

Siri'na Pacce: A Form of Fulfillment of Women's Rights through Code Conduct of Responsible Fisheries

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Siri'na Pacce: A Form of Fulfillment of Women's Rights through Code Conduct of Responsible Fisheries

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Abstract

Conservation of fish resources aims to protect fish species, main⁵ in species diversity, protect ecosystems, and sustainably utilize fish resources. This study aims to analyze the legal protection of women's empowerment with the Siri'na Pacce philosophy of the Makassar tribe. This study uses a qualitative approach, which is elaborated by legal norms based on international and national law provisions. The results of this study show that women's empowerment in the conservation of fish resources is protected by international and national laws, so women in Takalar Regency, South Sulawesi, are entitled to legal protection from misbehavior. Discriminatory on any basis, to empower instilling children and families' care in conserving fish resources with the Siri'na Pacce philosophy of not doing Siri' Mappakasiri' siri' which can prevent someone from doing things that are contrary to the law, norms that live in society, and other things that can harm humans and humanity itself, especially in the protection, utilization, and conservation of fish resources.

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1. Introduction

Fish resources have decreased globally and regionally in recent years due to environmental factors and human activities. The environmental issue at hand is the disposal of industrial and household waste into the sea. Furthermore, human overuse of natural resources has an impact on the living habitat of fish resources.¹ According to the data, the global fishery catch has reached a historical high of 96.4 million tons, a 5.4% increase over the previous average.² These impact on the quality and determinants of sustainable fish resource management.³ *Stockholm Conference on The Human Environment*, held on June 5, 1972, adhered to the principle that environmental capability is a shared responsibility of all humans and every country in the world, as well as the importance of environmental education for the younger generation and adults in order to improve the quality of human life.⁴ The overarching principle According to the Code of Conduct for Responsible Fisheries (CCRF), the right to use fish resources by users of aquatic resources must be accompanied by an obligation to carry out conservation.⁵ Thus, community participation is needed in conserving fish resources.

The Republic of the Philippines is a Pacific Ocean archipelago country. The Philippine government declares that the waters surrounding and connecting the islands belong to the Republic of the Philippines. The Republic of the Philippines comprises approximately 7640 islands, approximately 2000 of which are inhabited.⁶ Women in the Philippines are underrepresented in managing marine protected areas (MPAs). This impacts the problem of gender inequality in community-based resource

¹ "FORUM," accessed May 16, 2022, <http://bp2ksi.litbang.kkp.go.id/index.php/forum>.

² Liang-Min Huang et al., "Revealing the Effectiveness of Fisheries Policy: A Biological Observation of Species *Johnius Belengerii* in Xiamen Bay," *Journal of Marine Science and Engineering* 10, no. 6 (2022): 732, <https://doi.org/10.3390/jmse10060732>.

³ Huarong Yuan et al., "Assessment of Quality of Fishery Resources in the Northeastern South China Sea," *Journal of Marine Science and Engineering* 10, no. 7 (2022), <https://doi.org/10.3390/jmse10070930>.

⁴ Lei Zhang, "Global Fisheries Management and Community Interest," *Sustainability (Switzerland)* 13, no. 15 (2021), <https://doi.org/10.3390/su13158586>.

⁵ F A O Karel and Prinsloo Fao, "Code of Conduct for Responsible Fisheries," *The Legal Order of the Oceans*, no. October (2021): 1995, <https://doi.org/10.5040/9781509955572.0062>.

⁶ National Geographic, "Know before You Go: The Philippines," accessed May 16, 2022, <https://www.nationalgeographic.com/travel/article/partner-content-know-before-you-go-the-philippines>.

management.⁷ On the other hand, women in Mexico actively participate in activities related to the sustainability of fish resources, as women can be invited to collaborate in the conservation of fish resources. Women are given the authority to carry out conservation management activities based on their various abilities. A variety of parties supports them.⁸ While women in the South Pacific, particularly in the Solomon Islands, are more concerned with managing their social and economic lives than with marine management, they are more likely to violate conservation rules because they are less capable of making marine management decisions, women are not trusted in certain areas to manage finances, and fishing rooms are not open to women.⁹ As a result, women's participation varies by country. Some support resource conservation, and those do not support **the conservation of fish resources.**

Women's participation in **the** protection of fish resources deserves legal protection because **it is the right of every citizen** and **the state's** obligation to protect its citizens. Community legal protection derives from and originates from the recognition and protection of human dignity and worth **in such a way that** certain **human rights are** recognized and protected regardless of gender, ethnicity, religion, and race.

Conservation of fish resources is a responsibility shared by the government, local governments, and the community. Article 67 of Law No. 31 of 2004 states that the community can assist with surveillance. Indonesia, as an archipelagic country, has extensive coastal and oceanic areas. Covers + 17,508 islands and has an 81,000 km coastline.¹⁰ Several coastal areas in Indonesia are currently suffering severe damage as a result of several factors, including (1) the existence of various natural

⁷ Danika Kleiber, Leila Harris, and Amanda C.J. Vincent, "Gender and Marine Protected Areas: A Case Study of Danajon Bank, Philippines," *Maritime Studies* 17, no. 2 (2018): 163–75, <https://doi.org/10.1007/s40152-018-0107-7>.

⁸ Jorge Torre et al., "Women's Empowerment, Collective Actions, and Sustainable Fisheries: Lessons from Mexico," *Maritime Studies* 18, no. 3 (2019): 373–84, <https://doi.org/10.1007/s40152-019-00153-2>.

⁹ Janne Rohe, Achim Schlüter, and Sebastian C.A. Ferse, "A Gender Lens on Women's Harvesting Activities and Interactions with Local Marine Governance in a South Pacific Fishing Community," *Maritime Studies* 17, no. 2 (2018): 155–62, <https://doi.org/10.1007/s40152-018-0106-8>.

¹⁰ Lichun Sui et al., "Spatial-Temporal Characteristics of Coastline Changes in Indonesia from 1990 to 2018," *Sustainability (Switzerland)* 12, no. 8 (2020): 1–28, <https://doi.org/10.3390/SU12083242>.

phenomena that, geographically, have their peculiarities,¹¹ (2) lack of community capacity to provide input to interested parties; and (3) no obligation to manage and protect the environment. Management of the Coastal zone.¹² Community participation is required to overcome this issue and maintain sustainable management of fish resources.

In Indonesia, men continue to dominate the community's role in assisting with managing fish resources. Women's roles in fish resource management are frequently overlooked because there is no recognition for women participating in fish resource management. Where women can contribute 42 percent to fish resource management.¹³ Fishery management depends on fish resources and fishermen who profit from potential resources. According to Article 45 of Law No. 7 of 2016 Concerning the Protection of Fishermen, "In empowering fishermen, it is necessary to pay attention to the involvement and role of women in fishermen's households, etc."¹⁴ If examined more deeply, the law limits the involvement of women only in the household sphere. Socially and culturally in Indonesia, the role of women is to take care of the household, and the role of men as breadwinners. Even though Article 27 paragraph (1) of the 1945 Constitution recognizes the principle of equality for all citizens without exception. In general, the perpetrators of the destruction of the marine environment are carried out by men. Based on the information, in the last few years, fishing using bombs has been rampant among fishermen.¹⁵¹⁶¹⁷ Illegal fishing in

¹¹ Yuliani Suleman, Chairul Paotonan, and Taufiqur Rachman, "Tinjauan Degradasi Lingkungan Pesisir dan Laut Kota Makassar Terhadap Kebijakan Pengelolaan Kawasan Pesisir," *SENSISTEK: Riset Sains dan Teknologi Kelautan*, September 17, 2018, 26–32.

¹² Mohammad Mahrus Ali, Zaka Firma Aditya, and Abdul Basid Fuadi, "Perlindungan Hak Konstitusional Masyarakat Pesisir : Urgensi Harmonisasi Regulasi Pengelolaan Pesisir Terpadu," *Jurnal Konstitusi* 17, no. 4 (2021): 799, <https://doi.org/10.31078/jk1745>.

¹³ Lucentezza Napitupulu and Simta Tanaya, "3 Reasons Why Women In Fisheries Matter For An Inclusive Economic Recovery," *WRI Indonesia* 2016, no. 7 (2020).

¹⁴ Ali, Aditya, and Fuadi, "Perlindungan Hak Konstitusional Masyarakat Pesisir : Urgensi Harmonisasi Regulasi Pengelolaan Pesisir Terpadu." *Op.Cit.*, 799

¹⁵ "Tujuh Nelayan Pelaku Pengeboman Ikan di Perairan Takalar Diamankan," *SINDOnews.com*, accessed May 16, 2022, <https://makassar.sindonews.com/read/498816/713/tujuh-nelayan-pelaku-pengeboman-ikan-di-perairan-takalar-diamankan-1627826909>.

¹⁶ Saenal Abidin Daeng Rate, "Bom Ikan Kembali Marak di Tanakeke, Pemerintah Takalar Jangan Tinggal Diam," *Faktual.Net* (blog), June 13, 2022, <https://faktual.net/bom-ikan-kembali-marak-di-tanakeke-pemerintah-takalar-jangan-tinggal-diam/>.

¹⁷ Arbi Sumandoyo, "Polisi Amankan 3 Kapal Penangkap Ikan Pakai Bom," *merdeka.com*, July 26, 2015, <https://www.merdeka.com/peristiwa/polisi-amankan-3-kapal-penangkap-ikan-pakai-bom.html>.

protected waters has an impact on conservation objectives.¹⁸ namely to protect the sustainability of *species* and ecosystems, conserve biodiversity, and prevent potential conflicts between users by regulating permitted activities.¹⁹ Thus, it is necessary to involve women in conserving fish resources.

Fish resources must be maintained and protected because humans are very dependent on fish resources for their lives. Human dependence on fish resources must be accompanied by efforts to conserve fish resources.

Specifically, the conservation, utilization, and preservation of fish resources. Share responsibility for fish resource management. Feeling guilty about engaging in activities that potentially ruin the sustainability of fish resources. In Makassar's philosophy, having a sense of shame is known as *Siri'na Pacce*, which means being ashamed of doing a disgraceful act because the act is self-respect and firm in one's stance. *Siri'na Pacce's* philosophy can be used to protect, utilize, and preserve fish resources. Makassar women can teach this philosophy to children at a young age; this is a form of women's participation in fish resource conservation, empowering women. Therefore, women in Takalar District, particularly in Mangarabombang District, must be educated in the *Siri'na Pacce* philosophy. Through Mangarabombang District, women's groups such as the Women's Group for Fish Resource Conservation Management (KP2SDI). This women's group aims to empower women to play an active role in fish resource conservation by educating their children, families, and communities while adhering to the principles of togetherness, sustainability, and environmental awareness. So that fishing with prohibited fishing equipment is avoided. This study is distinct from previous research in the following ways: (1) A Study of Coastal Women in Raja Ampat Regency to Aid in the Conservation of Coastal Resources.²⁰ The purpose of this study is to examine the role of coastal women in supporting coastal resource conservation activities, as well as to look into emerging issues concerning rehabilitation and coral reef management, particularly regarding

¹⁸David Harasti et al., "Illegal Recreational Fishing Causes a Decline in a Fishery Targeted Species (Snapper: *Chrysophrys Auratus*) within a Remote No-Take Marine Protected Area," *PLoS ONE*, 2019, <https://doi.org/10.1371/journal.pone.0209926>.

¹⁹Zhang, "Global Fisheries Management and Community Interest.", *Op.Cit.*

²⁰Handayani Handayani, "Kajian Perempuan Pesisir dalam Mendukung Konservasi Sumber Daya Pesisir di Kabupaten Raja Ampat," *Jurnal Akuatika Indonesia* 2, no. 1 (2011): 244047.

gender. (2) *Marine Buti* coastal women's mangrove forest rehabilitation study.²¹ This research aims to identify the types, levels, and factors that influence women's participation in mangrove conservation. (3) *Assistance in Increasing Women's Knowledge of Fish Resource Conservation in Mangarabombang District, Takalar Regency*.²² This research aims to increase women's knowledge about fish resource conservation by forming women's groups. Although the subject of study and the location is the same, namely women and fish resource conservation in Mangarabombang District, the research described above is a continuation of this study. The current study differs in that it emphasizes the protection of women for empowerment in conserving fish resources through the use of the *Siri'na Pacce*. The three studies above show that coastal women can participate in resource conservation to support natural resource sustainability. Analyze the legal protection of women's empowerment in conserving fish resources and empowering women in fish resource conservation using *Siri'na Pacce*. The significance of this research is centered on the importance of empowering women in the conservation of fish resources for the benefit of humanity.

2. Problem Statement

This research will examine the legal protection of women's empowerment using the philosophy of *Siri'na Pacce*. Although the government has made efforts to protect fish resources through sanctions against perpetrators of illegal fishing violations as outlined in legislation, early education is critical for humans to protect the environment, as it forms a soul that loves and cares about the environment. Typically, mothers provide early education for their children and their families. As a result, activities carried out by women that do not contradict societal norms must be protected in order to foster a sense of security and responsibility in all activities involving fish resources. Based on international and national law, it is recognized that there is a principle of equal rights between men and women as citizens so that every

²¹ Astaman Amir, Modesta Ranny Maturbongs, and Andrias Steward Samusamu, "Eksistensi Perempuan Pesisir Marind Imbuti pada Rehabilitasi Hutan Mangrove di Pantai Payum Kabupaten Merauke," *Jurnal Kebijakan Perikanan Indonesia* 13, no. 2 (November 21, 2021): 103–10, <https://doi.org/10.15578/jkpi.13.2.2021.103-110>.

²² Herman Pelani, Yulia A. Hasan, and Baso Madiung, "Pendampingan Peningkatan Pengetahuan Konservasi Sumber Daya Ikan Kepada Perempuan Di Kecamatan Mangarabombang Kabupaten Takalar," *Jurnal Sainsmat* 8, no. 2 (2019): 1–18.

activity that they carry out gets legal protection Women are needed to provide environmental education from an early age through their roles as mothers and community members and through traditional values that live in society, especially the *Siri'na Pacce* philosophy. As a result, indigenous women, who play an important role as resource guardians, must be educated.

3. Methods

This research was conducted in Takalar Regency, South Sulawesi, Indonesia. The focus of the research was on Mangarabombang District, which has 5 (five) coastal villages from 11 villages and one *kelurahan*: Punaga Village, Laikang Village, Cikowang Village, Topejawa Village, and Banggai. The survey results showed that public attention to the conservation of fish resources was very low, and the supervisory community groups formed were less active, resulting in many violations of fish resources.

² This type of qualitative research uses the empirical normative legal approach method. The normative legal approach is a research project that investigates written law from general explanations to an article by article, as well as the formality and binding power of a statutory regulation relating to women and fish resource conservation. While the empirical approach is used to describe the social and cultural conditions of women in Mangarabombang District in terms of fish resource conservation, The normative approach uses library research with secondary data sources, including conventions, laws, and regulations in Indonesia and journals regarding women and conservation of fish resources. An empirical approach was used to explore data and information about women's involvement in fish resource conservation by conducting interviews with the Marine and Fisheries Office of Takalar district and community leaders and distributing questionnaires to 100 women in five villages in five villages of Mangarabombang, Takalar District. The population determined is all women in 5 coastal villages in Mangarabombang District. Each population has an equal opportunity to be selected as a sample, so using a simple random sampling technique, the population is not sorted or stratified first. The consideration is not only because of their capacity and competence to be selected as informants or resources but also because of the convenience of presenting them. To determine the sample of ³

informants to be interviewed, purposive sampling, a technique that was intentionally determined by the researcher based on certain criteria or considerations, was used. The data analysis for this research uses quantitative analysis, which will then be analyzed qualitatively with the formula:

$$\square \equiv \frac{\square}{\square} \times 100\%$$

Data analysis examines respondents' backgrounds and knowledge of fish resource conservation. Respondents' responses are further classified by providing numerical signs, calculating the frequency of inclusion in the table, and classifying them qualitatively.

4. Discussion

4.1. Legal Protection of Women's Empowerment in Conservation of Fish Resources

Conservation of fish resources is governed by Article 61 of the 1982 United Nations Convention on the Law of the Sea (UNCLOS), which states that coastal states must take conservation measures such as limiting the number of fish catches allowed. There are no specific rules for the conservation and management of fish stocks inside and outside the Exclusive Economic Zone (EEZ).²³ To ensure the protection of fish resources, the Government of Indonesia ratified UNCLOS 1982 with Law No. 17 of 1985, then implemented it in Law No. 6 of 1996 concerning Indonesian Waters. The utilization, management, protection, and preservation of the Indonesian aquatic environment are carried out by national and international law, according to Article 23 of Law No. 6 of 1996 on Indonesian Waters.²⁴

In addition to UNCLOS 1982, the UN established a code of ethics for responsible fishing, known as the Code of Conduct for Responsible Fisheries (CCRF). This code of conduct establishes the fundamental principles of responsible fishing behavior for

²³ United Nations Convention on the Law of the Sea.

²⁴ Karolus Kopong Medan and Dhesy Arisandi Kase, "The Solution of The Cross-Country Community Land Conflict: The Case of Indonesia and Timor Leste Traditional Law Implementation Mechanism," in *International Seminar on Sustainable Development in Country Border Areas*, vol. 2, 2020, 565–88.

countries. This CCRF was adopted and included in Law No. 31 of 2004 on Fisheries and Law No. 45 of 2009 on Amendments to Law No. 31 of 2004 on Fisheries.²⁵

One of the CCRF's provisions requires parties and users of fish resources to take conservation actions against aquatic ecosystems. The right to catch fish must be accompanied by the obligation to conserve resources. The law's implementation is governed by PP No. 60 of 2007, Conservation of Fish Resources, specifically Article 47, paragraph (4), which states that the community can be included in the supervision,²⁶ because the community first knows of events that occur in the sea. Fishing is the responsibility of the community.

Communities that can be involved in fish resource conservation include customary law communities, local communities, and traditional communities living on the coast and small islands.²⁷ Community participation in social life is regulated in Article 27, paragraph (1) of the 1945 Constitution, which explains the recognition of the principle of equality for all citizens without exception. This principle of equality eliminates discrimination, meaning that every citizen has the same rights before the law and government regardless of religion, ethnicity, gender, position, and class. Furthermore, Article 3 paragraph (3) of Law Number 39 of 1999 concerning Human Rights reads: "Everyone has the right to the protection of human rights and basic human freedoms, without discrimination. "So discrimination based on sex is prohibited by law. Thus, every rule of law must eliminate discrimination in every aspect of life, social, political, economic, cultural, and legal."²⁸ Article 28 of the Republic of Indonesia's Constitution of 1945 states that people have the right to be free from discriminatory behavior on any basis and the right to be protected from discriminatory treatment. The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) ratified the Convention on the Elimination

²⁵ Belvi Vatria, "FAO SSF Guidelines: Pedoman Sukarela Untuk Menjamin Keberlanjutan Perikanan Skala Kecil Di Indonesia," *Vokasi: Jurnal Publikasi Ilmiah* 15, no. 2 (2020): 88–98, <https://doi.org/10.31573/vokasi.v15i2.174>.

²⁶ Government Regulation of the Republic of Indonesia Number 27 of 2009 concerning Conservation of Fish Resources

²⁷ Law of the Republic of Indonesia Number 27 Of 2007 concerning Management of Coastal Areas and Small Islands

²⁸ Dede Kania, "Hak Asasi Perempuan Dalam Peraturan Perundang-Undangan Di Indonesia (The Rights of Women in Indonesian Laws and Regulations)," *Jurnal Konstitusi* 12, no. 4 (2015): 716–34.

of All Forms of Discrimination Against Women through Law No. 7 of 1984 as a manifestation of the Indonesian government's concern for women.²⁹ According to Article 14(2), states participating in the Convention must adopt provisions to eliminate discrimination against women in rural areas and ensure women's equal participation in and benefits from rural development. Ensuring rural women's rights, in particular, including opportunities for women to participate in the expansion and implementation of development plans at all levels and all community activities.³⁰ Women have the right to engage in activities that do not violate societal norms, so every activity must be protected. In this context, "protection" refers to a specific activity or action carried out by the laws or regulations that apply in each country. The law must be followed professionally in order to protect people's interests.³¹ Thus, women can be involved as part of society in protecting fish resources. International and national laws protect women's participation in the protection of fish resources.

Women can take preventive and repressive measures to protect fish resources. Preventive actions can take the form of actions that can harm the marine environment, such as educating children and families about human activities that can harm the marine environment and supervising families and surrounding communities about fishing activities. Meanwhile, repressive women's activities resolve legal issues, such as providing educational sanctions to children who continue throwing garbage in the sea and cleaning up trash on the beach.

Women's empowerment is effective in the household because women are the children's first Islamic school. As a result, women must be nurtured to raise awareness about the conservation of fish resources. The government and community groups can carry out this guidance. So far, women's participation in decision-making at the village, district/city, and national levels are very low, so their role in

²⁹ Publikasi Dan Media Kementerian Pemberdayaan Perempuan Dan Perlindungan Anak, "Perlindungan Kaum Perempuan Wujudkan Indonesia Hebat," accessed May 16, 2022, <https://www.kemempda.go.id/index.php/page/read/29/1390/perlindungan-kaum-perempuan-wujudkan-indonesia-hebat>.

³⁰ Convention on Elimination of All Forms of Discrimination Against Women

³¹ Hana Delvina Nanulaita, Effe Baadila, and Lucia Charlota Octovina Tahamata, "Perlindungan Hak Asasi Manusia Bagi Perempuan Kaum Minoritas Perspektif Hukum Internasional," *TATOHI: Jurnal Ilmu Hukum* 1, no. 9 (November 30, 2021): 848–61, <https://doi.org/10.47268/tatohi.vii9.806>.

environmental management remains unimportant. Women, however, play an important role in shaping children's character and helping to maintain and protect the marine environment from activities that can harm it within the context of the household. As a result, the development and empowerment of women in fish resources are protected by international and national laws

4.2. Empowering Women in Fish Resource Conservation Using *Siri'na Pacce*

Women's societal empowerment is inextricably linked to their role in the family. It has been based on the general assumption that women lack a distinct identity because they share the same legal identity as their husbands. As a result, marriage is not a partnership on equal footing. Because men are traditionally suitable as family heads, the institution of marriage is seen as a place for institutionalizing women's inferiority and men's superiority. The traditional family structure divides rights, duties, time, and values differences among family members.

Furthermore, according to Articles 2 and 3 of the Compilation of Islamic Law, marriage is a very strong agreement to follow Allah SWT's commands, and its implementation is worship. So that no circumstances govern are governed. All parties collaborate in a spirit of love and affection. As a result, society's perception of marriage influences women's empowerment.

One of the coastal communities in South Sulawesi, which is the object of research on women's empowerment, is Mangarabombang. Mangarabombang is one of the sub-districts in Takalar Regency, located in the south, approximately 7 kilometers from Takalar Regency's capital in South Sulawesi Province, Indonesia. Based on data from the Central Statistics Agency for Takalar Regency (2021), Managarabombang District has an area of about 100.50 km² or 17.74 percent of the total from Takalar Regency, which has 11 villages and 1 kelurahan and is also the capital of the sub-district, namely Mangadu Village. Of the 11 (eleven) villages in Mangarabombang District, 5 (five) are coastal villages, namely Punaga, Laikang, Cikowang, Topejawa, and Banggae.³²

³²Badan Pusat Statistik Kabupaten Takalar, "Kabupaten Takalar Dalam Angka 2021," accessed May 16, 2022,

The Mangarabombang District has a population of 41 085 people. The male population is approximately 20 099, and the female population is approximately 20 986. The female population is larger than the male population.³³ Fishermen and farmers are the most common occupations. Fishermen and farmers make a living by fishing and growing seaweed. In Mangarabombang District, two popular beach destinations are Laikang Bay and the Center for Environmental Education Center (PPLH) Putondo. On their way to the tourist attraction, tourists will pass through run-down coastal villages with strewn garbage. Of course, this reduces the attractiveness of the tourist attraction. As a result, women's concerns in Mangarabombang District must focus on the environment to ensure the sustainability of fish resources.

Supervision is one method of avoiding human activities that endanger the sustainability of fish resources, ensuring their preservation and protection. As a result, involving the community in good supervision and effective facility utilization, supported by trustworthy humans, will produce the best results in natural resource management. The government is responsible for empowering women in society and developing macro policies to protect the *Siri'na Pacce* philosophy, which can be taught to children by observing women in domestic life as mothers and caregivers for domestic problems. Women have the ability, as mothers, to instill a system of social, cultural, and personality values that can control actions that are harmful to themselves and their families. Human environmental treatment, in particular, humans have both the right and the obligation to use natural resources while also protecting and conserving them. *Siri'na Pacce* should be instilled in children at a young age through the role of women, particularly mothers. As a result, women in the Mangarabombang District should be familiar with the *Siri'na Pacce* philosophy. Through Mangarabombang District women's groups such as the Women's Group for Fish Resource Conservation Management (KP2SDI). Early instilling *Siri'na Pacce* in families is expected to change their mindset and enforce a healthy living

<https://takalarkab.bps.go.id/publication/2021/02/26/3bb16dfe85016e7d7d5a9f4f/kabupaten-takalar-dalam-angka-2021.html>.

³³ Pelani, Hasan, and Madiong, "Pendampingan Peningkatan Pengetahuan Konservasi Sumber Daya Ikan Kepada Perempuan Di Kecamatan Mangarabombang Kabupaten Takalar." *Op.Cit.*, 1-18.

environment. Humans have the right to use fish resources, but they also have an obligation to protect and conserve them.

Confirming to Kasim,³⁴ "Siri" is the legal awareness of the Makassar Bugis tribe to protect their lives from committing shameful acts. The concept of *Siri'na Pacce* is intended to serve as a guideline for the Makassar people's daily lives, ensuring that all actions or behaviors are based on societal norms. Have a high sense of shame and do not commit disgraceful acts. Destroying the environment on purpose means being prepared to face the people who are harmed and being held accountable for your actions, in this context, concern or *pacce* to improve the environment.

As mothers, women are empowered to teach the life principle of *Siri'na Pacce*, the Makassar Tribe's perspective on getting along and surviving in community groups. If a person does not have this perspective on life, it will be evident in his behavior because he has no social concern and only wants to win for himself. As a result, women are expected to be environmental change agents capable of restoring nature's balance and acting as change agents in society. Beginning with the concept of community involvement in fisheries resource management, it is hoped that this will encourage the process of grassroots democratization. Finally, it will boost people's confidence in properly managing and developing fishery resources.³⁵ According to interviews with several women, and fish resources do not need to be protected and preserved because fish resources will naturally reproduce. While the questionnaire results for knowledge of fishing gear that should not be used are as follows:

Table 1
The Knowledge of Fishing Gear which cannot be Used

| Village/Village Administration | Knowing | Not Knowing | Number of Respondents |
|--------------------------------|---------|-------------|-----------------------|
| Punaga | 3 | 17 | 20 |
| Laikang | 9 | 11 | 20 |
| Cikowang | 2 | 18 | 20 |
| Topejawa | 9 | 11 | 20 |

³⁴ Kasim (Community Figures of Mangarabombag District), Siri, July 30, 2022.

³⁵ Publikasi Dan Media Kementerian Pemberdayaan Perempuan Dan Perlindungan Anak, "Press Release: Kaum Perempuan Sebagai Agent of Change Lingkungan Hidup," accessed May 16, 2022, <https://www.kemenpppa.go.id/index.php/page/read/29/254/press-release-kaum-perempuan-sebagai-agent-of-change-lingkungan-hidup>.

| | | | |
|------------|-----|-----|-----|
| Banggae | 4 | 16 | 20 |
| T o t a l | 27 | 73 | 100 |
| Percentage | 27% | 73% | 100 |

Source: Primary Data Processed in 2021

Based on Table 2 above, 27% of women know which fishing gear should not be used. Namely fish bombs, *cantrang*, and others. Based on data from the Maritime Affairs and Fisheries Service of South Sulawesi Province, in Takalar Regency, there are 46 *cantrang*. According to the Regulation of the Minister of Maritime Affairs and Fisheries, Regulation of the Minister of Maritime Affairs and Fisheries Number 18 of 2021 concerning the placement of fishing equipment and fishing auxiliary equipment in the Fisheries Management Area of the Republic of Indonesia and the High Seas and Arranging Andon Arrests Fishing, fishing tools in the form of bombs and sticks are prohibited fishing gear.³⁶ The Ministerial Regulation mentioned above raises pros and cons among fishermen because almost 50% still use prohibited fishing gear.³⁷ While the government does not provide solutions to the use of fishing gear that can replace prohibited fishing gear, Even though the government has issued regulations regarding the use of prohibited fishing gear, this is because the prohibition on the use of the fishing gear is intended to protect fish resources from actions that can damage the ecosystem. A such action is a form of fish resource conservation. Those who have an interest in fish resources, of course, must comply with these rules. For the rules made to work as intended, the participation of interested parties is needed, one of which is the community. Women are people, so they can be involved in conserving fish resources. Women's participation in society is legally protected.

So far, the Maritime Affairs and Fisheries Service's socialization activities have primarily targeted men. Men, on the whole, are the perpetrators of fishing. The challenges faced by Takalar Regency's Maritime Affairs and Fisheries Service in not involving women as socialization participants included a lack of coordination between institutions related to fish resource managers, limited extension or

³⁶ Kompas Cyber Media, "Resmi, Menteri KP Larang Penggunaan Alat Tangkap Ikan yang Rusak Ekologi Laut," KOMPAS.com, July 2, 2021, <https://nasional.kompas.com/read/2021/07/02/09424091/resmi-menteri-kp-larang-penggunaan-alat-tangkap-ikan-yang-rusak-ekologi-laut>.

³⁷ Selfie Miftahul Jannah, "Tolak Larangan Cantrang, Nelayan Gelar Demo Depan Istana," detikfinance, accessed May 16, 2022, <https://finance.detik.com/berita-ekonomi-bisnis/d-3819372/tolak-larangan-cantrang-nelayan-gelar-demo-depan-istana>.

socialization budgets so that socialization is carried out in general, limited special field extension officers who control fish resource conservation, and no sanctions for fishermen who violate laws and regulations.³⁸ Even though providing knowledge through socialization or counseling is an effective method to be carried out for women in Mangarabombang District, there is hope that there will be a change in the mindset of women in viewing their environment, especially the sustainability of fish resources. The knowledge gained by women about *Siri'na Pacce* can be implemented in the household environment. So, if children have siri' or are ashamed to carry out activities that are contrary to life's norms, one of which is the habit and awareness of protecting the environment, this will be embedded in the child and indirectly instill the principle of *Siri'na Pacce*, forming the character of moral and environmentally conscious children. Thus, women in Mangarabombang Sub-District are discriminated against because they are not included in obtaining information about fisheries

One of the ineffective monitoring of fishing violations in Takalar Regency is because the supervisory authority lies with the Provincial Maritime Affairs and Fisheries Service, which was originally the regional government authority based on Law No. 23 of 2014 concerning the Regional Government, so many violations are committed by fishermen. The community is involved in supervision, mandated in Article 67 of Law No. 31 of 2004, concerning Fisheries.³⁹ The Monitoring Community Group (Pokmaswas) is the surveillance referred to, which refers to the Decree of the Minister of Maritime Affairs and Fisheries, Number 58/MEN/2001, concerning Procedures for Implementing a Community Monitoring System in the Management and Utilization of Marine and Fishery Resources. [21] The Pokmaswas group does not exist in all coastal areas. Because of the lack of supervision of community activities in carrying out their life activities, there is still community and unscrupulous fishermen behavior that damages the ecosystem of fish resources, thus affecting the lives of these fish resources, such as disposing of garbage on the coast, cutting down mangrove trees, and catching fish using prohibited fishing gear. Activities that are not permitted are governed by Fisheries Law 31 of 2004. This is due to a lack of public

³⁸ Staff of Natural Resources Conservation Management of Maritime Affairs and Fisheries Service of Takalar Regency, Socialization of the Use of Fishing Gear, May 22, 2022.

³⁹ Law of the Republic of Indonesia Number 31 of 2004 concerning Fisheries

awareness of the significance of sound environmental management. Previously, fishermen did not need to travel far from the coast to catch fish, but now they are increasingly sailing out to sea because there are fewer and fewer fish along the coast. This reduces fishermen's income because they must spend more money to catch fish. Aside from that, a large area of sea must be monitored, and the number of supervisors is limited. Ideally, the authority to supervise community groups is left to the Regency/City Maritime Affairs and Fisheries Service so that if there is a violation of laws and regulations by fishermen, action can be taken immediately.

Women are members of society and have the same rights to information as men. However, they are not involved in conserving fish resources in Mangarabombang District, so women's knowledge of fish resource conservation is very limited. Knowledge of fish resource conservation can be obtained through socialization or counseling and print and electronic media. Almost all villages in Mangarabombang Sub-District have access to electricity and the internet. It is just that the media is often used for entertainment purposes. This is evident in the results of a questionnaire distributed to 100 female respondents, which are as follows:

Table 2
Electronic Media Role as Information Media

| Administration | Knowledge | Entertain | Number of Respondents |
|-----------------------|------------------|------------------|------------------------------|
| Punaga | 0 | 20 | 20 |
| Laikang | 0 | 20 | 20 |
| Cikowang | 0 | 20 | 20 |
| Topejawa | 0 | 20 | 20 |
| Banggae | 0 | 20 | 20 |
| T o t a l | 0 | 20 | 100 |
| Percentage | 0 | 100 | 100 |

Source: Primary Data Processed in 2021

Based on Table 2, women generally use electronic media, such as television, for entertainment. Similarly, their mobile phones are only used as a standard communication tool. They are uninterested in the current state of science and technology. As a result, there is no access to information via electronic media. Based on this, counseling or outreach is the best way to spread knowledge about conserving fish resources that are suitable for women. However, as previously stated, the

government's failure to provide counseling or outreach has resulted in women in Mangarabombang District not understanding the fish resource conservation policy.

Furthermore, they are supported by education, which is generally limited to elementary and junior high. According to the researchers, knowledge, awareness, and human behavior in interacting with the environment cannot be separated from the knowledge gained at school. This is in line with Allot (1981), which states, "The reasons or factors that influence legal ineffectiveness are: (1) imperfections in the formulation of legal sentences in regulations (*the defects of legal, linguistic formulation*), (2) conflicts between the goals of legislators law by the will of the people who are the target of regulation, (3) the absence of implementing norms such as implementing regulations and institutions that are responsible for ensuring the implementation of statutory regulations.⁴⁰

The Maritime Affairs and Fisheries Service has indirectly socialized the conservation of fish resources through environmentally friendly fishing gear. Protecting fish resources can be accomplished by using environmentally friendly fishing gear. Of course, fishermen who receive assistance will follow all applicable fishing regulations. On the other hand, fishermen who do not receive assistance may use environmentally unfriendly fishing gear. Men are usually given fishing equipment to use while at sea. Men will catch fish for women to manage. As a result, women in Mangarabombang District must be educated on fish resource conservation, beginning with the utilization, protection, and preservation of fish resources. So that the knowledge gained can be passed on to their children using the *Siri'na Pacce* principle. Children, as the next generation, will adhere to these principles, not carry out activities that can damage fish resources because there is a sense of shame, and have an attitude of awareness that *masiri* Natural resources are managed wisely so that they can be controlled. According to Syamsul Kamar Daeng Timung,⁴¹ Makassar people have motivation and spirit *siri'* "*Takunjunga wake turu' naku gunciri' my bolsters kualleangngani tallanga na towaliya.*" That is, steeryour wheel when your eyes open

⁴⁰ Anthony Allott, "The Effectiveness of Laws," *Valparaiso University Law Review* 15, no. 2 (June 3, 2011): 229–42.

⁴¹ Pelani, Hasan, and Madiong, "Pendampingan Peningkatan Pengetahuan Konservasi Sumber Daya Ikan Kepada Perempuan Di Kecamatan Mangarabombang Kabupaten Takalar.", *Op.Cit.*, 1-18.

in the morning day, set a goal for where the feet will go, and strengthen your determination Alternatively, if the big sail never returns to the beach before reaching the island, hope Women must instill a commitment to respecting Siri principles in their sons not to do Siri's "Mappakasiri," *which* can prevent someone from doing things that are contrary to laws, norms that live in society, and deeds that can be detrimental to humans and humanity itself. Thus, a violation of the conservation of fish resources constitutes a violation of *Siri' Mappakasiri'siri*.

Although women are protected by international law, Indonesian law recognizes the principle of equality between men and women. However, women continue to experience discrimination and unfair treatment at the implementation level. Because women are always left behind and marginalized in business, education, health, employment, and politics. One of the causes is a patriarchal culture, which is still practiced by Indonesia's indigenous people, including the Mangarabombang people. In a patriarchal society, men play more of a role as power holders, which can automatically weaken the role and existence of women.⁴² Men and women have the same rights or opportunities to participate in all aspects of community life and government. So, when women are discriminated against, it violates women's rights.

Based on Article 3 of PP No. 60 of 2007, the conservation of fish resources is the responsibility of the government, the local government, and the community. Women are members of society, so they have the same opportunities as men to participate in protecting fish resources and self-determination. Empowering women to teach the *Siri'na Pacce* philosophy to children ² **has the right to be protected from discriminatory behavior on any basis** to raise awareness from an early age to the next generation about how fisheries should be treated because there is a morality that forms the basis of human action to protect the environment. There are rights and obligations for the community's actions toward nature, particularly when it comes to protecting it from irresponsible behavior. All Indonesians have a fundamental and constitutional right to a safe and healthy environment. The state, government, and stakeholders should

⁴² Nalom Kurniawan, "Hak Asasi Perempuan Dalam Perspektif Hukum Dan Agama," *Jurnal Konstitusi* 4, no. 1 (June 5, 2011), <http://publishing-widyagama.ac.id/ejournal-v2/index.php/jk/article/view/304>.

protect and manage the environment so that the Indonesian environment can continue to provide life and support to the Indonesian people and other living things.

5. Conclusion

Women's empowerment in fish resource conservation is legally protected under international and national laws. So that women in Mangarabombang District, Takalar Regency, have the right to be protected from any form of discrimination, and so that their role in instilling concern for children and families with the *Siri'na Pacce* in conserving fish resources brings about change, namely concrete manifestations in the human mind that uphold honesty, balance, harmony, faith, and sincerity in treating the environment well, to resourcesustainability.

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Siri'na Pacce: A Form of Fulfillment of Women's Rights through Code Conduct of Responsible Fisheries

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