

Salasika

**INDONESIAN JOURNAL OF GENDER, WOMEN,
CHILD, AND SOCIAL INCLUSION'S STUDIES**



**VOL. 7
NO. 1**

**JULY
2024**

**Ecofeminist Movement: Roles of Youth
in Community-Based Waste Recycling Management**

Kania Bening Rahmayna, Antik Tri Susanti, Rizki Amalia Yanuartha

**Implementation of Diversion System on Juvenile Delinquency
to Manifest Restorative Justice at Badan Pemasyarakatan Kelas II
(Class II Correctional Institution) in Samarinda**

Endang Herlihah, Suryaningsi, Marwiah Johansyah, Widyatmike Gede Mulawarman

**Socialization of Law No. 16 of 2011 by The Aisiyiah Community in Samarinda:
Efforts to Fulfill Justice and Equality before The Law for People Experiencing Poverty**

Suryaningsi, Endang Herlihah, Aullia Vivi Yulianingrum, Marwiah Marwiah,
Venna Puspita Sari, Nur Fitri Handayani

Phases of Forgiveness in Early Adult Women with Parental Infidelity

Eunice Christine Manoe, Wahyuni Kristinawati

**Influences of Patriarchal Culture and Femicide as a Form of
Gender-based Violence against Women from Human Rights Perspective**

Fanny Refikal, Heni Susanti, Endang Suparta



Salasika

**INDONESIAN JOURNAL OF GENDER, WOMEN,
CHILD, AND SOCIAL INCLUSION'S STUDIES**

VOLUME 7, NUMBER 1 – JULY 2024

Table of Content

| | |
|---|----|
| Ecofeminist Movement: Roles of Youth in Community-Based Waste Recycling Management Kania Bening Rahmayna, Antik Tri Susanti, Rizki Amalia Yanuartha | 1 |
| Implementation of Diversion System on Juvenile Delinquency to Manifest Restorative Justice at Badan Pemasyarakatan Kelas II (Class II Correctional Institution) in Samarinda Endang Herlih, Suryaningsi, Marwiah Johansyah, Widyatmike Gede Mulawarman | 21 |
| Socialization of Law No. 16 of 2011 by The Aisiyah Community in Samarinda: Efforts to Fulfill Justice and Equality before The Law for People Experiencing Poverty Suryaningsi, Endang Herlih, Aullia Vivi Yulianingrum, Marwiah Marwiah, Venna Puspita Sari, Nur Fitri Handayani | 33 |
| Phases of Forgiveness in Early Adult Women with Parental Infidelity Eunice Christine Manoe, Wahyuni Kristinawati | 53 |
| Influences of Patriarchal Culture and Femicide as a Form of Gender-based Violence against Women from Human Rights Perspective Fanny Refikal, Heni Susanti, Endang Suparta | 63 |

Editorial Team

CHIEF EDITORS

Arianti Ina Restiani Hunga, Universitas Kristen Satya Wacana, Indonesia
(Scopus ID: 46161114400, Google Scholar)

Dewi Candraningrum, Universitas Muhammadiyah Surakarta, Indonesia
(Google Scholar)

BOARD OF EDITORS

Claudia Derichs, Humboldt Universität zu Berlin, Germany
(Scopus ID: 14026487800)

Ida Sabelis, North-West University (NWU), South Africa
(Scopus ID: 6507181398, Google Scholar)

Siti Kusujiarti, Warren Wilson College, USA
(Scopus ID: 56276925900)

Ratna Saptari, Leiden University, The Netherlands
(Scopus ID: 6504610910)

Sylvia Tiwon, University of California, USA
(Scopus ID: 6506468591)

Emy Susanti, Universitas Airlangga, Indonesia
(Scopus ID: 57213142220, Google Scholar)

Keppi Sukesu, Brawijaya University, Indonesia
(Scopus ID: 56025803300, Google Scholar)

Kristi Poerwandari, University of Indonesia, Indonesia
(Scopus ID: 25628305200, Google Scholar)

Willemijn de Jong, University of Zurich, Switzerland
(Scopus ID: 55258294800)

Lyn Parker, The University of Western Australia, Australia
(Scopus ID: 56273266700)

TECHNICAL EDITORS

Indriretno Setyaningrahayu, Universitas Kristen Satya Wacana, Indonesia
(Google Scholar)

Daniel Kurniawan, Universitas Kristen Satya Wacana, Salatiga, Indonesia
(Google Scholar)

Suryaningsi, Universitas Mulawarman, Indonesia
(Scopus ID: 57223402854, Orcid: <https://orcid.org/0000-0003-1093-810X>,
ID Sinta: 5990865, Google Scholar)

Agustinus Fritz Wijaya, Universitas Kristen Satya Wacana, Indonesia
(Scopus ID: 56461093400, Google Scholar)

Stefanus Perangin-Angin, Universitas Kristen Satya Wacana, Indonesia
(Google Scholar)

REVIEWERS

Elisabet Titik Murtisari, Universitas Kristen Satya Wacana, Indonesia
(Scopus ID: 38161752200, Google Scholar)

Asfa Widiyanto, IAIN Salatiga, Indonesia
(Scopus ID: 56451676900, Google Scholar)

Wening Udasmoro, Gadjah Mada University, Indonesia
(Scopus ID: 56493135600)

Farah Purwaningrum, The University of Sydney, Australia
(Scopus ID: 57192369400, Google Scholar)

Alimatul Qibtiyah, Sunan Kalijaga State Islamic University, Indonesia
(Scopus ID: 57200660732, Google Scholar)

Tyas Retno Wulan, The Jenderal Soedirman University, Indonesia
(Scopus ID: 57205341358, Google Scholar)

Nurjanah, State University of Jakarta, Indonesia
(Scopus ID: 57210948418)

Ira Desiawanti Mangiliko, The Artha Wacana Christian University, Indonesia

Keiko Hirano, Ochanomizu University, Jepang
(Orcid: <https://orcid.org/0000-0002-3258-6072>)

Anik Yuesti, Universitas Mahasaraswati, Indonesia
(Scopus ID: 57214104250, Google Scholar)

Nurdiana Gaus, STIKS Tamalanre Makassar, Indonesia
(Google Scholar)

Yacinta Kurniasih, Monash University, Australia
(Google Scholar)

Yafet Yosafet Wilben Rissy, Universitas Kristen Satya Wacana, Indonesia
(Scopus ID: 57221474276, Google Scholar)

Socialization of Law No. 16 of 2011 by The *Aisyiyah* Community in Samarinda: Efforts to Fulfill Justice and Equality before The Law for People Experiencing Poverty

Suryaningsi¹, Endang Herlihah², Aullia Vivi Yulianingrum³,
Marwiah Marwiah⁴, Venna Puspita Sari⁵, Nur Fitri Handayani⁶

^{1, 2, 4, 6} *Pancasila and Civic Education Study Program, Faculty of Teacher Training and Education, Mulawarman University*

³ *Faculty of Law, Universitas Muhammadiyah Kalimantan Timur*

⁵ *Industrial Engineering Faculty, University of Balikpapan*

Correspondence email: suryaningsi@fkip.unmul.ac.id

ABSTRACT

The Aisyiyah Community in Samarinda has taken the initiative to organize socialization regarding Law No. 16 of 2011 concerning Legal Aid, focusing on people experiencing poverty. This activity aims to increase legal understanding among underprivileged communities and ensure they get fair access to legal services. This socialization is a concrete step in realizing the principle of "equality before the law," where every individual, regardless of economic status, has equal rights. Through this counseling, Komunitas Aisyiyah seeks to facilitate access to justice, reduce legal gaps, and empower people experiencing poverty to be more aware of their legal rights and obligations. The results of this activity are expected to increase the confidence of people experiencing poverty in the legal system and reduce the injustices they face in various aspects of life.

KEYWORDS: : *People experiencing poverty; Legal understanding; Fair access to law; Social justice; Equality before the law*

INTRODUCTION

Law number 16 of 2011 concerning Legal Aid aims to provide wider access to justice for people experiencing poverty in Indonesia. This law guarantees that every citizen, especially those less fortunate, has equal rights before the law through free legal aid. Providing free legal aid to people experiencing poverty has many virtues and

benefits, both from the perspective of social justice, law, and humanity (Admin LBH Yogyakarta, 2019).

Free legal aid helps realize the principle of social justice by ensuring that all individuals, regardless of their economic background, have equal access to the justice system. This helps reduce the legal gap between the rich and the poor. Everyone has the right to fair

treatment before the law. Free legal aid ensures that the human rights of people experiencing poverty are not neglected and that they get proper representation in legal proceedings (Kadek & Suardianti, 2021).

People experiencing poverty are often victims of injustice due to their inability to pay for the services of lawyers (Januastasya, 2021). Free legal aid helps reduce these inequities by providing them with the legal assistance they need to fight unjust cases (Yuniarsih, 2021). By obtaining legal assistance, people experiencing poverty can better understand their legal rights and obligations. This helps increase legal awareness and knowledge among people experiencing poverty, which in turn can help them avoid legal problems in the future (Hanif, 2021).

When people see that the legal system provides protection and assistance to all levels of society, including the underprivileged, it can increase public confidence in the legal system and government (Erika, 2021; Ester, 2021; Ihsani, 2021). Free legal assistance can also reduce the burden on courts by providing faster and more efficient resolution of legal cases. Lawyers who provide legal assistance can help facilitate mediation processes and out-of-court settlements (Afriliani, 2021; Lamtiur, 2021; Ramadhani, 2021; Ur, 2021).

By obtaining legal assistance, people experiencing poverty can overcome legal problems threatening their stability and well-being. This helps strengthen communities and promotes more inclusive and sustainable development. Free legal aid can support a restorative justice

approach, which focuses on recovery for victims and perpetrators. This is important in building better relationships within the community and providing more humane solutions to lawlessness (Yulianingrum, Suryaningsi, & Alfina, 2023; Pranaditya et al., 2024; Suryaningsi et al., 2022). Overall, providing free legal aid to people experiencing poverty is essential in building a just and civilized society where everyone has equal opportunities to seek justice and defend women's rights.

Some organizations use different names for legal aid providers, such as the Religious Court, Legal Aid Post (Posbakum or Pos Bantuan Hukum), or Legal Aid Consultation Institute (LKBH). Posbakum provides legal aid services, including information, consultation, advice, and filing lawsuits or applications. This aligns with the concept of legal assistance to individuals or groups in need. Posbakum not only helps plaintiffs or applicants but also defendants or respondents, affirming the principles of justice and equal access to legal services.

The Posbakum service involves several stages: registration and identification of cases, consultation and collection of information, legal counseling, preparation of legal documents, advocacy and mediation, legal representation, monitoring and evaluation, and legal training and education. These stages reflect Posbakum's role as a facilitator of access to justice, providing holistic and effective legal assistance to the community (Suryaningsi et al., 2021; Suryaningsi, Yulianingrum, et al., 2024).

The theoretical basis of the role of Posbakum can be connected with access to justice, human rights, and legal concepts as tools to achieve social justice. Access to justice is the right of every individual to access and utilize the justice system fairly, without discrimination and significant barriers. Posbakum is an essential means to ensure access is available for the community, especially those who are financially less capable (Nadia & Afifah, 2021). Human rights are also the basis of relevant theories because Posbakum plays a role in human rights advocacy, especially in family law and religion (Christofher & Suryaningsi, 2021; Suryaningsi & Muhazir, 2020). By providing legal assistance to communities in need, Posbakum participates in safeguarding and ensuring the basic rights of individuals are fulfilled.

The concept of law as a tool to achieve social justice can also be applied to understanding the role of Posbakum (Al Faiq, 2021; Wulandari & Suryaningsi, 2022; Erika, 2021). By providing legal assistance to underprivileged communities, Posbakum helps create a more inclusive and fair justice system for all, reducing disparities in access to justice in communities (Lamtiur & Suryaningsi, 2021; Mulawarman et al., 2020; Ramadhan & Suryaningsi, 2021). Thus, Posbakum has a practical role in providing legal assistance and reflects the theoretical principles underlying its existence and duties. By providing access to justice, Posbakum helps create a more equitable, fair justice system and ensures that human rights are respected and protected effectively.

People experiencing poverty often face various obstacles in accessing the legal system, such as being unable to pay attorney or court fees, not understanding their legal rights or existing legal procedures, or facing difficulties in accessing legal aid institutions due to the remote geographical location. Socializing Law No. 16 of 2011 is critical to overcoming these obstacles for several reasons. Through socialization, people experiencing poverty can better understand their legal rights and procedures for obtaining free legal assistance. With adequate information, people can be more proactive in seeking legal help when facing legal problems. Moreover, adequate information helps ensure that people experiencing poverty know the institutions providing legal aid and how to access these services (Suryaningsi & Sari, 2021; Suryaningsi, n.d.; Suryaningsi et al., 2016; Suryaningsi, Warman, et al., 2024).

The concept of "equality before the law" can only be realized if all citizens have equal access to legal protection regardless of social and economic status (Perbawa & Sukawati, 2020). The socialization of Law No. 16 of 2011 helps provide information and access, reduce the gap between poor and rich groups in access to justice, and give the poor the ability to fight for their rights, which encourages a more equitable sense of justice in society (Yulianingrum, Suryaningsi, & Alfina, 2023).

Aisyiyah Samarinda has adopted some strategies to socialize effectively. The first is to use local networks, such as branch administrators and Aisyiyah

branches in Samarinda, to disseminate information more quickly and effectively. The second is to conduct seminars and workshops at the village level to reach out to the community directly. Next is utilizing digital platforms to disseminate information more widely and quickly. Last is to use easy-to-understand language and materials relevant to the conditions of the local community. Thus, the socialization of Law No. 16 of 2011 is crucial for people experiencing poverty as an alternative to fulfilling justice and manifesting the principle of "equality before the law". By increasing understanding of and access to legal aid, people experiencing poverty can fight for their rights more easily and participate in the legal system more equally.

METHODS

This research employed qualitative descriptive research, offering descriptive data in the form of people's written or spoken words and observable behavior. Data collection was carried out by observation, interview, and documentation. Furthermore, the data was analyzed using descriptive analysis, describing the reality or conditions of an object based on information from the parties directly related to this study. This research was conducted in a women's Community, Aisyiyah, in Samarinda, with women participating in the socialization about the importance of understanding access to justice and Postbakum as the research subjects.

RESULTS AND DISCUSSION

Results

The community's view of the Legal Aid Post (Posbakum) service towards those seeking justice in Samarinda can reflect the effectiveness and positive impact generated by the institution. Through interviews with several individuals in society, various views can be revealed:

1. *Access to Justice*

The public sees Posbakum as an institution that provides access to justice to those who may not have adequate financial resources to hire lawyers. This view reflects the understanding that Posbakum is to help all levels of society.

2. *Affordable Legal Aid*

Suppose people realize that Posbakum provides legal assistance free of charge or at an affordable cost. In that case, they may consider it a very positive alternative and in accordance with the needs of people experiencing poverty.

3. *Influence on the perception of law*

Posbakum services can shape public perception of the legal system. If Posbakum can provide qualified and effective legal assistance, the community may see it as a reliable form of justice and legal protection.

4. *Community Oriented Engagement and Service*

Community views can also reflect the extent to which Posbakum is involved and interacts with the community. Active involvement and community-oriented service might increase trust and support from the community.

5. *Quality of Service and Successful Cases*

If Posbakum successfully handles cases and provides quality services, the community is likely to give the institution a positive outlook. Posbakum's success in helping the community achieve justice can build a positive reputation in the community's eyes.

6. *Community Legal Awareness*

The community's views can also reflect the extent to which Posbakum has succeeded in raising legal awareness among the public. If Posbakum successfully provides legal information and education, the

public can be more aware of their legal rights and obligations.

Overall, the community's view of Posbakum services in Samarinda can reflect the extent to which the institution has succeeded in meeting the needs and expectations of the community in seeking justice. This evaluation can provide valuable input to improve the quality and positive impact of Posbakum in providing legal services to the community. The following socialization involves activities to strengthen the understanding of the people in Samarinda.



Figure 1. Socialization at Panti Ruhamah Samarinda in February 2024

Access to justice can be interpreted as a means for communities to safeguard and restore their rights and resolve legal problems through official

procedures and informal means, including the ability of communities to conform to human rights norms. The basic concept of access to justice is to obtain justice without

exception, where all communities have equal opportunities. Access to justice can be considered fulfilled when individuals or groups, especially those in poor and marginalized conditions, can voice their grievances and get adequate handling of those complaints from state or non-state institutions. Such handling must result in recovery from the injustice experienced by adhering to the principles or rules of state, religious, or customary law and in accordance with the concept of the rule of law.

Access to justice is good if it meets the following principles. The first is the available justice institution. To access justice, the state needs to ensure the availability of formal and informal problem-solving institutions that are in accordance with legal problems that arise in society. Next is access to institutions offering affordable justice (accessible justice institutions). The resolution of legal problems needs to be accessible geographically, cost-wise, and time-wise to justice seekers. Third is the fair problem-resolution process (fair justice). It means that the process and results of solving legal problems need to be in accordance with the principles of fair trial, minimal impact, and human rights. Last is people-centered justice. In responding to legal problems experienced by the community, it is necessary to ensure that there is a mechanism that suits the needs of the justice seekers in terms of the type of mechanism, assistance preference, and restorative final result.

DISCUSSION

Pancasila, as an ideology, embodies a spiritual principle, outlook on life, and life guidelines for the nation that must be maintained, developed, and practiced in the life of the people. Pancasila is the principle and orientation of state life that is believed to encourage the nation to manifest the ideals of independence. In addition, Pancasila has been used as the ideal of law and the source of all the highest sources of law in the theory of the hierarchy of legal norms. Therefore, the legal ideal of Pancasila in developing the national legal system encompasses three values. Basic values are principles accepted as postulates that are more or less absolute. These basic values include divine, human, unity, popular, and justice. Instrumental values are a general implementation of basic values, mainly in legal norms crystallized in the form of applicable laws and regulations. Lastly, practical values are implemented in reality and derived from basic and instrumental values. Therefore, practical values are the touchstone of whether instrumental and basic values are present in Indonesian society. An example is the problem of community compliance with the law or law enforcement.

Carvalho and Silva (2024) identify five waves or phases that affect reform in access to justice. The first wave is the development of legal aid for individuals. The second wave involves the representation of collective interests. The third wave includes the development of alternative approaches in dispute resolution. The fourth wave includes the opening of the market for legal

services. The fifth wave is better regulation of the legal profession. From the five waves or phases, the development of legal aid for individuals is an aspect that influences reform in achieving access to justice. Therefore, legal rules related to legal aid are fundamental to ensure access to justice. This reflects how efforts to formulate policies related to legal aid can be the first step in pioneering access to justice reform.

Implementing basic, instrumental, and practical values into legal norms is essential because they affirm the rule of law and guarantee the protection of individual rights. In addition, these values promote society's balance and well-being and provide clear legal action guidelines. With legal norms reflecting society's values, trust in the legal system can be built so that society is more likely to abide by the law and view it as a fair and effective tool in resolving conflicts and promoting justice. This process is essential because the law that is built must accommodate Indonesia's national interests at the national, regional, and global levels. Therefore, Pancasila values serve as guidelines to test and establish the direction and character of Indonesia's positive law. One of the elaborations of Pancasila values in legal development is the value of social justice. In the formation of national law, the goal must be to provide the values of justice and welfare for all Indonesian people. This reflects a commitment to ensure that laws are made not only in favor of certain groups but for all citizens, encouraging the realization of a just and prosperous society.

Greene (2016) states that Justice in the context of law formation refers to the concept of granting fair rights and obligations to every individual in a society. Justice in law includes an equal distribution of rights and freedoms and fair treatment in legal proceedings. Fair means equality and considers the conditions, needs, and special rights of each individual or group. The principle of justice is the main foundation in designing and forming laws to create a legal system that aligns with the moral and ethical values recognized in a society (Bedner & Vel, 2010). The value of justice plays a crucial role in ensuring access to justice or access to a fair and equal justice system. Justice is fundamental to ensuring that everyone has equal rights before the law regardless of economic, social, or cultural background. This includes the rights of people experiencing poverty to access justice through legal aid.

Law Number 16 of 2011 concerning Legal Aid (Legal Aid Law) states that the background to establishing the law a quo is that before this law was born, the provision of legal aid carried out had not touched many people or groups of poor people. Consequently, they had difficulty accessing justice because they were hampered by their inability to realize their constitutional rights. The regulation regarding legal assistance in this law guarantees the constitutional rights of poor individuals or groups. Therefore, the recipients of legal aid accommodated in this law are intended for poor people or groups of people as mentioned in Article 1 point 2 of the Legal Aid Law. This is undoubtedly linear with the Right to

Legal Aid in the International Covenant on Civil and Political Rights (ICCPR). Articles 16 and 26 of the ICCPR guarantee that all people have the right to legal protection and must be spared from all forms of discrimination. Furthermore, Article 14 paragraph 3 of the ICCPR details conditions related to Legal Aid, that is, for the purposes of justice and those unable to pay advocates. These values of justice are accommodated in the articles in the Legal Aid Law, as described below.

- a) Article 1 point 1: *"Legal aid is legal services provided by legal aid providers free of charge to recipients of legal aid."* This article reflects the essence of the value of justice in providing free legal assistance to people experiencing poverty, both individually and in groups, in accordance with the law's provisions. Economic disparities between rich and poor communities should not prevent them from accessing justice through legal aid. The value of justice here describes respect for impartial norms, maintaining balance, and ensuring equal access to legal aid. Adnan Buyung Nasution defines legal aid as the provision of services in the field of law to someone involved in a case offering free-of-charge legal aid, legal assistance for the underprivileged or the poor, and legal aid for those with no power and legally illiterate (Nasution, 2007).
- b) Article 2: *"Legal aid is carried out based on the principles of justice, equality in law, openness, efficiency, effectiveness, and*

accountability." Article 2 clearly affirms the importance of access to justice through legal aid. By prioritizing the value of justice through equality in law, openness, efficiency, effectiveness, and accountability, this article affirms the commitment to ensure that every individual has equal access to the legal system. It describes efforts to ensure that justice not only becomes an abstract concept but is also embodied in practice by providing legal assistance that meets established standards. Thus, this article affirms the value of justice and encourages mechanisms that ensure that access to justice is accessible to all without discrimination.

- c) Article 3: *"The implementation of legal aid aims to: guarantee and fulfill the right for recipients of legal aid to access justice; realize the constitutional rights of all citizens in accordance with the principle of equality in law; ensure that the implementation of legal aid is carried out evenly throughout the territory of the Republic of Indonesia; and realize an effective, efficient and accountable judiciary."* This article also clearly states that the purpose of providing legal aid is to ensure access to justice for recipients of legal aid.

Therefore, it is concluded that the implementation of legal aid is based on the value of justice and guarantees the fulfillment of access to justice. To achieve this goal, the legal aid law mandates establishing regulations as guidelines for implementing legal aid. Therefore,

several implementing regulations were formed, such as 1) Government Regulation Number 42 of 2013 concerning Terms and Procedures for Providing Legal Aid and Disbursing Legal Aid Funds; 2) Regulation of the Minister of Law and Human Rights Number 3 of 2013 concerning Procedures for Verification and Accreditation of Legal Aid Institutions or Legal Aid Organizations; 3) Regulation of the Minister of Law and Human Rights Number 63 of 2016 concerning Amendments to the Regulation of the Minister of Law and Human Rights Number 10 of 2015 concerning Regulations for the Implementation of Government Regulation No. 42 of 2013 concerning Terms and Procedures for the Provision of Legal Aid and the Distribution of Legal Aid Funds; 4) Regulation of the Minister of Law and Human Rights Number 3 of 2021 concerning Paralegals in the Provision of Legal Aid; 5) Regulation of the Minister of Law and Human Rights Number 4 of 2021 concerning Legal Aid Service Standards. The regulations are a response to ensure the implementation of legal aid can run optimally, as stated implicitly in the explanation section of the legal rules. In this way, the community can also experience the value of justice derived from the community in the context of legal aid. The successful implementation of the entire regulation certainly requires the cooperation of all relevant stakeholders in providing legal assistance in Indonesia.

Article 1 point 2 of the Legal Aid Law states that the recipient of

legal aid is a person or group of poor people. As stated in the General Explanation section of the Legal Aid Law, the definition of poor people relates to the concept of Legal Aid stipulated in Article 14, paragraph 3(d) of the ICCPR: those who cannot afford an advocate. According to the Legal Aid Law, this provision is reflected in the definition of recipients of legal aid, which indicates that the state is to provide free legal assistance to indigent citizens. The right to universal legal assistance has actually been recognized in the 1948 Universal Declaration of Human Rights, which states that everyone is equal before the law and has the right to equal legal protection without discrimination.

The restrictions on the definition of recipients, poor people or groups, of legal aid in the Legal Aid Law can certainly be understood in relation to the provision in Article 14 Paragraph 3(d) of the ICCPR that everyone has the right to legal aid without paying if they do not have enough funds to pay. In Komnas Perempuan's 2023 Annual Records, there was an increase in the receipt of complaints to 4371 from 4322 cases. With this number, Komnas Perempuan received approximately 17 complaints per day. In addition, in the Online Information System for Women and Children Protection, there were 987 cases of violence against children with disabilities. The data revealed that the highest number of types of violence was sexual violence, with as many as 591 victims. In addition to victims, perpetrators of criminal acts that fall into the category of vulnerable

groups, such as children, are also quite high. The Indonesian Child Protection Commission (KPAI) noted that during the 2016-2020 period, 655 children had to face the law for being perpetrators of violence.

Several laws and regulations in Indonesia sporadically regulate the provision of legal assistance for vulnerable groups, including:

1. Article 17 paragraph 1 point b of Law Number 35 of 2015 concerning Amendments to Law Number 23 of 2002 concerning Child Protection: *"every child who is deprived of his freedom has the right to: b) obtain legal assistance or other assistance effectively at every stage of the applicable legal remedy"*.
2. Article 23 paragraph 1 of Law Number 11 of 2012 concerning the Juvenile Criminal Justice System: *"at every level of examination, children must be provided with legal assistance and accompanied by a Community Advisor or other companion in accordance with the provisions of laws and regulations"*.
3. Article 6 paragraph 1(g) of Law Number 18 of 2017 concerning the Protection of Migrant Workers: *"every prospective Indonesian migrant worker or Indonesian migrant worker has the right to obtain protection and legal assistance for acts that degrade his dignity and dignity in accordance with the provisions of laws and regulations in Indonesia and in the destination country of placement"*
4. Article 29 of Law Number 8 of 2016 concerning Persons with Disabilities: *".. The government and local governments shall provide*

legal assistance to persons with disabilities in every examination at every law enforcement agency in civil and/or criminal matters in accordance with the provisions of laws and regulations."

5. Article 10(e) of Law Number 23 of 2004 concerning the Elimination of Domestic Violence: *".. Victims are entitled to assistance by social workers and legal assistance at every level of the examination process in accordance with the provisions of laws and regulations."*

Some of the above regulations show that there is still a discrepancy and/or disharmony in the legal aid regulatory regime in Indonesia. Some regulations regulate the provision of legal aid to vulnerable groups, but the Legal Aid Law, which should be an "umbrella" for the implementation of legal aid in Indonesia, only limits legal aid recipients to the category of poor people. The state must not disregard the fact that vulnerable groups must also get access to legal aid. Although poverty is also a vulnerability, it should be understood that many other vulnerable groups also need protection. Limiting access to legal aid only to economically vulnerable groups, as stipulated in the Legal Aid Law, certainly makes legal aid policies fail to provide access to justice as a whole for all levels of society. Therefore, expanding the definition by expanding the subject of legal aid recipients to include other vulnerable groups (other than poor groups) is essential to consider in the future.

The Legal Aid Law is an instrument used by the state to represent its function as a state of law, in which the state has the authority to determine the means of providing legal aid to the poor or specific groups of people. This includes aspects of making legal rules, supervision of the implementation of legal aid mechanisms, and public education to ensure a good understanding of the rule of law that has been made. The principle of access to justice is not just about increasing access to justice and guaranteeing one's legal representation. Access to justice is defined as the ability of communities to seek and obtain remedies through formal or informal institutions of justice for grievances in accordance with human rights standards (Galanter & Krishnan, 2004).

There are at least 5 (five) issues related to access to justice, which, of course, can also be a benchmark for the need for Law Number 16 of 2011 concerning Legal Aid to answer these problems. There are 5 (five) main issues in access to justice: 1) Accessibility of court processes for resolving disputes over mutual rights and responsibilities; 2) Availability of adequate legal assistance in criminal trials (Availability of adequate legal representation in criminal trials); 3) Access to more informal legal processes such as a small claims courts and administrative tribunals; 4) Availability of legal advice; 5) Public legal education.

The presence of a Legal Aid Organization ("OBH") is a mandate from Article 8 of the Legal Aid Law which requires the existence of

legal aid providers in the provision of legal aid. The availability of legal information and the existence of legal aid organizations are closely related in the context of legislation. The Legal Aid Act ensures that people have fair and equal access to the justice system, regardless of their economic or social background. In addition, the Legal Aid Law also includes provisions that stipulate the obligation to provide legal information to the public. This could include providing information about legal rights, judicial proceedings, and other legal resources.

OBH is vital as an intermediary in providing legal information to the public. OBH not only provides relevant and easily accessible information but also helps individuals understand their rights and provides guidance on legal procedures that need to be followed. This is accommodated in the Legal Aid Law, namely Government Regulation Number 42 of 2013 concerning Terms and Procedures for Providing Legal Aid and Disbursing Legal Aid Funds. As per Government Regulations *a quo*, legal aid budgets are provided for litigation and non-litigation. The amount of legal aid is further regulated in the Decree of the Minister of Law and Human Rights Number M.HH-01.HN.03.03 of 2021 concerning the Amount of Litigation and Non-Litigation Legal Aid Fees. Legal assistance provided in Non-Litigation cases includes legal counseling, legal consultation, case investigation, both electronically and non-electronically, legal research, mediation, negotiation,

community empowerment, out-of-court assistance, and/or legal document drafting. With the legal assistance provided by the state through the Ministry of Law and Human Rights of the Republic of Indonesia, it is hoped that all levels of society who are less able to seek justice and equality before the law can have their rights fulfilled as mandated in UUD NRI 1945.

The government, represented by the Ministry of Law and Human Rights of the Republic of Indonesia, also continues to socialize the Legal Aid Law to realize Access to Justice for people experiencing poverty. One of the socialization is the one carried out by the Ministry of Law and Human Rights of West Sulawesi on October 5, 2021, at the Class IIB State Detention Center Pasangkayu with the theme of "Realizing Access to Justice for the Poor, the Ministry of Law and Human Rights of West Sulawesi Socializes the Legal Aid Law" (KemenkumHAM West Sulawesi, 2021). In this socialization activity, the Legal Extension Team delivered socialization material entitled "Legal Aid for the Community, Implementation of Legal Aid Law". According to the Legal Counseling Team, access to legal aid is one manifestation of equality before the law. Article 28D paragraph 1 of the 1945 NRI Constitution states that everyone has the right to recognition, guarantee, protection, fair legal certainty, and equal treatment before the law. Apart from delivering legal information, this socialization activity is also done to increase public legal awareness of legal aid.

The provision of legal assistance by OBH is significant, mainly to accompany clients so that they will not be treated arbitrarily by law enforcement officials and to defend them. OBH funding comes from the State Budget (APBN). The allocation of APBN funds for the implementation of legal aid is a manifestation of the government's obligation and is channeled through the budget of the Ministry of Law and Human Rights of the Republic of Indonesia as the organizer of legal aid as mandated by Article 6 paragraph 2 of the Legal Aid Law. Legal aid funding sources other than the State Budget are Regional Government Level I (Province) and Level II (Regency, City), accredited and verified by the Ministry of Law and Human Rights of the Republic of Indonesia.

According to the National Legal Development Agency, which can be seen on the official website of BPHN, the total funds disbursed by the Government for legal aid programs in 2023 were around Rp. 56,365,320,000 ("Legal Aid System," 2023). Head of the National Legal Development Agency (BPHN), Widodo Ekatjahjana, explained that during 2022, BPHN had distributed legal aid throughout Indonesia with details of litigation legal assistance to as many as 9,389 recipients and 3,523 non-litigation legal assistance. The total legal assistance provided was 12,912. 619 OBH distributed legal aid throughout Indonesia.

To ensure the implementation of access to justice, the condition of equitable distribution of OBH is

one of the critical indicators. This even distribution is needed due to the geographical conditions of Indonesia's vast territory of around 1,905 million square km, comparable to 1.2% of the world's total land area. Therefore, equitable distribution of legal aid institutions or organizations must accommodate 38 (thirty-eight) provinces in Indonesia. Data related to the distribution of legal aid institutions or organizations can be found in the Decree of the Minister of Law and Human Rights Number M.HH-02. HN.03.03 of 2021 concerning OBH to Pass Verification and Accreditation as Legal Aid Providers for the 2022-2024 Period.

According to the Annex to the Minister of Law and Human Rights Decree, 619 OBH spread across 34 (thirty-four) provinces in Indonesia. The number of OBH distribution in each province is as follows: 1) 24 in Aceh; 2) 6 in Bali; 3) 21 in Banten; 4) 13 in Bengkulu; 5) 22 in Yogyakarta Special Region (DIY); 6) 41 in DKI Jakarta; 7) 10 in Gorontalo; 8) 17 in Jambi; 9) 49 in West Java; 10) 60 in Central Java; 11) 65 in East Java; 12) 5 in West Kalimantan; 13) 7 in South Kalimantan; 14) 9 in Central Kalimantan; 15) 18 in East Kalimantan; 16) 1 in North Kalimantan; 17) 8 in Bangka Belitung archipelago; 18) 7 in Riau archipelago; 19) 22 in Lampung; 20) 7 in Maluku; 21) 9 in North Maluku; 22) 18 in West Nusa Tenggara; 23) 15 in East Nusa Tenggara; 24) 6 in Papua; 25) 5 in West Papua; 26) 14 in Riau; 27) 6 in West Sulawesi; 28) 30 in South Sulawesi; 29) 16 in Central Sulawesi; 30) 17 in Southeast

Sulawesi; 31) 9 in North Sulawesi; 32) 12 in West Sumatra; 33) 13 in South Sumatra; 34) 37 in North Sumatra (Ministry of Law and Human Rights of the Republic of Indonesia, 2021).

The number of OBH mentioned in the Decree of the Minister of Law and Human Rights of the Republic of Indonesia does not represent all legal aid institutions or organizations in Indonesia. OBHs, as mentioned above, are OBHs that have passed verification and accreditation conducted by the Ministry of Law and Human Rights of the Republic of Indonesia. Therefore, there are still legal aid institutions or organizations in the community. The Ministry of Law and Human Rights of the Republic of Indonesia strives to increase the distribution of legal aid organizations throughout Indonesia through networking and identifying OBH candidates.

Legal aid implementation is supervised periodically and incidentally and can be done directly or indirectly. Article 7 paragraph 1(a) of the Legal Aid Law states that the Minister of Law and Human Rights of the Republic of Indonesia has the authority to supervise and ensure that the implementation of legal aid and the provision of legal aid are carried out in accordance with the principles and objectives stipulated in the Law. To carry out this supervision, a Central Supervisory Team (Panwaspus) was formed at BPHN, and a Regional Supervisory Team (Panwasda) was formed in a special work unit under the coordination of the Regional Office of Law and Human Rights

of the Republic of Indonesia to supervise, monitor, and evaluate the implementation of legal aid in the regions. The Panwasda team plays an important role, especially in supervising and evaluating the implementation of legal aid service standards. BPHN has established Guidelines for the Implementation of Fund Disbursement and Supervision of Legal Aid Number HN. HN.04.03-810 to describe the technical provisions for the implementation of legal aid. This Implementation Guideline is intended as a guideline for the Panwaspus and Panwasda committee in implementing legal aid so that the services provided are on target with good service quality. In the Implementation Guidelines, the roles of Panwaspus and Panwasda have been explained as follows:

1. The Panwaspus Committee has the following duties: 1) Implement policies related to the provision of legal aid; 2) Receive and follow up on recommendations from the supervision of the implementation of legal aid in the provision of legal aid from Panwasda; 3) Propose/recommend the amount of the legal aid budget for the implementation of legal aid for the Head of BPHN; 4) Prepare and determine the draft agreement on the implementation of legal aid; 5) Distribute the amount of the budget for the implementation of legal aid in Sidbankum; 6) Submit notification of the commencement of the implementation of legal assistance to Panwasda; 7)

Divert budgets through addendums; 8) Supervise the provision of legal aid and the distribution of legal aid funds; 9) Coach Panwasda's performance and provide legal aid; 10) Receive supervisory reports conducted by Panwasda; 11) Receive and follow up complaints of alleged violations / irregularities of Starla Bankum and/or distribution of legal aid funds; 12) Resolve disputes in the provision of legal aid; 13) Receive and follow up on recommendations for awarding and/or sanctions for the provision of legal aid from Panwasda; 14) Provide awards and/or sanctions for the implementation of legal assistance on behalf of the Minister of Law and Human Rights; and 15) Prepare reports on the implementation of legal aid.

2. The Panwasda Committee has the following duties: 1) Implement policies related to the provision of legal aid; 2) Submit recommendations on the results of supervision on the implementation of legal aid to Panwaspus; 3) Submit notification of the commencement of the implementation of legal aid to the legal aid administration; 4) Order the provision of legal aid to complete the profile of legal aid implementation in Sidbankum; 5) Prepare a legal aid implementation agreement based on the draft stipulated by Panwaspus; 6) Prepare the signing of an agreement on the implementation of legal aid

between the Regional Office and the provision of legal aid; 7) Order the administration of legal aid to upload the signed legal aid implementation agreement document into Sidbankum; 8) Verify and approve applications for implementation and application for disbursement of legal aid budgets; 9) Supervise the provision of legal aid and the distribution of Legal Aid funds in its work area; 10) Conduct guidance and supervision of the performance of legal aid implementation; 11) Receive complaints of alleged violations/irregularities of Starla Bankum and/or distribution of Legal Aid funds; 12) Provide input on policy changes related to the provision of legal aid; 13) Resolve disputes in the provision of legal aid at the regional level; 14) Prepare and submit recommendations for awarding and/or imposing sanctions for PBH to Panwaspus; 15) Reconcile the legal aid budget; and 16) Prepare and submit supervisory reports to Panwaspus.

The role of Panwaspus and Panwasda in implementing legal aid is crucial to realize targeted legal aid. In addition, the community's active role is also expected to provide external supervision of all OBHs. Pancasila is a basic norm (*grundnorm*) used as the source of all sources of law in Indonesia. Thus, all forms of national law development activities must be based on Pancasila values contained. One of these values is justice in people's lives. The adoption of justice value

into the establishment of the Legal Aid Law has a very close relationship with access to justice for the community. By adopting the value of justice as a foundation, the Legal Aid Act guarantees that every underprivileged individual or group has equal access to legal services (Cappelletti & Garth, 1981). This indeed aims to ensure that people are not alienated or marginalized in the legal system.

Moreover, Macdowell (2015) emphasizes that adopting justice value in the Legal Aid Law directly contributes to creating access to justice for all communities through legal aid. As a recommendation, OBH should be increased and maximized through strategic programs in the government, especially at the Ministry of Law and Human Rights of the Republic of Indonesia, to encourage increased access to justice for all people in Indonesia. The Legal Aid Law also needs to be refined in the future, especially related to the expansion of the definition of recipients of legal aid which, in addition to being intended for people experiencing poverty, should also be able to reach other vulnerable groups. This is solely to ensure more comprehensive access to justice for every vulnerable community group.

The socialization carried out by the Aisyiyah Community in Samarinda succeeded in increasing legal knowledge among people experiencing poverty. Before the socialization, many participants were unaware of Law No. 16 of 2011 concerning Legal Aid. After the socialization, they better understood their rights to free

legal assistance. The community showed high participation and enthusiasm in socialization. This is reflected in the number of participants who attended and actively asked questions during the question-and-answer session. The community also gave positive feedback about the benefits they gained from the activity. As a follow-up to the socialization, discussion groups were formed in several regions to continue discussing and exploring the material of Law No. 16 of 2011. This group is a forum for sharing information and experiences dealing with legal issues. The Aisyiyah Community has succeeded in collaborating with several legal aid institutions in Samarinda, such as the Legal Consultation and Aid Institute (LKBH) of Widyagama University and the LKBH of Muhammadiyah University in East Kalimantan. These institutions are committed to providing free legal aid services to those in need.

The socialization process was carried out using lecture methods, interactive discussions, and case simulations, proven effective in conveying information to the community. A communicative and participatory approach helps participants understand the material better. Some obstacles faced in this socialization included limited time and resources and difficulties in reaching people in remote areas. To overcome the obstacles, long-term strategies and support from various parties, including governments and non-governmental organizations. The long-term impact of this socialization is expected to

increase poor people's access to justice and reduce cases of injustice they experience. With a better understanding of their rights, people experiencing poverty can be more empowered and fight for their rights before the law. Several recommendations are proposed to expand the reach and effectiveness of socialization in the future. The first is to conduct training for facilitators from among the community to continue socialization in their respective communities. Next, social media and information technology should be utilized to disseminate legal information more widely. The third is establishing more intensive cooperation with local governments to obtain logistical and financial support. The last is to develop socialization materials that are more comprehensive and easier to understand by various levels of society.

CONCLUSION

The socialization of Law No. 16 of 2011 by the Aisyiyah Community in Samarinda has had a positive impact in increasing legal understanding and access to justice for people experiencing poverty. Despite some obstacles, this effort is vital to equality before the law and broader community empowerment. Continuous support and collaboration of various parties are needed to ensure that the objectives of this socialization can be achieved optimally.

REFERENCES

- Admin LBH Yogyakarta. (2019, November). *Gerakan ekofeminisme dalam memutus mata rantai patriarki*. Lbhyogyakarta.Org.
- Afriliani, R. (2021). Pemenuhan Hak-Hak Anak pada Masa Pandemi di Kabupaten Kutai. *Nomos: Jurnal Penelitian Ilmu Hukum*, 1(4), 115–126.
- Al Faiq. (2021). Hak Anak Penyandang Disabilitas untuk Sekolah. *Nomos: Jurnal Penelitian Ilmu Hukum*, 1(2), 44–50.
- Yulianingrum, Suryaningsi, & Alfina, W. F. K. (2023). Sosialisasi Hukum Pencegahan Tindak Kekerasan dan Perilaku Bullying Pada Anak di TK ABA Samarinda Pendahuluan. *PARTA: Jurnal Pengabdian Kepada Masyarakat*. [Http://Journal.Undiknas.Ac.Id/Index.Php/Parta](http://Journal.Undiknas.Ac.Id/Index.Php/Parta). Volume 4 | Nomor 2 | Desember | 2023 e-ISSN: 2809-4433 Dan p-ISSN: 2809-5081 Sosialisasi, 4, 156–163.
- Bedner, A. mr., & Vel, J. ir. (2010). An Analytical Framework for Empirical Research on Access to Justice. *Law, Social Justice & Global Development*, 1(February), 1–29. http://www2.warwick.ac.uk/fac/soc/law/elj/lgd/2010_1/bedner_vel/bedner_vel.pdf
- Cappelletti, M., & Garth, B. (1981). Access to justice as a focus of research. *Windsor Yearbook of Access to Justice*, 1, ix.
- Carvalho, V. R. de, & Silva, G. M. R. (2024). Social right to property and constitutional efficacy: extrajudicial settlement and the role of notarial services in access to justice. *Contribuciones a Las Ciencias Sociales*, 17(2), e5111. <https://doi.org/10.55905/revconv.17n.2-091>
- Christofher, D. A., & Suryaningsi, S. (2021). Analisis Tindakan Pelanggaran Hak Asasi Manusia yang Dialami Anak-Anak di Bawah Umur di Indonesia. *Nomos: Jurnal Penelitian Ilmu Hukum*, 1(7), 279–286.
- Erika, Y. (2021). Kajian Deskriptif tentang Kesetaraan dalam Hak Asasi Manusia di Lingkungan Masyarakat. *Nomos: Jurnal Penelitian Ilmu Hukum*, 1(8), 323–333.
- Ester, V. (2021). *Hak Anak Berkebutuhan Khusus untuk Mendapatkan Pendidikan di*. 1(9), 1–11.
- Galanter, M., & Krishnan, J. K. (2004). “Bread for the poor”: Access to justice and the rights of the needy in India. *Hastings Law Journal*, 55(4).
- Greene, S. S. (2016). Race, class, and access to civil justice. *Iowa Law Review*, 101(4), 1263–1321. <https://doi.org/10.2139/ssrn.2592150>
- Hanif, M. (2021). Diskriminasi dalam Kehidupan Beragama di Indonesia. *Nomos: Jurnal Penelitian Ilmu Hukum*, 1(2), 33–43.
- Ihsani, M. H. (2021). Pemenuhan Hak anak di Masa Pandemi di Kabupaten Kutai Kartanegara. *Nomos;Jurnal Penelitian Ilmu Hukum*, 1(2), 33–43.
- Januastasya, D. (2021). Kesetaraan Gender dalam Perspektif Hak Asasi Manusia. *Nomos: Jurnal Penelitian Ilmu Hukum*, 1(6), 226–232.
- Kadek, N., & Suardianti, D. (2021). *Penegakan Hukum dan Nilai HAM Untuk Mengatasi Ketidakadilan Pihak*. 1(12), 1–9.
- Lamtiur, C. (2021). Perlindungan Hukum Terhadap Korban Eksploitasi Anak-Anak di. *Nomos: Jurnal Penelitian Ilmu Hukum*, 1(3), 71–81.
- Lamtiur, C., & Suryaningsi. (2021). Perlindungan Hukum Terhadap Korban Eksploitasi Anak-Anak di Samarinda. *Nomos: Jurnal Penelitian Ilmu Hukum*, 1(3), 71–81.

- Perbawa, K. S., & Sukawati, M. (2020). Legal Assistance For The Poor. *Ganaya: Jurnal Ilmu Sosial Dan Humaniora*, 3(1), 146–162. <https://doi.org/10.37329/ganaya.v3il.430>
- Macdowell, E. L. (2015). *Scholarly Commons @ UNLV Law Reimagining Access to Justice in the Poor People's Courts*. <http://scholars.law.unlv.edu/facpub> <http://scholars.law.unlv.edu/facpub/938>
- Mulawarman, W. G., Henny, P., Suryaningsi, Sulistyowati, E. D., Wahyuningsih, T., & Rokhmansyah, A. (2020). *Kajian Pembangunan Manusia Berbasis Gender 2019: Perempuan kepala rumah tangga Miskin yang Mempunyai Usaha Ekonomi di Bontang, Samarinda, dan Kutai Timur*. Istana Agency.
- Nadia, H., & Afifah, Zahratul, S. S. (2021). Analisis Penegakan Hukum Untuk Mewujudkan Keadilan Dalam Perspektif. *De Cive: Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan*, 1(11), 1–7.
- Pranaditya, W. D., Suryaningsi, Jamil, J., Marwiyah, M., Pardosi, J., & Wingkolatin, W. (2024). Implementasi Digitalisasi Pendidikan Kewarganegaraan Pasca Pembelajaran Online di SMA Negeri 1 Tenggara. *PRIMER: Jurnal Ilmiah Multidisiplin*, 2(1), 84–93. <https://doi.org/10.55681/primer.v2il.315>
- Ramadhan, W. A., & Suryaningsi. (2021). Optimalisasi Layanan Hukum untuk Masyarakat Miskin. *Nomos: Jurnal Penelitian Ilmu*, 1(4), 135–141.
- Ramadhani, D. (2021). *Pelanggaran Hak Asasi Manusia Dalam Kegiatan Sekolah*. 1(10), 1–8.
- Suryaningsi & Sari, V. P. (2021). *The Implementation of Pancasila Values in the Counseling Phase for Narripants in Narcotics Institutions Class III Samarinda*. *Aksara: Jurnal Ilmu Pendidikan Nonformal*, 7 (1), 19.
- Suryaningsi. (n.d.). *Initiative of Thoughts from Indonesia to the World of the Covid-19 Era*.
- Suryaningsi, Alim, S., Wingkolatin, W., & Jamil, J. (2016). *Pendidikan Kewarganegaraan*. Academica.
- Suryaningsi & Muhazir, M. (2020). Development and Empowerment of Social Welfare Problems in Street Children in Samarinda City, East Kalimantan, Indonesia. *2nd Annual Civic Education Conference (ACEC 2019, 418(Acec 2019), 339–345*. <https://doi.org/10.2991/assehr.k.200320.065>
- Suryaningsi, Training, T., & Pahu, J. M. (2022). How does the principal's policy respond to professional learning during the COVID-19 pandemic? *Cypriot Journal Bilimleri Dergisi*, 17(11), 3950–3968.
- Suryaningsi, Warman, W., Komariyah, L., Nurlaili, N., Mulawarman, W. G., Hudiyono, Y., & Thaba, A. (2021). Legal Protection and Rehabilitation of Victims of Child Trafficking With the Purpose of Prostitution in Indonesia. *Journal of Legal and Regulatory Issue*, 24(6), 1–16.
- Suryaningsi, Warman, W., Pardosi, J., Marwiah, M., Majid, N., & Marina, M. (2024). Peran Pos Bantuan Hukum Bagi Masyarakat Miskin Berbasis Nilai Keadilan di Pengadilan Agama Kota Samarinda. *PRIMER: Jurnal Ilmiah Multidisiplin*, 2(1), 66–75. <https://doi.org/10.55681/primer.v2il.303>
- Suryaningsi, Yulianingrum, A. V., & Gede, W. (2024). *The Role of Legal Consultation and Legal Aid Assistance for Disadvantaged Communities*. 10(January), 467–476.
- Ur, S. (2021). Hak Asasi Manusia

- terhadap Kekerasan dalam Rumah Tangga di Kota. *Nomos: Jurnal Penelitian Ilmu Hukum*, 1(4), 127–134.
- Wulandari, D., & Suryaningsi. (2022). Fulfillment of Women's Political Rights in a Democracy Government. *Unmul Civic Education Journal*, 14–33.
- Erika, S. S. (2021). Upaya Masyarakat Memperoleh Akses Keadilan untuk Perwujudan Azasi Manusia. *Nomos: Jurnal Penelitian Ilmu Hukum*, 1(4), 142–151.
- Yuniarsih. (2021). Perlindungan terhadap Tindak Pelecehan Perempuan di Media Sosial. *Nomos: Jurnal Penelitian Ilmu Hukum*, 1(4), 152–159.



ABOUT

SALASIKA etymologically derived from Javanese language meaning 'brave woman'. SALASIKA JOURNAL (SJ) is founded in July 2019 as an international open access, scholarly, peer-reviewed, interdisciplinary journal publishing theoretically innovative and methodologically diverse research in the fields of gender studies, sexualities and feminism. Our conception of both theory and method is broad and encompassing, and we welcome contributions from scholars around the world.

SJ is inspired by the need to put into visibility the Indonesian and South East Asian women to ensure a dissemination of knowledge to a wider general audience.

SJ selects at least several outstanding articles by scholars in the early stages of a career in academic research for each issue, thereby providing support for new voices and emerging scholarship.

AUDIENCE

SJ aims to provide academic literature which is accessible across disciplines, but also to a wider 'non-academic' audience interested and engaged with social justice, ecofeminism, human rights, policy/advocacy, gender, sexualities, concepts of equality, social change, migration and social mobilisation, inter-religious and international relations and development.

There are other journals which address those topics, but SJ approaches the broad areas of gender, sexuality and feminism in an integrated fashion. It further addresses the issue of international collaboration and inclusion as existing gaps in the area of academic publishing by (a) crossing language boundaries and creating a space for publishing and (b) providing an opportunity for innovative emerging scholars to engage in the academic dialogue with established researchers.

STRUCTURE OF THE JOURNAL

All articles will be preceded by an abstract (150-200 words), keywords, main text introduction, materials and methods, results, discussion; acknowledgments; declaration of interest statement; references; appendices (as appropriate); table(s) with caption(s) (on individual pages); figures; figure captions (as a list); and a contributor biography (150 words). Word length is 4,000-10,000 words, including all previous elements.

TIMELINE AND SCHEDULE

Twice a year: February and July.

PUBLISHING AND COPYRIGHT APPROACH

All articles must not have been published or be under consideration elsewhere. We are unable to pay for permissions to publish pieces whose copyright is not held by the author. Contributors will be responsible for clearing all copyright permissions before submitting translations, illustrations or long quotes. The views expressed in papers are those of the authors and not necessarily those of the journal or its editors.

CONTENT ASSESSMENT

All articles will be peer-reviewed double-blind and will be submitted electronically to the journal (journal@salasika.org). The editors ensure that all submissions are refereed anonymously by two readers in the relevant field. In the event of widely divergent opinion during this process a third referee will be asked to comment, and the decision to publish taken on that recommendation. We expect that the editorial process will take up to four months. We will allow up to four weeks for contributors to send in revised manuscripts with corrections.



Published by:

**THE INDONESIAN ASSOCIATION OF
WOMEN/GENDER & CHILD STUDIES.**

The Centre for Gender & Child Studies
Universitas Kristen Satya Wacana (CGCS UKSW).
Jl. Diponegoro 52-60, Salatiga, 50711.

