

Gender Inequalities, Sex Education, And Development Supervision Adolescents In Aceh Indonesia

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ABSTRACT

Children and adolescents are vulnerable, with many experiencing violence and sexual harassment, which continues to increase in Aceh. The public has become increasingly aware of violence due to the availability of information regarding cases of violence. One factor influencing adolescent development is the global development that teenagers are increasingly experiencing, which is accelerating with the advancement of the industrial and technological revolutions. The lack of knowledge about protecting young people from the influence of sex is worsened by pornography. Inadequate support from law enforcement in providing protection to victims means that children's cases do not receive legal justice. Combined with a lack of religious knowledge from the family, this can cause teenage children to be difficult to control properly. This discussion, as a reflection of reality, contradicts the views of the majority Muslim society in Aceh Province. Based on extensive ethnographic fieldwork, meetings, and a study discussing the issue of violence against children and adolescents, the problem continues to escalate with the official implementation of Islamic Law in Aceh. In Acehnese society, the research results suggest that parental supervision of children is not yet a priority due to various family factors, including family achievement and understanding of child support, which are still not well implemented. Reproductive health education for children is still minimal and taboo, both in school and family environments. In order to guarantee gender equality in a context of cultural diversity, schools and the educational community must promote gender equality, which is influenced by different social and cultural dynamics.

Keywords: Children, adolescents, education, Sustainable Development Goals, Islamic Law

1. Introduction

Aceh, as a post-conflict and tsunami-affected area, provides lessons on efforts to balance justice, gender equality, education, and gender development issues. The discussion about gender is an interesting issue, especially in Aceh, where a patriarchal culture is deeply rooted in every aspect of life, including the economy. Men are always placed as the backbone of the family (Najjaj, 2017). The success of the gender concept in triggering women's movements in several countries has become a reference for many countries, including the Aceh region, to fight for women's rights. Various parties, including women and children, bear the burden of the disparities that occur, especially in the field of education (Natasha, 2013). A World Bank summary on Development with a Gender Perspective states that gender inequality in education and health often occurs among poor communities.

Aceh, which experienced conflict during the civil war, has influenced the development process and progress. In 2005, peace changed the face of Aceh into an area open to new developments and various advancements. One of them is that with education, it is hoped that humans will have expertise, skills, and noble morals that can be a provision for them in pursuing life, the world of work, and society. By not being responsive to parents regarding the importance of rules for their teenagers, they feel free to accept all information they get from outside, whether this leads to negative things such as having free sex (Novita et al., 2018). Because the lack of instilling religious values also plays a role in the incidence of free sex (Radjagukguk & Sriwartini, 2020). Apart from that, a lack of understanding about sex education actually makes

the condition of free sex worse for teenagers because they do not receive knowledge about the dangers or impacts of free sex. The development of gender and sexuality in children is the most basic thing (Patty et al., 2022). One of the impacts of gender inequality is premarital sexual activity, which causes pregnancy, expulsion from school, reduced employment opportunities due to poverty, dependence on men, and the spread of HIV infection (Matswetu & Bhana, 2018). Reproductive health education based on gender equality must be delivered according to the needs of adolescents' developmental stages and gender needs (Parmawati et al., 2020; Ratnawati, 2019; UN Women, 2019; Farchiyah et al., 2021).

Based on the historical development of sex education, it is stated that there are three institutions that have responsibility for providing sex education: the family, religious institutions, and schools. In fact, teenagers' needs for sexual information that is appropriate and appropriate to their developmental age have not been met properly. Meanwhile, parents still consider it taboo to discuss sexuality with teenagers. Another problem found in the field is the lack of knowledge and skills of parents in providing sex education to teenagers (Patty et al., 2022). The conditions that occur in schools are the same; the majority of schools do not have a sex education program specifically for students (Nani, 2020; Patty et al., 2022). Lack of facilities, infrastructure, and platforms that accommodate teenagers' talents, environmental influences, lack of use of free time, and sexual needs can influence crime in the environment through misuse of access to technology in pornography. In fact, teenagers are the people most vulnerable to the dangers of pornography after children (Novita et al., 2018).

Since 2005, the Acehnese have formally added Sharia Law with the full approval of the Indonesian central government. Implementing Islamic Law as rules for the people and the public has received a positive reaction to this policy (Abubakar, 2011; Hasni, 2020; Ningrum, 2005; Salim, 2015; Siregar, 2008; Sumardi et al., 2021) based on the Law of the Government of Aceh, Islamic Law has been outlined in the Governor of Aceh's Decree since 2004. The *Qanun Jinayat* (Criminal Code), the appropriate systems in the Sharia Police, and Islamic Law are enforced by Islamic nations.

2. Research Method

This research uses qualitative methods coupled with a library research approach and field observations. The development of gender imbalance at the community level in the Aceh region (city and village) is an illustration of work that can become a priority. This is also part of sustainable development for the next 30 years in the Sustainable Development Goals (SDGs), program, which is now the target of the Indonesian government. As well as a description of the analysis of educational inequality between women and men and the causes of educational inequality among women in the Aceh region as a whole. The influence of pornography in Aceh has increased marriage at the teenage marriage. In this case, there may be differences between remote areas (villages) and cities in the concept of developing sex education and gender equality both in schools and families.

This research also involves meetings with organizations working for women and education in Aceh. Including views and input from various local-level information from women's organizations and the government in Aceh and information in general that contributes to the implementation of effective sex education for teenagers. Data analysis is the process of systematically searching and compiling data obtained from field observations and documentation so that the data obtained will be easier to understand.

This analysis is also carried out with the aim of understanding relationships and concepts in the data so that hypotheses can be developed and evaluated. For data validity, researchers will use the triangulation method, namely a method of checking data and information from meetings obtained through various sources. Based on this method, it is hoped that meaningful matches

will be obtained with the data obtained from each informant.

3. Results and Discussion

Education and Gender Inequalities

Indonesia has a history of good progress in achieving gender equality following the ratification of the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW). This information is due to the level of knowledge of the people who have participated in various institutions and organizations throughout Indonesia. Identifying gender imbalances and developing possible solutions, gender-sensitive implementation, and ideas on how to encourage more women and men to join hands in realizing educational and gender equality in Indonesia, nationally achieving girls have a good level of education, which is on average the same as boys (Yuniar, 2022). And the provincial level, still ender and education imbalances with different index levels.

There are many perspectives on the diversity of gender concepts from different sociological perspectives. By increasing gender equality and appropriate regional government budget allocation in the education sector, education inequality will be able to decrease in a region (Yuniar, 2022). In this case, in Indonesia, Aceh is one of the areas with educational and gender inequality (Riyadi, 2021). Provinces that are included in low gender inequality include Aceh, West Sumatra, South Sumatra, Bengkulu, Riau Islands, North Sulawesi, Central Sulawesi, Maluku, DKI Jakarta, DI Yogyakarta, and Banten (Rahayu, 2005).

Communities must be able to encourage their children to attend school and assist poor families with education costs. These women have fewer opportunities to obtain education than men. The children born into wealthy families attend school for longer periods than those from poor families. Women are still underrepresented, both in leadership positions in schools and government (World Bank, 2020).

Provides the opinion that educational inequality has a negative relationship with economic growth. By not being able to afford high education costs, the quality of existing education can affect educational inequality in Indonesia. In other words, increasing inequality in educational attainment will reduce growth. This figure is projected to continue increasing every year until 2032, after that, it is projected that the percentage of the female population will exceed the male population. In this case, the government, organizations, and society must also contribute to reducing educational inequality in Indonesia. Aceh, as a region with a low gender index, has a high rate of poverty. Several provinces have a very minimal educational imbalance between men and women, which means that the population does not receive sufficient education due to economic conditions. Economic-related conditions appear to be the main reason for dropping out of school. The population of out-of-school children is also concentrated in rural and remote areas.

Equal access to education for every citizen cannot be achieved, regardless of the region. Some region throughout the archipelago, equality for men and women will be guaranteed. This can be done by realizing equal distribution of quality and gender-oriented education for all boys and girls. Then, provide outreach and empowerment for women who cannot continue their education in remote areas where gender information is not available. Most of the high educational inequality occurs in the eastern region of Indonesia. The educational inequality of the female population is higher than that of the male population, and the educational inequality of the population in rural areas is higher than in urban areas.

The importance of equity is also stated in the SDGs, namely the fourth goal (ensuring inclusive and equal quality education as well as supporting lifelong learning opportunities for

all), the fifth goal (achieving gender equality and empowering all women and girls), and the tenth goal (reducing inequality within and between countries (Larashati, 2022)). The problem of inequality can have an impact on the lack of quality human resources who will play a direct role in the country's economy in the future as a result of low human investment in the form of education. An increase in the educational gender gap can indicate that educational equality achieved between the male and female populations.

Even though many people are aware of gender equality in terms of education, it cannot be denied that discrimination still exists at certain levels of society (Larashati, 2022; Qomariah, 2019). People from poor families still believe that women do not deserve to be sent to the highest level of education; it is better to just marry them off straight away, work as housemaids, factory workers, and in other jobs that do not require educational status (Yuni, 2020). Justice is often the reason for interpreting gender issues as an inequality in social life. pursue higher education, currently, there are many who support their daughters to obtain the highest education possible in Aceh.

Gender roles and sex roles. Currently, gender roles and gender inequality in the field of education have become problems, and poverty will occur in society. Gender equality in Indonesia began to be promoted when Presidential Instruction of the Republic of Indonesia Number 9 of 2000 was issued regarding gender mainstreaming, which means that understanding of gender equality in society began to be developed in the 2000s.

In society's perception, education is an investment in children so that there are no gender restrictions in fulfilling children's rights in the field of education for both boys and girls (Qomariah, 2019). In this regard, cooperation between men and women is crucial to achieve gender equality in the family (Hasni, 2023). Gender-based family education can be an effective and strategic education for instilling the basic values of life, especially the values of justice and gender equality (Hasni, 2023).

In the process of educating teenagers in Aceh, most teenagers receive sex education when they want to learn about their growth changes from time to time. Inequality for boys and girls in providing information about sex in their lives has become something that is taboo topic in families. Parents are very careful about providing this information, and sometimes children find out for themselves outside. Because there is no control from parents, children who are teenagers may use unsafe sites that are not safe for their sexual development.

There have been several cases of rape and harassment of elementary school students. According to the Ministry of Women's Empowerment and Child Protection (PPPA), 21,241 children who will be victims of domestic violence in 2022. This violence is not only physical but also psychological, sexual, neglect, human trafficking, or exploitation. The Indonesian Child Protection Commission (KPAI) reported that in 2019, the number of boys who were victims of sexual abuse was higher than girls. Adding to that, teaching children about sexuality and consent must be done with a gender-neutral approach, a principle that is often ignored. The results of the 2016 Women's Health and Life Experiences survey revealed that one in three Indonesian women aged 15–64 had experienced physical or sexual violence.

In the context of girls, it is a priority to be a target wherever they are to inform them how to protect their bodies, so it is necessary to discuss the topic of taking care of one's own body in grades 1–6 of sex education. Sex education material that is inclusive of age, culture, and abilities is crucial. It can start with the function of the reproductive organs and also cover the dangers of early pregnancy, sexually transmitted diseases, and the physical and emotional changes that children may experience during puberty. There are many things in the curriculum that might be explained about having the courage to make decisions that are not self-destructive, teaching

children with affection that does not mean having sex, talking about sin, and the effects of having sex at a young age, which can be self-destructive.

Providing equal access to women and girls in the fields of education, health, decent work, representation in politics, and the economy can provide benefits to the wider community. The concept of gender is in conflict with the concept of sex, and these two contradictions were not very familiar until they were introduced in the 1970s. In the culture of sex education in Aceh, there is still a lack of understanding, either in schools or in family education. should be delivered in an integrated manner between religion and science, so that it does not create a dichotomy of understanding. People certainly have the right to be treated fairly in their daily lives, even though there will be many differences. Differences are an important aspect so that they can complement each other and cover each other's shortcomings. However, there are still many people who use these differences as weaknesses. Society tends to discriminate against certain groups or minorities. One example that often occurs is discrimination against women.

Gender equality for women in Indonesia is still relatively low. The disparity in the position of women and men is one of the challenges to the position of human rights and the value of social justice values, where all Indonesian people should have the right and obligation to obtain human rights and be treated fairly regardless of gender. The creation of a gender gap has a very negative impact on individuals and even has a negative impact on the country. Therefore, it would be good if the Indonesian government took a firmer stance in dealing with this issue so that Indonesian people are more aware of the importance of gender equality in order to uphold human rights and social justice for all Indonesian people. In almost all countries around the world, women still face obstacles in the process of entering the job market. In this context, every student should not only understand sex from a scientific perspective, but also the value of understanding sexual norms from a religious perspective. This aims to carry out sex education in schools so that it can reduce promiscuity and teenage behavior through forms of sex that can destroy morals. During the development of children and adolescents, they should refuse if someone invites them to engage in deviant activities, namely watching pornographic films, promiscuity, or harassing other people.

In fact, the country's aims to improve the welfare of the entire community. The reasons for inequality include development policies, programs, and activities that have not fully taken into account differences in needs, experiences, and other conditions in society. The labor force participation rate of Indonesian women is still relatively low, around 53 percent in 2021, and has not changed for more than the last two decades despite structural changes in the economic sector, increased education, decreased rates of early marriage, and lower fertility rates. low. In addition, the gap between men and women in labor force participation rates in Indonesia is still one of the largest in the region, namely around 30 percent. The lack of women's leadership roles in politics is largely attributed to the distrust and culture that have been embedded in the lives of the Acehnese people, that men are better leaders at the political level. The existence of inequality of opportunity between men and women gives rise to injustice, which can affect policy and social life (Sutrisno, 2016). The dominance of men over women in leadership in social structures, especially in a country, causes the sterility of women's role in their participation in development (Yeni Sri Lestari, 2017). In low-income developing countries, there has been a decline in school enrollment rates (Natasha, 2013). Therefore, this country is experiencing a multidimensional crisis in the fields of education, economics, social, cultural, legal, and government.

In understanding sex and gender, it is understood as a basis for determining the influence of cultural, life, and collective factors in distinguishing men and women. So, it can be understood that gender and sex are two different things, because sex or gender is a natural characteristic, whereas in gender, the roles and functions are shaped by conditions in society,

social and cultural. Gender essentially emphasizes aspects of a person's masculinity and femininity in certain cultures, wherever they exist. Thus, gender is basically a construction that is formed, socialized, strengthened, and even legitimized socially and culturally. Comprehensive sexuality education includes information about all matters related to sexuality and its expression, including relationships, attitudes towards sexuality, sexual roles, gender relations, social pressure to be sexually active, contraception, sexually transmitted infections, gender, and sexual orientation (Khoiriyah Isni et al., 2021).

Culture, Pornography and Family

Culture and social processes of community development and youth development are formed during adolescence. The family is the smallest social unit in human life as a social creature, which is the first unit in society for individual development. From Aceh's developing culture, children grow up in a strong religious and cultural environment. In an Islamic perspective, education seeks the basic potential of students and maintain, develop, and improve it with a developing culture to create potential personalities and interactions.

Acehnese culture in educating children in this millennial era still gives confidence to schools. In the current development of Aceh, parents have two ways to educate their children. First, parents instill confidence in interacting with their environment. Second, the approach in the family with openness towards children and parents is still not open, so children learn from their environment or access technology, which is very easy to get nowadays through cellphones. By providing sex education to children, they will be more open to monitoring children's friendships. Because the environmental situation, it not guarantee that the child is safe, the protection of those closest to them, especially parents (Patty et al., 2022). Unfortunately, the average parent still lacks knowledge and skills to provide sex education to children approaching adolescence. In families, providing sex education to teenagers is part of parents' responsibility, including parents. Including the appropriate delivery method given to teenagers (Djamal, 2014). Apart from that, sexual knowledge can also be provided by understanding religious moral values so that teenagers can understand the importance of taking care of their bodies, protecting themselves from being touched by the opposite sex or from other people who want to harass them.

Indonesia ranks third in terms of access to pornography in the world (Maisya & Masitoh, 2020). Apart from easy internet access, other factors that are thought to be the causes of pornography addiction in adolescents include the lack of parental supervision and adolescent sex education (Fatimah & Rahmawati, 2022; Norman, 2020). The problem of children becoming familiar with pornography can also be influenced by poor relationships and communication between parents and children. This can indirectly influence the growth of deviant behavior, such as pornography.

Research from other countries shows that teenagers abuse their use of pornographic entertainment. Adolescents in the United States show that teenagers who are addicted to pornography tend to have false sexual beliefs (Wright et al., 2022). Pornography addiction also leads teenagers to unhealthy sexual activities, including premarital sex (Fevriasanty, 2020). Generally, teenagers are first exposed to pornography between the ages of 12 and 15 years (Yunengsih & Setiawan, 2021). The Aceh Regional Office of the Ministry of Religion (Kanwil Kemenag) recorded an increase in early marriages in 2022 to 507, compared to only 300 cases in 2021. There are around 96 people are married under the age of 16 in Aceh, there are several reasons why early marriage, including religious beliefs and, unfortunately, promiscuity. From a gender perspective, it was found that men tend to access and imitate sexual behavior more than

women (Kamla, 2019). Because the existence of men is freer in the external environment, they join together with the same goal.

Pornography can occur due to the development of modernization and globalization, which affect social life. This condition makes teenagers look for information from various sources, especially now that accessing everything, they want is very easy. Teenagers actually do not have a clear place; they are no longer considered children, but they are not yet fully accepted to enter the adult group (Haidar et al., 2020). This is not a new problem because Article 281, Article 282, Article 283, Article 532, and Article 533 of the Criminal Code (KUHP), Law No. 44, 2008 concerning pornography. In Islamic law, pornography is prohibited, as it can cause adultery to the eyes and damage the brain's nerves, which endangers the child's growth. In Islam, anything that contains elements of opening, showing off, and showing one's private parts so as to insult one's honor is also prohibited.

Religion and Supervision for Adolescents

Acehnese society has Islamic Sharia rules, and religious and cultural life has become a habit in the lives of teenagers. In terms of religious and moral values, society will be better at overcoming environmental problems. The teenagers will maintain their religious and moral values and be able to protect themselves from sexual deviations in their environment. Adolescents, as the next young generation, have a role in determining the future of development and religion. Therefore, teenagers must be directed to prepare themselves to continue the ideals of nation-building with good morals in their environment (Akbar, 2015; Haidar et al., 2020). Therefore, to avoid the emergence of deviant behavior, it is necessary to optimize the development of religious aspects. The general aim of Islamic Religious Education is to guide students so that they become true Muslims who believe and do good deeds and possess noble morals, and are useful for society, religion, and the state.¹

In Aceh, implementing Islamic Law is a priority in the development of life and in shaping humans and their personalities. By following global concepts in achieving government targets in development. The reality is that implementing Islamic Sharia is not as easy as changing the palm of your hand. In the Sharia Police report, the implementers of Islamic Sharia who have been trained and caught committing violations are teenagers from high school and graduates (Hasni, 2020).

The development of technology and the reality of the world of education today are influenced by globalization, which can also create new problems that create challenges with the emergence of juvenile delinquency and the rise of narcotics consumption. Plus, teenagers are disobedient due to a lack of parental control in social situations that are not good. This delinquent behavior is generally a failure of the education system established in the family, educational center, and environment.

The deviant behavior shown by some of the younger generation may be due to students who can show good morals and good results (Arjoni, 2017). When they reach adolescence at school, they experience a higher peak of emotionality and are unable to control themselves. In adolescence, their emotional development shows a very sensitive and reactive nature towards various social events or situations (Arjoni, 2017). A harmonious relationship with parents, teachers, and friends is necessary for good development and mental health (Alinda et al., 2018). In this case, religious education and moral education are required in the Indonesian national education system and local government (Patty et al., 2022). Moreover, Aceh has instruments that can be used, namely autonomy and Islamic Sharia, to encourage good religious education

(Kamla, 2019). With religious educators, spiritual mental development can then underlie human behavior in various areas of life. Religious education cannot be separated from efforts to instill values in humans.

The ongoing implementation of Sharia in Aceh, especially for teenagers, really requires an understanding of the teachings of the Islamic religion. This can also be supported by parents who also understand religious teachings that guide the upholding of correct worship. In fact, in Aceh, various information from daily life shows that young people who commit crimes still do not understand religious norms. Religious education originates from statutory regulations, which can directly or indirectly be used as a guide in the implementation of Islamic religious education in schools and formal educational institutions in Indonesia (Kavakci & Kraeplin, 2017). However, in reality, juvenile delinquency damages moral values, religious values, and legal norms, both written and unwritten law (Arjoni, 2017). Moreover, Aceh already has Islamic Sharia regulations, which will make it easier to encourage teenagers to take a safe path.

Weak Achievements of SDGs

The injustice of gender equality, which is still a problem, is a situation in Aceh's social life. People who do not yet understand gender within the scope of men and women experience injustice, which is greater for women. The backwardness and poverty of women reflect the persistence of injustice and inequality between men and women in Indonesia. This problem can be seen from the description of the condition of women in Aceh. Within the scope of Indonesia, there are differences in roles, functions, duties, responsibilities, and positions between men and women. This can be seen both directly and indirectly in laws and policies that have given rise to various injustices. In everyday life, this can occur in traditions, culture, customary norms, and community life. From a gender perspective, injustice can occur through stereotypes, labeling, violence, marginalization, and subordination. SDGs is a global development agenda that has a vision to improve economic prosperity, maintain the sustainability of social life, protect the quality of the environment, fulfill the principles of justice, and ensure the realization of governance based on improving the quality of future generations.

In overcoming the problems in people's lives, a feminist movement emerged to equalize men and women in various supporting activities. The broader work of feminism is the movement of women to reject everything that is marginalized by the dominant culture, both in politics, economics, and social life in general. Several interrelated factors contribute to the persistent gender gap in Indonesia. Basically, the gap reflects gender inequality in society and is formed by norms that continue to influence society, which weaken the position of women in various areas of life. This is what underlies gender inequality in society, and the low status of women can have serious consequences for some women and girls.

This can be influenced by 'intersectionality' factors and how socio-economic status, maternal education, access to opportunities and community services, and social norms intersect to contribute to the gender gap. The intersectionality between women and children's issues must also be considered when addressing major gender gaps in human capital, such as childhood marriage, stunting, and maternal mortality. Overall, the country's global gender gap score has not experienced significant progress.

Compared with other Southeast Asian countries, Indonesia's ranking is lower than the Philippines (16th), Laos (43rd), and Thailand (75th) in 2019. Gender disparities in the economy and politics continue to weigh on Indonesia's performance. In particular, according to the World Economic Forum (WEF), the low participation of women in the workforce is a significant difference in the distribution of men's and women's income, and the weak representation of women in parliament and cabinet remains a significant challenge (WEF, 2019). The report examines gender inequality in four areas: political empowerment, economic participation and

opportunity, educational attainment, and health and survival. Several international standards and domestic laws, including achieving the SDGs, form Indonesia's commitment to gender equality and women's empowerment.

By strengthening Indonesia's ratification of the UN Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) in 1979 and committing to the Beijing Declaration and Platform for Action (1995), In addition, it provides guidance to remove barriers for women to participate fully in social, economic, and political life. Indonesia issued Presidential Decree (No. 57/2017) as the legal basis for implementing the SDGs, which include specific goals regarding gender and women's equality. Empowering SDGs at number 5 globally in Indonesia for women includes a focus on increasing women's participation and representation in the decision-making process. This can be achieved by reducing maternal mortality by expanding access to reproductive health services and education, and by eliminating all forms of violence against women. The inequality of opportunities between men and women gives rise to injustice, which can influence policy and social life (Larashati, 2022). Additionally, Indonesia is committed to the G20 Development Commitments, which include a promise to reduce the gender gap in labor force participation by 25 percent by 2025.

The Indonesia Gender Equality Program, managed by the World Bank, is an analytical and consultative program that aims to support the Indonesian government through various recommendations to encourage reforms and investments that have the potential to overcome gender gaps and increase economic growth. The program has generated a range of evidence and helped identify cross-sectoral solutions to address the gap between men and women in economic participation. Unfortunately, it has not been able to significantly overcome education and gender inequality in Aceh, which is still a disadvantaged area.

Gender is one of the cross-sectoral themes in four areas of engagement highlighted in the World Bank's 2021–2025 Country Partnership Framework (CPF) report, as well as in Indonesia's 2020–2024 Medium Term Development Plan (RPJMN). Universally, based on the 2021 Global Gender Gap Report, Indonesia is ranked 101st out of 156 countries, which means that women in Indonesia still do not enjoy the same rights and standards as men. This is also caused by the social and cultural conditions that exist in several regions of Indonesia, which place demands on women to prioritize taking care of the household and caring for children rather than earning a living (Larashati, 2022; Sulistywati, 2020)

In economic opportunities, educational attainment, health and survival, and political empowerment, there should be more emphasis on areas that are still steeped in inequality so that people can enjoy the feasibility of equality in development.

4. Conclusion

Identifying gender imbalances and developing possible solutions, gender-sensitive implementation, and ideas on how to encourage more women and men to join hands in realizing educational and gender equality in Indonesia, nationally achieving girls have a good level of education, which is on average the same as boys. And the provincial level, especially in Aceh, still gender and education imbalances with different index levels. In this case, Aceh is one of the areas with educational and gender inequality. Provinces that are included in low gender inequality are Aceh. Communities in terms of family, must be able to encourage their children to go to school and help poor families with education costs.

Aceh, as a region with a low gender index, has a high rate of poverty. Several provinces have a very minimal educational imbalance between men and women, which means that the population does not receive sufficient education due to economic conditions. Achieving justice is often the reason for interpreting gender issues as inequality in social life. pursue higher education. Currently, there are many who support their daughters to obtain the highest

education in Aceh but still significant gender inequality. Therefore, so they can focus more on achieving equality. In economic opportunities, educational attainment, health and survival, and political empowerment, there should be more emphasis on areas that are still steeped in inequality that people can enjoy the feasibility of equality in development.

In understanding sex and gender, gender is considered a basis for determining the influence of cultural, life, and collective factors in distinguishing men and women. In the process of changing the system in Aceh by implementing Islamic Law, the government can encourage people in the family to provide a religious approach in the environment. In this case, teenagers are not easily influenced by various crimes that lead to pornography and freedom of association. Efforts to achieve educational equality and eliminate gender inequality have been fully supported by the SDGs as a means of achieving sustainable development in Indonesia for all of society.

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