

Patriarchy Culture in Gender Equality Concept: Islamic Perspective

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Abstract

The condition of a patriarchal culture that is rooted in society causes many cases of gender inequality in which women are the main victims. This is because the perception of gender of men and women has different characteristics, so it can be said that men are more dominant than women. In addition, the Islamic religious perspective on this phenomenon, where there are often misconceptions about the understanding of Islamic religious knowledge, is a reason for the emergence of a patriarchal culture that continues to take root in society. This study has the purpose to find out descriptively and meaningfully of patriarchal culture in the concept of gender equality. This study uses qualitative research methods through a literature study of relevant books, literature, and journals. As a result that patriarchal culture manifests gender inequality. Not only in a family environment but also in an educational environment, work environment, etc. Domestic violence experienced by women is a form of gender inequality. While other forms are marginalization, subordination, stereotypes, and dual roles. In addition, Islamic teachings originating from explanations in the Qur'an have emphasized that men and women have equal rights in terms of worship (spiritual) and social activities. However, a lack of public understanding has made patriarchal culture take root to this day.

Keywords: Cultural Patriarchy, Gender Equality, Female

Abstrak

Kondisi budaya patriarki yang mengakar di masyarakat banyak menyebabkan kasus-kasus ketidaksetaraan gender yang di mana perempuan adalah korban utamanya. Hal ini dikarenakan persepsi terhadap gender laki-laki dengan perempuan memiliki sifat yang berbeda, sehingga dapat dikatakan bahwa laki-laki sebagai kaum yang dominan daripada perempuan. Selain itu, ilmu agama Islam terhadap fenomena tersebut, tak jarang terjadi miskonsepsi terhadap pemahaman ilmu agama Islam dijadikan alasan munculnya budaya patriarki yang terus mengakar di masyarakat. Tujuan penelitian ini adalah untuk mengetahui secara deskriptif dan penuh makna budaya patriarki dalam konsep kesetaraan gender. Pada penelitian ini menggunakan metode penelitian kualitatif melalui studi kepustakaan terhadap buku, literatur, dan jurnal yang relevan. Hasil penelitian menyatakan bahwa budaya patriarki mewujudkan adanya ketidaksetaraan gender. Tidak hanya dalam lingkungan keluarga namun juga lingkungan pendidikan, lingkungan kerja, dsb. Kekerasan dalam rumah tangga (KDRT) yang dialami perempuan merupakan bentuk ketidaksetaraan gender. Sementara bentuk lainnya ialah marginalisasi, sub-ordinasi atau penomorduaan, stereotipe, dan peran ganda. Disamping itu, dalam ajaran Islam yang ditegaskan dalam Al-Qur'an bahwa antara laki-laki dengan perempuan memiliki persamaan hak dalam ibadah (spiritual) maupun aktivitas sosial. Namun, kurangnya pemahaman masyarakat membuat budaya patriarki terus mengakar hingga saat ini.

Kata Kunci: Budaya Patriarki, Ketidaksetaraan Gender, Perempuan

INTRODUCTION

Patriarchy culture according to Madsen in Wibisono¹ “*Patriarchy is a cultural (ideological) system that privileges men and all things masculine, and a political system that places power in the hands of men and thus serves male interest at the expense of women.*” According to Marla Mies in Omara², patriarchal culture is considered as a system that places men in a higher place than women, and this system spreads to other dimensions of society. So that it can be said that men are the dominating people, and women are the ones who are subjugated. From the two statements above, it can be concluded that patriarchal culture is a cultural system that places the dominance of men over women.

The origins of patriarchal culture are summarized from the page *Perkumpulan Keluarga Berencana Indonesia*³ is triggered by a shift in life order into an agricultural society that settled for farming due to the unfavorable natural conditions of the nomadic people who constantly changed their place of residence to hunt and gather food. This transition resulted in changes in the structure of society, including the relationship between women and men.

At first, farming was done by women as a leisure time filler in the period of nomadic society. With that changing structure of society, women's farming skills have become a major need to produce food. In low-tech farming activities, land expansion is the only way to increase production yields. Thus, more and more agricultural processing personnel are needed. The addition of the workforce makes sexual activity something important that makes women increasingly shift towards reproductive activities.

Then, increasingly advanced agricultural technology gave rise to heavy agricultural tools that could not be controlled by women and was mostly driven by livestock. Breeding skills are indeed more controlled by men. So, agriculture is completely controlled by men. Therefore, women are increasingly being shifted towards domestic work.

However, the division of labor which is an agreement over time is increasingly misunderstood as a necessity. As a result, until now a stereotype has been created that is embedded in society that women are required to continue to play multiple roles and domestic tasks while men are positioned as wage workers and public workers.⁴ This stereotype is further strengthened by the premise that men are the head of the family so that the role of leader in the family is delegated to men who feel they are not obligated to do housework.⁵ The position of the head of the family held by the husband in a family is also strengthened by Article 31 Verse 3 Law of The Republic of Indonesia No. 1 of 1974 about Matrimony that sounds like “The husband is the head of the family and the wife is a housewife”.⁶

¹ Aloysius Danang Haryo Wibisono, “The effects of patriarchal culture to the female characters in family life as seen in Jane Smiley’s *a Thousand Acres*” (Thesis, Sanata Dharma University, 2010), <https://repository.usd.ac.id/26155/>

² Andi Omara, “Perempuan, Budaya Patriarki dan Representasi,” *Mimbar Hukum* II, no. 46 (2004): 149, <http://i-lib.ugm.ac.id/jurnal/jurnal.php?jrnId=170>

³ Perkumpulan Keluarga Berencana Indonesia Daerah Istimewa Yogyakarta, “Asal-usul Budaya Patriarki,” diakses 20 Oktober 2021, <https://pkbi-diy.info/asal-usul-budaya-patriarki/>

⁴ Aida Vitayala S. Hubies, *Pemberdayaan Perempuan dari Masa ke Masa* (Bogor: IPB Press, 2010), 10.

⁵ Gita Rama Mahardhika, “Belenggu Budaya Patriarki terhadap Kesetaraan Gender di Indonesia – ITS NEWS,” diakses 20 Oktober 2021, <https://www.its.ac.id/news/2020/04/22/belenggu-budaya-patriarki-terhadap-kesetaraan-gender-di-indonesia>

⁶ Undang-Undang No. 1 Tahun 1974 tentang Perkawinan

The application of patriarchy in the social system plays an important role in making a man or father a woman's companion. This view raises the gender view that men and women have reduced characteristics so that men have the right to dominate so that their power is respected and maintained. Women must be able to do household chores and maintain emotional expression by maintaining the emotional and psychological conditions of men who always exist with their patriarchal capacity.⁷ As a result, women are often seen as weak and less active in the public sector.

The patriarchal culture manifests the existence of gender inequality not only in the family environment but also in the educational environment, work environment, etc. In employment, in addition to the notion that women's roles are in the domestic sphere, there is also an assumption that women's income is considered an additional family income so that women often get jobs that are marginal, not permanent, and flexible. The existence of gender inequality in the work environment is motivated by gender inequality in the field of education, where women have less access to educational facilities than men. Therefore, jobs that require skills, professionalism, and leadership are still dominated by men.⁸ As quoted from the UNESCO website, several factors, such as poverty, geographical isolation, minority status, disability, early marriage and pregnancy, gender-based violence, and traditional attitudes about the status and role of women, are some of the many barriers women face to fully achieve their goals. Exercise their right to participate in, complete, and benefit from education.⁹

Gender equality is the equality of conditions for men and women to have the same opportunities and rights as human beings to advance their roles and participation in economic, legal, political, socio-cultural, educational, and national defense and security activities (*Hankamnas*) as well as equality in enjoying development results. The achievement of gender equality is shown by the absence of discriminatory behavior experienced by both women and men so that anyone can have access, the opportunity to participate, have control over development, and benefit from equitable and equitable development¹⁰. The patriarchal culture that is rooted in society causes many cases of gender inequality in which women are the main victims. As in Arab countries, gender equality in the fields of education and work is closely related, which is because of the patriarchal culture that is still ingrained in the country.

Based on research conducted by Annisa Malinda Natasya Hagk and Umi Najihah Kholilah in an article entitled "Perkembangan Kesetaraan Gender di Negara – Negara Arab" in 2018,¹¹ Arab countries still rank low in terms of gender equality. This is due to the lack of facilitation for women there to receive education up to a higher level. On average, women there only attend school up to primary level. They think that women will not work outside the

⁷ Israpil, "Budaya Patriarki dan Kekerasan Terhadap Perempuan (Sejarah dan Perkembangannya)," *Pusaka Jurnal* 5, no. 2 (19 November 2017): 142, <https://doi.org/10.31969/pusaka.v5i2.176>

⁸ Aida Vitayala S. Hubies, *Pemberdayaan Perempuan dari Masa ke Masa* (Bogor: IPB Press, 2010), 14.

⁹ UNESCO, "Education and Gender Equality," diakses 20 Oktober 2021, <https://en.unesco.org/themes/education-and-gender-equality>

¹⁰ Rani Pratiwi Dyah Susanti, "Pengaruh Sikap Kesetaraan Gender Guru Terhadap Perilaku Pengimplementasian Kebijakan Pengarusutamaan Gender (PUG) di Sekolah Menengah Pertama Se-Kecamatan Kutoarjo" (thesis, Universitas Negeri Yogyakarta, 2012), <http://eprints.uny.ac.id/id/eprint/9812>

¹¹ Annisa Malinda Natasya Hagk dan Umi Najihah Kholilah, "Perkembangan Kesetaraan Gender di Negara – Negara Arab" (Seminar Nasional Bahasa Arab Mahasiswa, Universitas Negeri Malang, 2018), <http://prosiding.arab-um.com/index.php/semnasbama/article/view/211>

home, so it is better to teach them how to take care of the house instead of going to school. Therefore, the illiteracy rate of women there is relatively high, which causes them to lack the skills to be able to participate in many fields of work. Women there generally work in the informal sector, such as domestic production (garments, food factories, and handicrafts), where these jobs are the lowest earning jobs. Not all fields of work can be accessed by women even though they have received higher education.

The very significant difference in the rights of women and men in Arab countries itself is triggered by the existence of regulations that restrict women's freedom to play an active role in society. One of these is the rule whereby men have power over their female relatives in a guardianship system. This, of course, makes it difficult for women to be mobile in Arabia. They are required to first obtain permission from their male guardian to carry out activities, such as leaving the house, driving a car, receiving family documents, etc. This clearly shows that there is a patriarchal practice there. Saudi Arabia applies a strict interpretation of Islamic law in which the law views the segregation of roles based on sex and male power as vital in maintaining the morale of Islamic society. Even though currently under reforms issued by Crown Prince Mohammad bin Salman as an effort to modernize a conservative Muslim country, women in Arabia are still struggling to voice their human rights so that they can freely express themselves in public spaces without monitoring from the side of men¹².

Then similar research on gender equality was also carried out by Nur Fajriyatus Saidah and Sugeng Harianto in an article entitled “*The Meaning of Wife's Domestic Work for Husbands (Study on Fisherman's Households in Campurejo Village, Panceng District, Gresik Regency)*” in 2018.¹³ In this article, it is discussed about the motives for and motives for the husband's purpose of giving meaning to the wife's domestic work in the fishermen's households in the Campurejo Village. Two motives were found, namely the because motive, where the husband interprets the wife's domestic work based on the background which is divided into four categories: education, economy, income and consumption, and the community construction that men are priests for women. Then, in order to motive, where the husband gives meaning to the wife's domestic work, it is to help and ease the burden on the wife in doing household chores, as well as a form of the wife's obedience to her husband.

Thus, in this article, we will discuss the conditions of patriarchal culture rooted in Indonesian society as well as the phenomena or cases of gender equality that are motivated by the patriarchal culture and their correlation with the concept of gender equality. In addition, it is also about the Islamic religious perspective on this phenomenon, where not infrequently, misconceptions about the understanding of Islamic religious knowledge are used as reasons for the emergence of a patriarchal culture that continues to take root.

¹² Franklin Ronaldo, “Perempuan Arab Saudi Sedang Berjuang untuk Kebebasan dan Kesuksesan Mereka Terus Bertambah,” diakses 20 Oktober 2021, <https://theconversation.com/perempuan-arab-saudi-sedang-berjuang-untuk-kebebasan-dan-kesuksesan-mereka-terus-bertambah-122269>

¹³ Nur Fajriyatus Saidah dan Sugeng Hrianto, “Makna Pekerjaan Domestik Istri Bagi Suami (Studi pada Rumah Tangga Nelayan di Desa Campurejo Kecamatan Panceng Kabupaten Gresik)” *Paradigma*, 6 no. 3 (28 November 2018), <https://ejournal.unesa.ac.id/index.php/paradigma/article/view/26111>

RESEARCH METHOD

The method used in this article is a qualitative method or commonly referred to as the naturalistic research method. Naturalistic research methods are research methods carried out in natural conditions (natural settings). This method is also used to obtain in-depth data, namely meaningful data. The meaning itself is factual, real data, namely definite data, which is the essence of visible data. Therefore, in this study, more emphasis is placed on meaning than generalization.¹⁴ The reason for using this method is because the topics in this article are descriptive and meaningful so that this article can explain and describe phenomena to understand misconceptions from social situations in-depth, find patterns, hypotheses, and be supported by theory. The focus of the study in the article is to analyze the phenomenon of patriarchal culture in the concept of gender equality in Indonesia, which is guided by an Islamic perspective.

The research was conducted to obtain data, so the most important step that the researcher had to do was to know the data collection techniques. The importance of knowing data collection techniques is so that research can easily get data that meets the data standards set.¹⁵ The data collection technique in this article is library research. Literature studies relate to theoretical studies and other references related to values, culture, and norms that develop in the social situation under study.¹⁶ Data collection in this article was carried out by reviewing books, literature, and journals that are relevant to the topics studied, namely patriarchal culture and gender equality.

The stages of data collection are carried out by collecting library sources, both primary data, and secondary data. Primary data is data obtained directly from research subjects as a source of information sought or also called first-hand data.¹⁷ Primary data is taken through the main book or article that is the object of research. Meanwhile, secondary data is data taken from books/articles whose role is to support theory on primary data.

Activities in data analysis are carried out in various stages, including data collection, data reduction, display data, and conclusion drawing or verification.

DISCUSSION

The Phenomenon of Patriarchal Culture in Indonesia

The patriarchal culture in Indonesia has existed since ancient times, even during the colonial period of the Indonesian people by foreign soldiers who were dominated by men. The most historic contradiction of patriarchal culture was carried out by Raden Ajeng Kartini, an Indonesian National Hero from Jepara who voiced the emancipation of women during the colonial era. Kartini expressed her anxiety over the culture that always put women, especially natives so that there were differences in the treatment received by men and women. For their services, Indonesian women today can experience the same educational opportunities as men and can develop themselves to play a role and have a career in the public sphere. However, given this situation, the issue of subordination to women does not mean that it is over.

¹⁴ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2013).

¹⁵ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*

¹⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*

¹⁷ Saifuddin Azwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 2009), 91.

Women in Indonesia actually face other problems; namely, in addition to their wider role in the public sphere, the problem of taking care of the household is still on the shoulders of women.¹⁸

The word patriarchy itself refers to a system of life that is governed by a "fatherly" system. Patriarchy refers to the composition of society based on the lineage of the father. This is a term that indicates certain characteristics in a family that is regulated, led, and ruled by the father or the eldest man. Thus, the law of descent in patriarchy is according to the lineage of the father. The name, property, and power of the head of the family (father) are passed on to sons.¹⁹ But now, the word patriarchy is used to refer to the domination of men over women.

With the "fatherly" system in the family, the title of the head of the family is assigned to male family members. This has become an unwritten customary law of kinship that must be obeyed by the people of Indonesia. In Indonesia itself, there are three kinship systems, namely (1) the patrilineal kinship system which draws the lineage from the male line (Father); (2) the matrilineal kinship system which draws the lineage from the female line (Mother); and (3) parental kinship system that draws lineage from a male (father) and female (mother) lines. However, in reality, the power remains in the hands of men even though the family adheres to a matrilineal kinship system. For example, in the Minangkabau community, West Sumatra, the mother of the head of inheritance is held by a man, namely the eldest man.²⁰ Thus, it is clear that the patriarchal culture that defines women as domestic workers is deeply rooted in Indonesian society.

According to Palulungan, et al,²¹ in the cultural and social system of most Indonesian people, women are perceived as having reproductive functions. Reproductive functions in women, namely giving birth and breastfeeding, make women can only stay at home to continue and care for their offspring. So that even domestic work is more borne by women, and everything that happens at home is the responsibility of women. When women are also perceived as weak creatures, have limitations, always put feelings first, and are illogical so that women are considered unfit to be in the public sector, which in fact is "hard", competitive, and rational. Therefore, men are perceived as breadwinners in the public sphere. Men have responsibilities as rulers and act as fathers in the family. Men are also responsible for representing and solving problems faced by women.

In the customs and culture of Indonesian society, parents often advise their daughters to be obedient and obedient to their husbands. As a dutiful child, of course, women must listen to the advice of their parents. Over time, this gave rise to its own stigma in society regarding the nature of women. The nature of women, which was originally only menstruating, pregnant, giving birth, and breastfeeding, experienced a shift in meaning that the nature of women also did domestic work and was obedient and obedient to their

¹⁸ Sri Djoharwinarli, *Dilema Kesetaraan Gender Refleksi dan Respons Patriarkis*, (Yogyakarta: PolGov Fisipol UGM, 2012), 32-33.

¹⁹ Shadily Hassan, *Ensiklopedia Indonesia*, (Jakarta: Ichtar Baru van Hoeve, 1984)

²⁰ Ni Nyoman Sukerti, "Gender dalam Hukum Adat," *Jurnal Studi Jender Srikandi* 5 no. 1 (1 Januari 2005): 4-6, <https://ojs.unud.ac.id/index.php/srikandi/article/view/2845>.

²¹ Lusya Palulungan, M. Ghufan H. Kordi K., dan Muhammad Taufan Ramli, *Perempuan, Masyarakat Patriarki*, (Makassar: Yayasan Bakti, 2020), 3-4

husbands, while the nature of husbands was to earn a living. This gives birth to authority on the husband over his wife, children, and property in the family.²²

The authority of men in the family, when abused clearly has an impact on women. In fact, this is true in a society where husbands often take advantage of their wife's obedience to fulfill their selfishness. Such as the case of domestic violence experienced by a 31-year-old wife by her husband with the initials YS in Situbondo, East Java.²³ In this case, a wife was beaten by her husband until she fainted and caused injuries because the wife refused to have sex. The victim claimed to have refused the request on the grounds of being tired. In this case, it can be seen that there is an abuse of authority by men. The stigma that women must obey and obey their husbands moves the perpetrators to force the victim to even resort to physical violence just to fulfill his request. From this case, it seems that women do not have the right to refuse "orders" and are not given the opportunity to have their voices heard.

This is in line with what Komnas Perempuan Commissioner, Adriana said, according to her, if a husband forces his wife to have sexual intercourse, it is a form of rape against his wife or more precisely called marital rape. Marital rape is a form of sexual violence between husband and wife where in practice, husband and wife sexual relations are carried out by means of violence, coercion, threats, or in a way that is not approved by their respective partners. Adriana continued, sexual violence is also included in the category of domestic violence which often happens in the field that many women in husband and wife relationships are not aware that they are experiencing domestic violence. Adriana also added that cases of sexual violence in a household like this are often considered trivial, even by the police.²⁴

The case proves the statement made by the Minister of Women's Empowerment and Child Protection, Bintang Puspayoga,²⁵ that deep-rooted patriarchal culture makes women vulnerable to violence and discrimination even though both men and women have the potential to become victims, women remain the most vulnerable group because patriarchal culture makes women look down on.

Palulungan, et. al²⁶ stated that patriarchal culture and ideology developed in society because it received legitimacy from various aspects of life, both religion and belief as well as state life. The existence of customary law and the misinterpretation of religious knowledge are justifications for patriarchal practices that make it take root in the lives of Indonesian people. One example is in fiqh, where women's roles and space for movement are limited to the domestic sphere. For example, the conditions for Friday prayers, being judges, guardians, and

²² R. D. Putri, "Perempuan dengan Kodratnya, Patriarki atau Berbakti? – KOMPASIANA.COM," diakses 27 Oktober 2021, <https://www.kompasiana.com/rdputri/5f185dab097f3652d612bdc2/bekal-nasi-patriarki-atau-berbakti>.

²³ Ghazali Dasuqi, "Menolak Berhubungan Intim, Suami Aniaya Istri Hingga Pingsan – detiknews," diakses 27 Oktober 2021, <https://news.detik.com/berita-jawa-timur/d-3025687/menolak-berhubungan-intim-suami-aniaya-istri-hingga-pingsan>.

²⁴ Cynthia Lova, "Komnas Perempuan: Memaksa Istri Berhubungan Badan Termasuk Pemeriksaan," diakses 27 Oktober 2021, <https://megapolitan.kompas.com/read/2019/07/08/19464621/komnas-perempuan-memaksa-istri-berhubungan-badan-termasuk-pemeriksaan?page=all>

²⁵ Anita Permata Dewi, "Menteri PPPA Sebut Budaya Patriarki Membuat Perempuan Rentan Kekerasan – antaranews," diakses 27 Oktober 2021, <https://www.antaranews.com/berita/2352090/menteri-pppa-sebut-budaya-patriarki-membuat-perempuan-rentan-kekerasan>.

²⁶ Lusya Palulungan, M. Ghufuran H. Kordi K., dan Muhammad Taufan Ramli, *Perempuan, Masyarakat Patriarki*, (Makassar: Yayasan Bakti, 2020), 4

leaders all require that it be taken over by a man, as if implying that being a man is guaranteed that one can do whatever is entrusted to him.²⁷ This article also discusses the issue of justifying patriarchal culture in the name of religion and with minimal knowledge of religion, especially Islam.

Gender Correlation Between Patriarchal Culture and Gender Equality Concept

In the life of a country, if the cultural construction of society still places men as the top class (holders of power), while women are below it, it can be said that patriarchal culture is still very strong. In the Indonesian Dictionary,²⁸ the meaning of the word culture is thought; common sense; customs; something about a developed culture (civilized, advanced); and something that has become a habit and is difficult to change. That way, this patriarchal culture was formed and developed by humans from one generation to the next and is still ongoing today.

Manifestations of gender inequality can be seen from various conditions, including: (1) The marginalization of women in obtaining access to education which results in women falling into poverty. In society, there is a common adage that girls do not need higher education, because in the end they will be stuck in the household kitchen. (2) Subordination or subordination, namely not making women the same priority, tends to be positioned as inferior to men. This situation is reflected in a family with limited economic capacity, so the right to education will become a priority for boys. (3) Stereotypes, communal assumptions that believe that the products of women's work activities are just a sideline or as a complement and tend not to be taken into account. This fact results in the emergence of discrimination that triggers injustice for women. This results in discrimination and various injustices experienced by women. For example, the view of women whose duties and functions are only to carry out domestic or household work. So the label "housewife" is considered detrimental if women with that label want to be active in "male activities" such as politics, business, or bureaucrats. (4) Violence, not only includes physical attacks such as rape, beating, and torture, but also non-physical attacks such as sexual harassment that can threaten a person's physical and mental health. (5) The double burden borne by women is that apart from going to work as career women, they also have to do household chores²⁹. Even though housework does not always have to be borne by women as well as the task of earning a living, it is not always borne by men.

The forms of injustice above cannot be separated from the impact of the still-attached patriarchal culture on people's mindsets, which causes gender disparities, both in the community and in the family. In this case, men are on the side of dominating, while women are submissive and weak so that men tend to have discretion over women. Of course, this is very unfavorable to the position of women. Often, women as victims are also blamed and as a

²⁷ Nina Nurmila, "Pengaruh Budaya Patriarki Terhadap Pemahaman Agama dan Pembentukan Budaya," *Karsa: Jurnal Sosial dan Budaya Keislaman* 23 no. 1 (1 Juni 2015): 1-16, <https://doi.org/10.19105/karsa.v23i1.606>.

²⁸ Budaya, "KBBI Daring," diakses 01 November 2021, <https://kbbi.kemdikbud.go.id/entri/budaya>.

²⁹ Mursyidah, "Pendidikan Berbasis Kesetaraan dan Keadilan Gender," *Jurnal Muwâzâh*, vol. 5, no. 2 (Desember 2013).

result get discriminated against by society. This treatment causes most victims to hesitate to open their voices in reporting cases to the authorities.

Gender equality is an equal condition for both men and women to get opportunities and rights as human beings, so that they are able to play a role and participate in economic, legal, political, socio-cultural, educational, and national defense and security activities as well as equality in enjoying the fruits of development. Gender equality also includes the elimination of discrimination and structural injustice, both against men and women.³⁰

There are four indicators of gender justice, namely: (1) Access, one example is in terms of getting an education; (2) Control, for example, control over what it owns, both resources and income; (3) Participation, for example, participation in leadership, decision-making, either in the family or participation in parliament; (4) Benefits, which can be enjoyed by women from the results of development, such as the right to health insurance or assistance in the form of cash that is directly given to the head of the family, even though she is a woman.³¹

Demanding equality does not mean contradicting men and women. Rather, as an effort to create an equal relationship. Opportunities must be equally wide open for both men and women; equally important in terms of getting an education, nutritious food, health, job opportunities, and so on.³²

Islamic View of Patriarchal Culture and the Concept of Gender Equality

Religion is a system that regulates human faith (belief) in God Almighty. In it, it has been regulated how the relationship between humans and humans, as well as humans and their environment. However, the fact is that some of them (humans) know the meaning of religion for life, but they still do not practice the teachings of that religion. And it is undeniable that the role of religion participates in social structures that give birth to gender inequality.

It is stated in the Qur'an that humans are noble creatures. Allah SWT has created humans with reason, making humans as creatures who have the highest position among other creatures on earth. Therefore, all humans are equal, and the only difference is the quality of piety. In QS. Al-Hujurat: 13 it is said that

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ

“Human beings, we created you all from a male and a female and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is All-Knowing, All-Aware.”

³⁰ Iswah Adriana, “Kurikulum Berbasis Gender (Membangun Pendidikan yang Berkesetaraan),” *Jurnal Tadris*, vol 4, no.1 (2009).

³¹ Poetri Leharita Pakpahan, Muhammad Ikhsannudin, dan Muhammad Maulana Nur Kholis, “Women Who Work According to Khaled Aboue El-Fadl,” *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 4, no. 2 (8 September 2021): 252–70, <https://doi.org/10.31538/almada.v4i2.1347>.

³² Nanang Hasan Susanto, “Tantangan Mewujudkan Kesetaraan Gender dalam Budaya Patriarki,” *Jurnal MUWAZAH*, vol 7, no. 2 (Desember 2015).

In the verse, it is explained that men and women have equal rights both in terms of worship (spiritual) and in social activities. Just as men have rights and obligations to women, women have rights and obligations to men. It's like a husband-and-wife relationship in a family.

In the Qur'an, there is no explanation that states that the status of men is higher than that of women. A husband is not more dominant than his wife. Likewise, boys are not more important than girls.³³ In Islam, it is taught that when a woman is married, the responsibility of a woman is in the hands of her husband. The teachings of Islam in such a way give great respect to women-therefore the best Muslim men are those who do good to their wives. Islam gives high honor to Muslim women. The absence of an obligation for women to earn a living is not a form of an assumption that depicts women as weak individuals and always burdens men. But this is Islamic respect for women in connection with women's very vital duties in domestic life.³⁴

Islam gives equal rights and obligations to both men and women. However, men are placed one level higher than women, or husbands are given a position one level higher than wives. This is not to demean women or wives, but rather a form of an assignment to men or husbands to take care of their wives and children in connection with the great responsibility that husbands have for their wives and children.³⁵

The verse also at the same time denies the perception that between husband and wife there are differences that marginalize one of them. Equality of rights between husband and wife or between men and women includes various things; for example in worship. Anyone, both male and female, who diligently worships, will get a reward regardless of gender. The difference that will be accepted is the difference in the quality of the value of devotion and piety to Allah SWT. In addition, this verse also emphasizes that one of the main missions of the Qur'an revealed is to free people from various acts of discrimination and oppression, including sexual discrimination, skin color, ethnicity, and other primordial ties. However, although theoretically, the Qur'an contains the principle of equality between men and women, in its implications these principles are often ignored.³⁶

From a historical point of view, patriarchal culture itself emerged as a result of pre-Islamic culture, namely the culture that existed before the teachings of Islam. At that time, women were seen as nothing more than lifeless dolls and only used as an outlet for men's lust. The tradition of eliminating the lives of newborn women is often carried out as a result of the belief that the presence of women is a shameful thing and is not beneficial for their parents. Therefore, the verses of the Qur'an were revealed as an effort by Allah SWT. To interact with the people of the Prophet Muhammad. Tend to use a diction that puts men first.³⁷

³³ Evi Fatimatur Rusydiyah, "Pendidikan Islam dan Kesetaraan Gender (Konsepsi Sosial tentang Keadilan Berpendidikan dalam Keluarga)," *Jurnal Pendidikan Agama Islam*, vol. 4, no. 1 (Mei 2016).

³⁴ Israpil, "Budaya Patriarki dan Kekerasan Terhadap Perempuan (Sejarah dan Perkembangannya)," *Jurnal Pusaka*, vol. 5, no. 2 (2017).

³⁵ Israpil, "Budaya Patriarki dan Kekerasan Terhadap Perempuan (Sejarah dan Perkembangannya)," *Jurnal Pusaka*, vol. 5, no. 2 (2017).

³⁶ Sarifa Suhra, "Kesetaraan Gender dalam Perspektif Al-Qur'an dan Implikasinya Terhadap Hukum Islam," *Jurnal Al-Ulum*, vol. 13, no. 2 (Desember 2013), hlm 373-394.

³⁷ Moh. Nailul Muna, "Rekonstruksi Budaya Patriarki Dalam Visualisasi Surga (Analisis Historis-Linguistik)," *Kafa'ah Journal*, vol. 10, no. 1 (2020).

Therefore, if we as Muslims believe that Allah is Just, we should also believe that Allah will not be able to support injustice. So, if there are verses of the Qur'an that are understood in a patriarchal way and therefore legitimize acts of injustice, then the fault lies not in the verses of the Qur'an but lies in the way of understanding these verses.³⁸ In addition, environmental factors, such as culture and traditions can also give rise to the existence of gender inequality.

CONCLUSION

Patriarchal culture is rooted in the cultural and social systems of most Indonesian people. Women are perceived as having a reproductive function that requires them to do domestic work. The patriarchal culture views women as weak creatures so that they are unfit to play a role in the public sphere. Meanwhile, men are considered "rulers" in the family who act as breadwinners in the public sphere. This creates a stigma in society that men have authority over women in the family. The authoritarian attitude that arises as a result of patriarchal ideology, if misused, can have a negative impact on women who raise the issue of gender equality. Domestic violence experienced by women is a form of gender inequality. Meanwhile, the other forms are marginalization, subordination or subordination, stereotypes, and the dual roles that women have to carry out. In addition to the authoritarian attitude on the part of men which limits their space for movement, women also do not dare to speak out for fear of the threat of discrimination from society. Meanwhile, in the teachings of Islam itself, there is no explanation in the Qur'an that the position of the husband is higher than the wife. Both men and women in the family have equal rights in worship and social activities. As for Islam, it does not oblige women to earn a living, and men are placed one level above women, not to demean women, but it is all closely related to the duties of husband and wife in the household. Unfortunately, it is often misinterpreted by society and used as a justification for patriarchal culture, which is often done without realizing it.

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³⁸ Nina Nurmila, "Pengaruh Budaya Patriarki terhadap Pemahaman Agama," *Jurnal KARSa*, vol. 23, no. 1, (Juni 2015).

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