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Hermanu Joebagio,
Frank Dhont, et.al

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DISCOURSES EXPLORING THE SPACE BETWEEN TRADITION AND MODERNITY IN INDONESIA

CONSIDERING WOMEN'S PARTICIPATION
IN GLOBAL INTERACTION

Suswandari

History Education Study Program- Muhammadiyah Prof.Dr.HAMKA Universityof Jakarta

Abstract

*D*evelopment requires participation of men and women fairly and equally. Efforts to increase women's participation in development in Indonesia continues to be strengthened and extended with the publication of various forms of government regulation including education, health, politics as well as culture. President Instruction No. 9 in the year of 2000 rules about gender mainstreaming into strategies carried out rationally and systematically to achieve justice and equality in a number of aspects of the lives of men and women. Globalization with sophisticated communications technology possessed becomes an important medium for this change. Noble values and culture form the basis for a change in order that culture shock does not occur in the name of uncontrolled modernity. Finally, women and men are equal figure that become the key to successful development.

Keyword: Indonesia participation, men and women, fairly and equally,

A. INTRODUCTION

Indonesia recognizes two categories of sex and gender, namely female or woman and male or man. Throughout the history of woman's role in Indonesia, which covers her relations and position, is more emphasis on the nature of women as mothers and wives which are responsible for the entire household activities. What iswoman? Simone de Beauvoir (in Alia Swastika, 2003) considerwoman just in the matter of reproductive function and then clearly differentiate the roles of man and woman in social life. Society has defined woman as someone who is different from the man with all the attributes she possessed. The stereotype of woman as weak, dependent, not independent, whiny person is compared to that of man who isstrong and brave, has become deeply ingrained perception in Indonesian society during this time and has explicitly created woman's role distinction in daily life day with all the impact. The representation model of men and women in social life, especially those concerning the status and role in the social life is affected by deep-rooted patriarchal culture, as stated by Luh Ayu Saraswati (in Nur Iman Sobono, 2000: 40-41) that., , "The majority of countries in the world including Indonesia are still running the patriarchal politics. Patriarchal politics is a derivative of the patriarchal state which promotes the interests of men ".

The patriarchal culture has been increasingly stronger and steadier when feudal society was appeared. At the next level, the feudal society develops to capitalist society and then is tied in a very patriarchal militarism system. As a result of that social change, in society there appears a view that

the human norm is considered correct when viewed from the perspective of men. All this is true in many aspects of life, social, economic, political, cultural and even religious aspects. The patriarchal system containing the values which prioritizesman, affect the way women and men perceive their status and role in family and society and determine the image of each gender in society. Women do not get prestige, opportunities and power equal to men. As a result, the placement and positioning of women in society life is reflected in the acceptance and rejection of the image attached to women by others or by the women themselves to see the division of roles both in public or domestic sphere. This condition becomes the source of all kinds of discrimination against women, though it will also unwittingly affect men.

This paper attemptstoreview theimportance ofthe participation of both manandwomanfairly and equitably andkeep being within thesystemof values andculture of Indonesia. The development policyas an effortto improve the welfareof the nationisthe important role that must be enjoyedby man and woman.Variouscases of violenceagainst womenthat occursatthis timebecomeone of the signsthat awomanhas not beenfullytaken into accountin decision-makingforpolicydevelopment.The participationof menandwomenmust be the main focusin anypolicychanges thatbringpositive valueto both parties.This paperbeginsby discussingaboutthe strongpatriarchal cultureas an important partof theroots ofdiscriminationtoward menandwomen, global challengesandthe importance ofwomen's involvementand participation which should be donein global interactionas describedbelow.

B. PATRIARKHI CULTURE PORTRAIT

Culture and cultural representations of human behavior in everyday life are reflected in communications, everyday behavior which later became the pattern of life and strengthened into a habit (Suswandari and Tellys Corliana, 2013). The concept of patriarchy itself was originally used by Max Weber to explain the formation of socio-political system that glorifies the role of the father (male) within the scope of the main family, big family and the public as it was in economic activity (see Sylvia Walby, 1990: 132; Marilyn Porter and Ellen Judd, 1993; Nunuk Murniati 2004, Muhadjir M. Darwin, 2005: 18, Irwan Abdullah, 2006: 3-5). This is confirmed by Kamla Basin, (2000: 10) that "the dominance of men over women is in all areas of life such as politics, religion and sexuality. The concept of patriarchy has to sort rigid social roles of men and women in public and domestic areas. Domestic area is identical to women in the form of responsibility in the care of children and household (Louise Lamphere, 1977: 83). Public areas are generally not associated with parenting issues. This view starts from the concept of the nature of women whose cultural position is under menand results on different rights. Different access between men and women is not only seen from the characteristics of gender or anatomical analogy but in fact the involvement of women in certain activities tends to be not prominent (A. Heinson, 1990: 40 and Tsing 1990: 124).

Patriarchal culture led to culture systems that describe the life system by putting the lives of men as the main figure in the family, society, nation and state. The term patriarchy is characterized by the dominance of men over women thatare realized in a wide variety of media and ways (Basin, 2001). In a patriarchal culture, Irwan Abdullah (2006: 3) states that "women are often seen as *the*

second sex, second-class citizens whose existence is not taken into consideration." Even theClassic Greek mythologyplaced womennot as citizen, not aspower holders in the policy-making or the government; the positions are only given to men. Women are considered to be equalto slaves who are deemed as non-citizens or sub-nationals (Elstain in Ben Agger, 2005).The dichotomyof *nature* and *culture*has been used to indicate the separation and stratification between men and women, in one picture that is one higher than the other, in the sense that one is lower than the others; in this case, it refers towomen. Carol P Mac Cormack (in Irwan Abdullah, 2006: 3-5) explains that the woman represents the characteristics of nature which should be kept low so they are more cultured which in this case are represented by men (See Vandana Shiva and Maria Mies, 2005). Civilizing efforts of women has led to the process of production and reproduction of inequality of relations between men and women. The involvement of women in domestic labor had been providing non-productive image even as stereotypes that harm them (Indrasari Tjandraningsih, 2003: 39).

In common sense, the implication of the concept of patriarchy about men and women positioning that is not balanced has become strength in the life sector separation into public and domestic sectors. Ideology of patriarchy has been approved by the various agencies and social institutions that later became a social fact about the status and the role that is closely done by men or women. This reality, on further developments,promotes the perception in activity "this is the man's role", "that isthe woman's role", "this is only appropriate for men", "this is taboo for women" and so on. The hegemonic patriarchy and familiarizationideology which emphasizes the role of women as wives influence the way of thinking and perception of men and women in everyday life. The familiarization ideology highlights the role of women in the focus around the household, as a wife and as a mother. Meanwhile, the main role of the menis as the main ruler of households who have the privilege and the greatest authority in family. Other family members, including the wife should submit to the authorities. A man in his role as husband and father is the central figure in the family. The father is the guidance and decision-maker in the family. This ideology has, for centuries,socialized and internalized in society. Ideology is embedded in cultural elements.

Berninghausen and Kerstan research findings (in Irwan Abdullah, 2006: 6-7) on a number of women in Klaten, Central Java states that half of the women surveyed said that women should be a good mother, a quarter others say a good woman should be as a good and obedient wife and can accompany her husband and support her husband's success. A good woman should be able to give offspring and produce useful children. Taking care of children is the responsibility of women and delinquency is regarded as a failure of women in parenting. In addition, the investigation of Paul Tangdilintin on "Effects of Changes in Family Structure toward Execution of Main Family Function in Urban Community of Kalibaru, Kemanggisan and Pasar Minggu Jakarta" (1996: 45) explains that in society there is still a segregated duty as opposition of joint task, in which the main task of wife or husband. People consider that men do not deserve to do the task of taking care of children or washing, moreover in public.

According toIrwanAbdullah(2005), thisbecamea very decisive blueprintinthe formation ofattitudesandsocial behaviorof mentowards women, includinghowwomen tookplaceandrolein

theoverallsocial process. Teguh(2005: 84) saysthat"women's success willbe measuredfrom their successathome, not in theirworkinpublic domain:market,office,rice fields, even though the participationwas not considered aprimary taskof women. The mainroleof womenas wivesand housewivesare verydominant. It is notonlydefinedby the husband, butalsobywomen themselves. The mass mediahave an important roleinstrengthening the position of socialization and model of the relationship between men and women in the household. Along with this condition Irwan Abdullah (2006: 8) argues that:

...the role of women as mothers/wives are well associated with the house, children, food, clothing, kecntikan, tenderness and beauty. Revolution capitalism has come affirm and strengthen the domestic role of women by providing a wide range of technologies that can help easethe activities of women in the kitchen: rice cooker; refrigerator; blender; gas stove; press cooker and microwave. Dapube a wonderful place that make women feel at home.

The above opinion has been close to the female figure since very long time. Women are trapped in domestic activities ranging from taking care of children, cooking, sweeping, washing, cleaning up the house, bringing children to school shuttle, preparing children for school and so on. In the conventional view, women are only suitable as a guard house, making coffee at office and meeting the needs of other men. In this case, Suzanne Staggenborg (in Suswandari, 2014) stated that in the effort to meet the needs of men, women often ignore their own needs. For example in the health aspects, the women malnutrition case becomes a symptom of injustice itself. This condition is associated with eating culture that promotes men as cultural values. Furthermore, in the roles of men and women there is a Javaneseexpression: *swargo Nunut neroko Katut, esuk dadi theklek, Wengi dadi lemek, sumur dapur dan kasur.*. Another metaphor such as *a good mother, a friendly mother, sincere mother, mother as a good cook, mothers who are good at sewing, mothers who arewell-dressed* and other expressions have positioned women in the domestic area. This construction of man and women structurally make a gap that ultimately marginalizes women with all the consequences entailing. For example violence, backwardness in education, not having access to decision-making, no opportunity to participate in the public, inhibition political career and so on will continue to place women as dependent and confident figure. In fact, the development requires the involvement of both parties.

C. GLOBALIZATIONAS THE BRIDGE TOCHANGE PARADIGMOFWOMEN

Globalization is defined as the change in culture that includes a system of thought and behavior. In the history review, the idea of globalization was born since the triumph of the bourgeoisie in the French Revolution of 1789 (Bellog, Hilarrie, 1956). As stated in the preface to a book publisher Kenichi Ohmae, entitled "The End of the Nation State: The Rise of Regional Economies (2002), that the end of the 20th century was a period marked by the rise of globalism or what is often called globalization. Albrow (1996, in Samson AB, 2005) explains that "globalization had led to the decline or even demise of modern rationality. In the process of globalization Fred W. Riggs (2002: 35) explains that "globalization of human mobility invalues escalating more and more

people are Able to move from place to place, not just as migrants seeking new home but as so journey visiting different countries where they may stay for longer or shorter periods of line. The opinion of W. Riggs emphasized that globalization does not take into account the territorial and regional distances. The boundaries of the nation state as dashed and not be so mean. Therefore, whatever happens and takes place in one place will affect the other place.

Global era has created an open society. In this context occurs major change with regard to economic issues, politics and culture. At the economic level, globalization has created a free market and regional and international cooperation. Global era has opened the barriers that limit the State, resulting in the free stream, either in the form of goods, services and expertise. Economic activity is characterized by free competition and demand of high-quality products. At the cultural level, globalization has caused a huge wave of cultural shift. Similarly, global culture in the view of Kenichi Ohmae (1995: 21) is expressed by the occurrence of polarization among individuals both regionally and internationally. There appeared several cultural spaces called space techno, ethno space, finance space, media space, including idea space. In culture, there has been a universalization of global value system and obscure the system of human life value, especially in developing countries. Furthermore, in political level, globalization is described as a process of democratization, namely the recognition of the community's ability to establish itself and together build awider, more affluent and prosperous society life. Recognition of human rights occurs more real. Human potential is recognized and given a full opportunity to participate in the community who had only possessed by certain parties. This condition clarifies that globalization has brought about major changes in human life. Even Anthony Giddens in his book Run Away World (http://www.media online.com/2006) explains that globalization remodels our lives. It means that at the present time human is undergoing a period of uncontrolled major transition of history, supported by advances in science and technology which are on the other side also bore unpleasant effects for human life.

In line with the increasing development of science and technology in today's global era, there appear the role changes because of information received by women. The global situation has raised awareness among women about their existence, status and rights, as well as the conscious tendency of being equal with men who had been tied them. The feminist movement has awakened women to be active in the public world. Women are made aware that they have equal rights with mento explore many areas of life. How a woman sees herself, and how the value of the role they provide for themselves is very important in determining the objectives to be formulated, attitudes that she holds, the behavior she will initiate and the response she will do against the other people (Cohen, 1978: 66). Economic demands and increase of the women's intellectual potential have encouraged them to participate more out routine domestic activity which have always referred to them. Career in public life for women is legitimate. Similarly, the family as women's choice is not wrong. Career in public life and devotion to the family also remain valid. The most important thing in fact, is how a woman know herself and acting in accordance with integrity. Selections are made based on her consciousness and her rights as a person. However, it is not easy to be able to realize these desires granted. The perception of women is part of a community whose life is governed by the norms

applied, and in general the norms are not in favor of women. Limitation of the nature of women to take part in the domestic sphere is still dominant. This, then, limits the movement of women and represses the aspirations they have.

The enthusiasm of women to work in the public domain is part of a global challenge that should be answered by the women community with achievements, regardless of the iridentity to one another. Global era with the ease of technology became an inspiration for many women to work with out skipping their responsibities and duty as a mother in the corridors of Indonesian culture. Women use technology to develop the insight, expand the network and be inspired to be creative and innovative. Not a few women do take advantage of online technology which is able to open up economic opportunities that will strengthen the economy of the family. For example, women-owned gastronomy can be a great business opportunity with a touch of technology.

D. PARTICIPATION OF WOMEN IN THE GLOBAL INTERACTION

According to Hoofsteede (1971), quoted by Khairuddin (2000 in Purbatin Agus Hadi, http: www.google.co.id, 22 September 2014),participationmeans "The taking part in one or more phases of the process" or taking part in one or more stages of a process, in this case the development process. Meanwhile, according to Fithriadi, et al. (1997) participation is a major point in the approach to people-centered and sustainable development as well as an interactive process which continues regardless of gender man and woman. Women's participation becomes the rights and obligations of women as part of the fundamental values that continue to be stronger in this global era. Context participation provides an opportunity for women to contribute creativity in development that can be seen from the participation of women in determining themselves, the awareness of women to not succumb to the stereotype that binds stigma and the willingness of women to transform themselves with an increasingly wide variety of opportunities for technology support.

Efforts to increase women's participation in development in Indonesia continues to be strengthened and extended with the publication of various forms of government regulation including education, health, politics as well as culture. President Instruction No. 9 inthe year of 2000 rules aboutgender mainstreaming into strategies carried out rationally and systematically to achieve justice and equality in a number of aspects of the lives of men and women.

The gender mainstreaming strategy aims atplacing men and women as equal partners and has equal access, opportunity, and control and gets fair and equitable benefit of the development. In relation to that, World Commission On The Social Dimension of Globalization (2004) mentions that measures to make the process of ideal development is a concept which is called *promote gender equality and empower women*, because there are still many women who lag behind men. Demonstrating commitment to justice and gender equality should not be rhetorical, but implemented in reality to the political issues that had been dominated by men (Lawrence E. Harrison and Samuel P. Huntington). Injustice and gender inequality is one of the obstacles to development that must be constantly changed. Global era opens up opportunities for women and men to mutually have the same challenge without worrying gender stick to the cultural values of the nation.

E. CLOSING

Development requires participation of men and women fairly and equally. The strong culture of patriarchy becomes an important part to continue to be reformulated until new approaches are discovered to deliver new value of the interaction of men and women in the corridors of real human values. Globalization with sophisticated communications technology possessed becomes an important medium for this change. Noble values and culture form the basis for a change in order that culture shock does not occurin the name of uncontrolled modernity. Finally,women and men are equal figure that become the key to successful development.

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