

Feminist Movement in Indonesian Patriarchal Culture

Dr. Yunita., S.S. M.Sas

Pamulang University, South Tangerang

ABSTRACT: This study endeavors to elucidate the feminist movements aimed at dismantling patriarchal culture, to examine the feminist initiatives undertaken within organizational contexts, and to explore the feminist movements that have emerged as a consequence of cultural transformations. The methodological framework employed in this research is a descriptive qualitative approach. The findings of this investigation reveal the ramifications of organizational culture within institutions that perpetuate gender inequity, as well as the prevalence of violence against women, encompassing physical, sexual, emotional, psychological, and economic forms of violence, alongside a pervasive sense of threat. Furthermore, the societal constructs surrounding early marriage depict women as primary breadwinners relegated solely to the domestic sphere. In this context, the autonomy of women is significantly constrained. Nevertheless, contemporary women are increasingly advocating for gender parity. A salient aspect of gender equality within organizations today is the growing acceptance of feminism, as numerous women, previously perceived as weak, continue to emerge as empowered individuals, with some organizations even being led by women who assume leadership roles.

KEYWORDS: Culture Change, Feminism Movement, Patriarchal Culture, Gender Equality.

INTRODUCTION

Human activities are inextricably linked to culture. Culture has become a habit that humans have in carrying out activities in various aspects of life. Cultural heritage, such as knowledge, customs, and morals, has a significant influence on human life activities. According to E.B. Tylor (1832-1917), culture is a complex whole that encompasses knowledge, beliefs, arts, morals, science, customs, and other abilities and habits acquired by humans as members of society. By becoming habits or pillars of life, cultural heritage forms and guides each person in their daily activities. However, over time, culture constantly changes. Cultural change occurs due to the influence of globalization, which has positive impacts such as technological advances that make it easier for humans to carry out activities and human curiosity about new cultures.

Cultural transformation exerts a profound influence on the patterns of human existence, manifesting in both quotidian practices and organizational structures. Cultural transformation encompasses various elements such as linguistic patterns, social interactions, and systemic frameworks. This phenomenon can yield both advantageous and detrimental effects on societal dynamics. One significant consequence of cultural transformation within the social framework is the prevalence of patriarchal culture. Patriarchal culture exerts a formidable influence on human existence, impacting both familial structures and organizational contexts. Patriarchy, in essence, constitutes a social system wherein males assert dominance and assume a central role in shaping the patterns of human existence. Patriarchal culture and feminism represent fundamentally contrasting paradigms. From a feminist viewpoint, patriarchal culture constitutes a discriminatory social framework that inflicts significant detriment on women, perpetuated unconsciously through successive generations. Ultimately, patriarchal culture dictates the roles of women and constrains their access to opportunities across multiple dimensions of existence. Conversely, feminism embodies a movement spearheaded by women aimed at realizing equality in diverse spheres; however, this does not imply that feminism endorses a framework or ideology that regards men as inferior to women, nor does it impede or restrict men's opportunities for employment or creative endeavors.

METHOD

This study employs qualitative research methodologies. As articulated by Sugiyono (2018), qualitative research methodologies are grounded in philosophical paradigms and are utilized within scientific contexts (such as experiments), wherein the researcher functions as the primary instrument, and the techniques for qualitative data collection and analysis prioritize the interpretation of meaning. This category of research is characterized as conceptual research. A conceptual definition refers to the interpretation of the variables or concepts that the researcher aims to measure, investigate, and from which data is to be derived (Hamidi, 2010: 141). Consequently, this research places a greater emphasis on the acquisition of information from prior studies, which is commonly

Feminist Movement in Indonesian Patriarchal Culture

designated as "Research Methods Based on Previous Researchers." Singarimbun and Effendi (2001: 121) articulate that a conceptual definition pertains to the significance of the concepts employed, thereby facilitating the application of these concepts by researchers within their respective domains.

DISCUSSION

Human existence is fundamentally intertwined with cultural constructs. This interdependence arises from the reciprocal influence of humans and cultural paradigms on the experience of life. Individuals organize themselves into cohesive socio-cultural entities, thus forming a society. Within this societal framework, humans engender, nurture, and progressively enhance cultural elements; it is evident that no individual exists devoid of culture, nor does culture exist independently of individuals. The collective understanding of their lived experiences propels humans to delineate boundaries, articulate definitions, and establish theoretical frameworks regarding their life endeavors. This phenomenon is encapsulated within the concept of culture, which is inherently linked to cultural identity. Such cognizance is initiated through the faculties of reason, emotion, and instinct. The term "culture" is derived from the Sanskrit lexeme "Buddhayah," denoting the plural form of "Budhi" (reason). Therefore, culture encompasses all that is experienced sensorially. Moreover, the term culture also connotes "mind and power," or the capacity of thought. Hence, culture embodies the comprehensive potential of the intellect, encompassing creativity, emotion, and consciousness.

Communication constitutes a fundamental element that influences cultural dynamics and transformations. Novel concepts and ideas disseminate with increased rapidity. By its very definition, communication refers to the process through which an individual transmits a message to another individual. Through the medium of communication, individuals are capable of imparting information to others. Communication serves as a pivotal factor that precipitates cultural evolution.

Cultural paradigms undergo transformation as a result of factors deemed unsuitable or extraneous to the prevailing context. The function of communication extends beyond mere transmission of information; it also encompasses the endeavor to persuade the recipient of the conveyed message. With advancements in communication technologies, individuals are afforded the opportunity to engage in discourse with counterparts across diverse geographical regions. A mechanism by which cultural attributes are disseminated from one community to another is referred to as cultural diffusion.

Furthermore, acculturation constitutes a significant determinant in the evolution of cultural paradigms. Cultural phenomena are subject to transformation, and novel cultural frameworks can arise. In accordance with Koentjaraningrat's scholarly assertions, acculturation is delineated as a sociocultural process that transpires when a specific social group, characterized by a distinct cultural identity, encounters an alternative, foreign cultural paradigm. The fundamental condition for the acculturation phenomenon is the presence of affinity, which signifies that the acceptance of cultural elements transpires devoid of any profound sense of disorientation. The assimilation of homogeneity, introduced as a novel value, is facilitated by the extent and configuration of cultural congruities. Concurrently, Gillin and Gillin, in their authoritative text "Culture Sociology," articulate that acculturation is a dynamic process wherein societies embodying disparate cultural frameworks undergo transformation through both direct and mutual interaction, albeit without achieving a thorough and cohesive amalgamation of the respective cultures. This phenomenon is distinct from acculturation, in which multiple cultures amalgamate into a singular entity while preserving their unique attributes.

An additional element that facilitates cultural transformation is assimilation. In the context of assimilation, cultural alterations emerge as a consequence of profound interactions among various community groups. Such intensive engagement fosters the emergence of a novel culture that does not retain the unique traits of the individual cultures represented by each community group. This process of assimilation culminates in the formation of a new cultural framework through sustained interactions, and this new culture is universally embraced by all involved parties. This acceptance occurs due to the fact that the newly formed culture is already integrally incorporated into their quotidian practices.

Not all cultural frameworks possess a constructive nature. A cultural paradigm that inflicts harm upon a specific group or society warrants eradication, exemplified by patriarchal culture, which adversely affects women. This recognition facilitates cultural transformation, as such frameworks are deemed harmful and obsolete. It is imperative to acknowledge that, in Indonesia, women historically lacked the same rights as their male counterparts. Educational opportunities were systematically denied to women. This situation stemmed from a pervasive stigma that positioned women as inferior to men, relegating their roles to domestic spheres such as child-rearing, household management, and serving male individuals. This stigma persists as a significant barrier today, hindering numerous women from engaging in professional careers. The issue is not confined to initial employment experiences. Upon entering the workforce, many female employees encounter unethical treatment from their male peers. Moreover, numerous organizations impose restrictions on women attaining senior leadership roles, contending that women exhibit greater "sensitivity" and are thus ill-suited for such positions. To this day, a considerable number of female employees continue to receive compensation that is inequitable in comparison to their male counterparts.

The ramifications for women within this patriarchal framework encompass gender disparities, acts of violence directed at women, which include physical, sexual, emotional, psychological, and economic forms of aggression, as well as a pervasive sense of threat. Moreover, the sociocultural construct of early marriage, which confines women predominantly to the domestic sphere, is sustained. The ramifications of patriarchal culture on women suggest that its manifestation within societal structures can engender gender

Feminist Movement in Indonesian Patriarchal Culture

inequality, which, as articulated by Siswanto, may result in subordination, marginalization, violence, entrenched stereotypes, and dual burdens.

CONCLUSION

This scholarly inquiry concentrates on two principal themes: the effects of patriarchal culture on women and the degree of acceptance of the feminist movement within organizational settings. In a patriarchal societal framework, there exist pronounced distinctions between the responsibilities and roles assigned to women and men in various spheres of social life, including familial contexts. This patriarchal paradigm has been perpetuated across generations, wherein men are afforded greater authority than women within the societal hierarchy.

Therefore, it can be said that men are the leaders of the family, controlling economic resources and carrying out the sexual division of labor within the family. Therefore, this patriarchal culture is often used as a way for men to exert power over women. Patriarchal culture is widely viewed as an ideology that emphasizes how men dominate women. Consequently, society becomes patriarchal and exerts power and control over women, who are often exploited, disadvantaged, and viewed as having a lower status than men. Patriarchal culture.

REFERENCES

- 1) Akuntansi, J., Irawan, D., Stres, A., Karyawan, K., Faktor, B., & Dan, P. (2021). Jurnal Akuntansi, Manajemen, dan Bisnis.
- 2) Andi, P. (20011). Bab III - Metode Penelitian Metode Penelitian. Metode Penelitian, 32– 41.
- 3) Apriliandra, S., & Krisnani, H. (2021). Perilaku Diskriminatif Pada Perempuan Akibat Kuatnya Budaya Patriarki Di Indonesia Ditinjau Dari Perspektif Konflik. Jurnal Kolaborasi Resolusi Konflik, 3(1), 1. <https://doi.org/10.24198/jkrk.v3i1.31968>
- 4) Asmarani, R. (2017). Perempuan Dalam Perspektif Kebudayaan. Sabda : Jurnal Kajian Kebudayaan, 12(1), 7. <https://doi.org/10.14710/sabda.v12i1.15249>
- 5) Larasati, M. A., Sunarto, S., & Rahmaji, L. R. (2022). Esensi Pengalaman Kesetaraan Gender Pekerja Perempuan Di Pt. Pln (Persero) Unit Induk Distribusi Jawa Tengah Dan Di Yogyakarta. Interaksi Online, 10(2), 38–56.
- 6) MIFTAHUL RESKI PUTRA NASJUM. (2020). PENGARUH BUDAYA PATRIARKI TERHADAP
- 7) PEREMPUAN. Kaos GL Dergisi, 8(75), 147–154.
- 8) Sulistya, N. M., Maximillien, J., Jeaneth, Y., Brian, F., Wijaya, W., & Oka, R. (2022). Perjuangan Gerakan Feminisme dan Pemberdayaan Perempuan Indonesia.



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.