health sector. The fact that almost half of adults in Indonesia still have to struggle to find, understand, and properly use health information means that they are at a level of health that is maintained. For example, someone with low or inadequate health literacy will find it difficult, if not impossible to accurately read the instructions for use of drugs given to them, understand the scope of their health plans, understand and act on public health warnings, or accurately read the plans. evacuation and other emergency information in the event of a disaster.

The Jayapura Regency RPJMD policy document has given attention related to health which covers strategic issues. It's just that the level of implementation is not consistent with the policy document, and of course affects the performance of local governments in relation to the role of women in health development.

To understand **women's participation in development planning** in Jayapura Regency, it is necessary to first look at the general socio-cultural conditions of society. The socio-cultural layer of the people of Jayapura Regency is still very strict. The tribal culture in Jayapura Regency that still places women as a subordinate group among men of course also influences the development mainstream that touches the life of the people of Jayapura. Jayapura cultural construction is also suspected to be a source of problems so that Jayapura women are left behind.

From the results of the FGD, information was obtained that when the Health Office carried out socialization related to the health sector development planning for mothers in the villages, many husbands participated in the activity. Even husbands often threaten their wives not to participate in these activities. So the wives are afraid to express their opinions or the problems they are experiencing. Returning to the customs of the people of Jayapura, Jayapura women are not allowed to express their views.

Based on the results of the interviews, it shows that the position of women in implementing development planning is limited by the prevailing customs. Women in this position cannot provide input and convey their aspirations directly to the Musrenbang activities. The voice of women is always considered to have been represented by the voice of men who traditionally have the right to voice. The thickness of customs in an area is also influenced by the development area. In Jayapura Regency, it is divided into 4 development areas, namely urban areas, coastal and coastal areas, rural areas, and remote areas.

The conditions described are closely related to the development of tribal civilizations in Jayapura Regency which affect the existence of women in social relations, placing women in a subordinate position and men as a superior position. The inheritance and living traditions that are still carried over to this day are symbolized by the existence of the Customs for men. It was in this place that they discussed village issues, especially regarding village development. The position of women in these places can only be attended but not given space to express their opinions. This house (para-adat) has a special position in the community structure in Jayapura Regency, because it was built for special interests when carrying out traditional activities or according to customary provisions. This traditional house is a place to discuss or discuss all matters relating to the lives of residents. Starting from customary meetings, development planning venues to village decisions.

Portraits of Papuan women in general are still numbered two. This is inevitable from the cultural characteristics in Papua which are divided into 7 (seven) customary areas with \pm 500 languages having their own perspective on women in each customary area. When viewed from a customary perspective, in general the cultural and religious values believed by the Papuan people tend to be detrimental to the position of women. Custom places women as objects belonging to men while religion views women as companions to men. In the Papuan tradition, women are considered as outsiders, because after marriage they will leave their environment, and women are also outsiders (outcasted) from all forms of customary decision making. Women are positioned not as a single individual but only as an extension of men's interests and needs. In addition, the role of Papuan women by customary values in each customary area is mostly placed around wells, mattresses and kitchens. women are positioned as individuals who meet the needs of consumption and sex in the family. This is why not all women in Jayapura Regency are willing to speak or express their opinions in the musrenbang forum. There are also many who are reluctant to speak because they are still embarrassed and unable to dare to express their opinions.

The application of the concept of Women in development has not brought significant changes to **women's participation in development**. This is due to the patriarchal culture that shackles most of the population of developing countries. Psychologically, women need self-actualization for the sake of self-development and something that exists ultimately **has a positive impact on the development of** mankind in general (Cullen, 1994; Beaumont, 2009). Gender issues cannot be studied without understanding culture

and communication because they are very dependent on the cultural values and practices of society (Wood, 1994).

Strategies to increase women's participation in legislative institutions can be realized because women are more potential and appropriate based on the resources they have (Weinberger & Jütting, 2001; Shvedova, 2005). To increase women's participation in the development planning process, three complete, consistent supports are needed, namely: traditional, religious, and political support. The three of them are the basis for building a more dynamic and competitive female character. These three things are the basis for civilization in Jayapura Regency, namely (1) the aspect of religion. Religion places women only as a companion or complement to men so that it is believed by the people of Jayapura that it tends to harm the position of women. Therefore, how do religious leaders teach and enlighten Papuan women to think about how to involve women to translate women's positions in religion so that there is no character assassination for the women themselves). (2) Customary Aspects. Custom places women as objects belonging to men (most women do not appear too much) because in the tradition of women being considered outsiders because after marriage they will leave their environment and also women are considered outsiders from all forms of customary decision makers, women are also considered as an extension of men to work on men's needs and needs. (3) Political aspects. Politically, women actually have influence and potential and that can be seen from the legislative elections some time ago, where women's voices could be unified and used to elect female candidates and this indicates that women have influence.

Conclusion

The low ability of women in participating in the development planning process carried out in musrenbang activities at the village level is due to the fact that women's groups do not yet have equal ability to participate in the process of implementing the musrenbang. Only a small proportion of them have a good ability to share their ideas with the Jayapura Regency government. The level of community education is very influential in the process of implementing the musrenbang in Jayapura Regency. The level of education of women in Jayapura Regency is very unequal to the level of education of men, so that during musrenbang activities most of the women are listeners at even if anyone can provide input on musrenbang activities, their number is not significant. The lack of women's participation in development planning is caused by the obstacle that hinders their progress, namely the patriarchal culture of the Papuan people. The cultural context in Papua, which is still very strong with patriarchal principles, categorizes that the musrenbang forum is a men's world so that women are eliminated from that field. It is men who determine and decide various policies, including those concerning the interests of women. Patriarchal culture creates an unequal view of the relationship between men and women.

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