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THE ROLE OF YOUNG PEOPLE IN REALIZING GENDER EQUALITY IN THE MIDST OF STRONG PATRIARCHAL CULTURE IN EAST NUSA TENGGARA AND PAPUA

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Abstract

This paper discusses the role of young people in realizing gender equality in the midst of a strong patriarchal culture in two regions of Indonesia, namely East Nusa Tenggara and Papua. The strong patriarchal culture in East Nusa Tenggara and Papua causes women to experience violence in the home to the household. From the data obtained, domestic violence (KDRT) that occurred in East Nusa Tenggara was caused by the existence of belis in East Nusa Tenggara and the influence of dowry on Papuan women so that there was a sense of male authority over these women. The rate of violence has increased over the years and this requires a serious subscription both from the government and from the community. This paper uses qualitative methods with case studies, interviews and documentation studies through journals, books and research results. To minimize violence against women, it is necessary to have the role of young people in the family, education and society through the socialization of the importance of gender equality in the family and society.

Key words: Role of Youth, Gender Equality, Patriarchal Culture, East Nusa Tenggara, Papua

Abstrak

Tulisan ini membahas mengenai peran anak muda dalam mewujudkan kesetaraan gender di tengah kuatnya budaya patriarki di dua daerah Indonesia yaitu Nusa Tenggara Timur dan Papua. Kuatnya budaya patriarki di Nusa Tenggara Timur dan Papua menyebabkan perempuan mengalami kekerasan di dalam rumah sampai dengan berumah tangga. Dari data yang didapat, kekerasan dalam rumah tangga (KDRT) yang terjadi di Nusa Tenggara Timur yang diakibatkan oleh adanya belis di East Nusa Tenggara dan pengaruh maskawin terhadap perempuan Papua sehingga adanya rasa otoritas laki-laki akan perempuan itu. Angka kekerasan mengalami peningkatan dari tahun-tahun dan ini memerlukan penanganan yang serius baik dari pemerintah maupun dari masyarakat. Tulisan ini menggunakan metode kualitatif dengan studi kasus, wawancara dan studi dokumentasi melalui jurnal, buku dan hasil penelitian. Untuk meminimalisir kekerasan terhadap perempuan, diperlukan peran anak muda baik dalam keluarga, pendidikan dan masyarakat melalui sosialisasi pentingnya kesetaraan gender di dalam keluarga dan masyarakat.

Kata kunci: Peran Anak Muda, Kesetaraan Gender, Budaya Patriarki, Nusa Tenggara Timur, Papua

1. Introduction

Gender equality in this era is a very important issue for state leaders in an effort to create an equal and better world for all people regardless of gender. In order to create gender equality, more than just planning is needed, there must be seriousness from all parties in implementing it. Indonesia is one of the countries that bears the obligation to create gender equality between men and women. In realizing gender equality, there are many challenges that arise from various sectors of life such as social, cultural, political and economic.

As stated by the *United Nations* that *Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world*. Gender equality, known as sexual equality or sex equality, is a state of easy equal access to resources and opportunities regardless of gender, including economic participation and decision-making; a state of respecting different behaviors, aspirations, and needs equally, regardless of gender (McKie & Hearn, 2004).

From the understanding of gender equality, it can be understood that the sign of the emergence of equality is when all people get the same rights and access to politics, social, health and freedom of opinion with what they believe without distinguishing gender or sex.

One of the factors for violence and inequality against women in Indonesia is caused by the patriarchal culture in the family. *Patriarchy is a social system that places men as the main power holders and dominates in roles of political leadership, moral authority, social rights and control of property* (Bressler, 2016). In the family there is often violence against women, which is considered normal by society. There is a stigma in society that Women should serve men because it is their duty, this is a clear example of patriarchal culture in the family that often occurs.

Researchers Dewi Indah Susanty and Nur Julqurniati from the Regional Research and Development Agency of East Nusa Tenggara Province, noted an increase in the number of violence against women in East Nusa Tenggara, from 384 cases in 2016 to 604 cases in 2017. Of the 604 cases, 355 of them occurred in the household, including domestic violence (Violence, 2020). Cases of violence against women in East Nusa Tenggara are high, where there were 31 cases in January-August 2020 dominated by close people, who have family relationships with 4 victims.

Based on data from the 1 Police, Women and Children Protection, domestic violence still ranks second in cases of violence against women after persecution every year. Based on these data, it does appear that few cases of violence against women are reported and handled, but in fact many cases of violence occur but women victims do not dare to report, this is because they are still bound by local culture and customs and do not want to spread family shame because the effect will be divorced (HHW informant interview).

Women victims report domestic violence experienced only to provide a deterrent effect to the perpetrator (husband) but in the end withdraw the report and resolve it familiarly and customarily (Interview informant EKB) (High Violence Against East Nusa Tenggara Women in 2020). East Nusa Tenggara with a fairly large area (Flores, Sumba, Timor and Alor islands) has different cultures, but overall the influence of patriarchal culture is quite strong. In addition to East Nusa Tenggara and Flores, the influence of patriarchal culture on gender differences also occurs in Papua.

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resolve it familiarly and customarily (Interview informant EKB) (Julqurniati, 2019). East Nusa Tenggara with a fairly large area (Flores, Sumba, Timor and Alor islands) has different cultures, but overall the influence of patriarchal culture is quite strong. In addition to East Nusa Tenggara and Flores, the influence of patriarchal culture on gender differences also occurs in Papua.

In Papua, based on an online discussion organized by Komunitas Papuan Speak about Papuan women currently explained by Zusan, a Papuan women activist, that dowry has placed women like objects bought because their rights have all been taken away by male (Webinar, 2020). In addition to violence caused by cultural factors, violence against women in Papua is caused by other factors, namely the larger entity, namely the state motivated by economic and political interests. Violence committed by the state can be interpreted as neglect of human rights violations and violence committed by state instruments such as the TNI-POLRI, TNI (Indonesian National Army) POLRI (Indonesian National Police) and other state civil apparatus (Stop Already "testimonies of Papuan women victims of violence and human rights violations 1963-2009.)

In the documentation report entitled Stop Already, there is a lot of violence experienced by Papuan women during military operations in Tanah Papua to crush the Free Papua Organization (OPM). Violence was carried out on the grounds that the military claimed that the woman was the wife or relative of the OPM, women were tortured into providing information about the existence of OPM groups. The violence committed is rape, sex slavery and so on. This causes women to suffer the risk of being abandoned by their husbands and hated by their families because they have experienced acts of sexual violence.

From the main problem above, a good solution is needed through the active role of young people. This is important, because according to the author, young people are agents of change who are able to create a change for the better for the good of the nation's future. Some of the examples above are some of the many injustices experienced by women which will then be discussed in a scientific paper entitled "The Role of Young People in Realizing Gender Equality in the Middle of Strong Patriarchal Culture in East Nusa Tenggara and Papua. In this scientific work, the author provides suggestions so that young people can realize a common goal, namely gender equality in Indonesia, especially in East Nusa Tenggara and Papua.

1.1 Problem Statement.

The problem formulation is a question that will then be answered through collecting data on the forms of research problem formulation based on research according to explanation level (Definiton of Problem Statement 2020). From the background above, the author finds several problem formulations that will be further investigated in the discussion chapter. The following is the formulation of the problem in this study:

- a) What causes gender inequality in Indonesia, especially in East Nusa Tenggara and Papua?
- b) What is the role of young people in realizing gender equality in Indonesia, especially in East Nusa Tenggara and Papua?

2. Literature Review

In this study, the references used by the author came from journals and previous studies. The first research source to be used is from a violent documentation book entitled *Stop Already: Testimonies of Papuan Women Victims of Violence and Human Rights Violations 1963-2009*. In this documentation, research is carried out through the method of testimony or direct question and answer conducted by researchers. In this documentation, there are many cases of violence against Papuan women in the family environment or by the state.

The next source is the research on *Domestic Violence Against Women In East Flores* Dewi Indah Susanty and Nur Julqurniati (Julqurniati, 2019). Research conducted in Larantuka City by looking at how the process of domestic violence occurs and how to prevent it from happening again. In this study, qualitative methods were used by means of case studies.

2.1. Theoretical or Conceptual Foundation

In this study also used several concepts that have been widely known. And it has been researched a lot for the realization of common ideals in a better life.

- a) **Gender Equality Concept.** Gender refers to the social attributes and opportunities associated with being male and female and the relationship between women and men and girls and boys, as well as the relationship between women and men. These attributes, opportunities and relationships are socially constructed and learned through the process of socialization. They depend on the context or time and can be changed. Gender determines what is expected, permissible and valued in a woman or man in a given context. In most societies there are differences and inequalities between women and men in responsibilities, activities undertaken, access and control over resources, and decision-making opportunities. Gender is part of a broader socio-cultural context. Other important criteria for sociocultural analysis include class, race, poverty level, ethnic group and age (United Nations Women Watch 2020). With this understanding, in this study will be used a concept of gender equality which sees no difference in each individual human race. (name first then link).
- b) **Social constructivism** is a sociological theory of socially located human development knowledge and knowledge constructed through interaction with others (McKinley, 2015). In another sense that a person's views are influenced by the views of the community around the environment in which he lives. Social constructivism emphasizes that all cognitive functions including learning depend on interaction with others (e.g., parents, peers or teachers).

3. Research Methodology

In this study, qualitative research is also used, which is research that is descriptive and tends to use analysis. Process and meaning (subject perspective) are more highlighted in qualitative research. The theoretical foundation is used as a guide so that the focus of research is in accordance with the facts in the field. In addition, this theoretical foundation is also useful to provide a general overview of the research background and as material for discussion of research results.

There is a fundamental difference between the role of theoretical foundations in quantitative research and qualitative research. In quantitative research, research departs from theory to data, and ends in acceptance or rejection of the theory used; While in qualitative research researchers depart from data, use existing theories as explanatory material, and end up with a "theory". Kriyantono stated that, "*Qualitative research aims to explain phenomena deeply through in-depth data collection.*" Qualitative research emphasizes the depth of data obtained by researchers. The deeper and more detailed the data obtained, the better the quality of this qualitative research. In contrast to quantitative, objects in qualitative research are generally limited in number. In this study, researchers participate in the events / conditions being studied.

For this reason, the results of this study require depth of analysis from the researcher. In addition, the results of this study are subjective so they cannot be generalized or generalized. In general, qualitative research is carried out by interview and observation methods. Through this method, researchers will analyze data obtained from the field in detail. Researchers cannot examine the observed social conditions, because all realities that occur are a unity that occurs naturally. The results of qualitative research can also give rise to new theories or concepts, if the results of the research contrary to the theories and concepts previously used as studies in research (Practical Techniques Research Communication Research).

4. Discussion

Gender is a cultural concept that refers to the characteristics that distinguish between women and men both biologically, behaviorally, mentally, and socio-culturally. Men and women are sexually different, as well as behaviorally and mentally. But its role in society can be aligned with certain limitations. Gender is defined as the rules or norms of behavior related to sex in a system of society.

Gender is a social interaction of society that distinguishes behavior between men and women proportionally regarding morals, ethics and culture. How men and women should be expected to play and act in accordance with the social, moral, ethical and cultural provisions in which they live. By realizing gender equality we can live with a better world. Because in today's world we cannot live by our own means because men need women and vice versa.

The beginning of a life of course begins with the name of the family. The family is the smallest unit of society consisting of the head of the family and a few people who are gathered together and live somewhere under a roof in a state of interdependence (Parenting in the Family). According to Salvicion and Celis in the family there are two or more of two persons who are joined by blood, marital or rapture, in their lives in the same household, interacting with each other and in their respective roles and creating and maintaining a culture (Byrne, 2003).

Based on Law No. 52 of 2009 concerning Population Development and Family Development, Chapter I article 1 paragraph 6 definition of family is the smallest unit in society consisting of husband and wife; or husband, wife and child; or father and child (widower), or mother and child (widow). As already explained about the importance of family we all It must be agreed that the family is the place where we were first formed. What it will become depends on where we grow.

4.1. Patriarchal Cultural Problems in Indonesian Families

Culture is a way of life that develops, and is shared by a group of people, and passed down from generation to generation (Byrne, 2003). Culture is made up of many complex elements, including religious and political systems, customs, language, tools, clothing, buildings, and works of art. Language, like culture, is such an inseparable part of human beings that many people tend to think of it as genetically inherited. When a person attempts to communicate with people of different cultures, and adjust to those differences, the event proves that culture is learned. Culture is closely related to society. Melville J. Herskovits and Bronislaw Malinowski suggest that everything in society is determined by the culture owned by the community itself. The term for that opinion is *Cultural-Determinism*. Herskovits viewed culture as something passed down from one generation to another, which came to be called *superorgani* (Intercultural Communication: A Guide to Communicating with People of Different Cultures).

From the understanding of culture that has been explained above, it can be seen that cultural culture is something that cannot be separated from everyone. A construct that has been built up so long that it has become a habit. In the discussion of patriarchal culture in Indonesia, it is divided into three regions which are used as case studies on how the development of patriarchal culture, namely East Nusa Tenggara and Papua.

a) Patriarchal Culture in East Nusa Tenggara

Researchers Dewi Indah Susanty and Nur Julqurniati from the Regional Research and Development Agency of East Nusa Tenggara Province, noted an increase in the number of violence against women in the region, from 384 cases in 2016 to 604 cases in 2017. Of the 604 cases, 355 of them occurred in the household, including domestic violence. Cases of violence against women in East Nusa Tenggara are high. The number of 31 cases in January-August 2020 was dominated by close people, who had family ties with the victims.

Based on data from Women and Children Protection East Flores Police, domestic violence still ranks second in cases of violence against women after persecution every year. Based on these data, it does appear that few cases of violence against women are reported and handled, but in fact many cases of violence occur but women victims do not dare to report, this is because they are still bound by local culture and customs and do not want to spread family shame because the effect will be divorced (HHW informant interview). The woman reports only for a deterrent effect for the perpetrator/husband but in the end the report will be revoked and resolved by family and custom (Domestic Violence in East Flores , 2019).

Based on the author's interview with a source from East Nusa Tenggara named Farida (student, age 20), said that sometimes there is an assumption from some people that women only work in the kitchen , "yes, that view still exists," she said. Women are still difficult to find work, especially in their areas of Rote Regency because they have to use insiders (or acquaintances). According to Farida, sometimes economic factors in the family cause women to be unable to continue their studies. And in Farida's

own family her parents have put her in a proper position as a woman where for example she helps her mother wash dishes, cook and other light work, but she is forbidden to go out at night after 7 pm. As for her brother, helping dad By carrying wood or other heavy work and his sister was allowed to go out until 10-12 pm. Farida also said that in giving belis (dowry) sometimes the price will be used as a comparison with others. For example, when Farida wants to get married, her belis must be more expensive than her neighbors because of a sense of prestige. Belis became a burden for those who came from simple families, the obligation to meet the needs of this belis, making the family have to owe (Jovani, 2020).

Another resource person named Nigsih (student, age 20), in her family there was no gender difference by her parents. All family members are assigned the same tasks. He further said that the influence of patriarchal culture is very strong, for example in the distribution of inheritance rights. Men will be regarded as hosts and women as guests where men have great rights to women's inheritance set aside. She also thinks that lack of information causes fear from women who are treated harshly.

Based on the data above, in East Nusa Tenggara there are still gender differences based on culture caused by several factors, namely lack of understanding of the law and knowledge about the rights and obligations as men and women. The high rate of family violence in East Nusa Tenggara also shows that there is social control built in society that makes women helpless and also caused by ignorance.

b) Patriarchal Culture In Papua

The strong patriarchal culture in Papua can be seen in the decision-making that is always carried out by men. The author comes from Papua so it is well understood that women are often considered as individuals who produce offspring. This is coupled with the interpretation of dowry (dowry) which is very patriarchal, namely when women who It has been paid off its dowry (in marriage) then it automatically becomes the property of men. And from this understanding comes violence committed by husbands to wives. In an online discussion organized by Komunitas Papuan Speak about Papuan women, Zusan, who is a Papuan women's activist, said that dowry has placed women like objects bought because their rights have all been taken away by men.

Violence also occurs with state perpetrators against Papuan women. As explained in the documentation of violence against Papuan women entitled *Stop Already* (Working Group on Documenting Violence & Human Rights Violations of Papuan Women, 2009 - 2010). The experience of violence experienced by Papuan women is inseparable from the long history of tenure conflicts that have plagued the Land of Papua. During the Second World War, the Papua region became part of the battlefield between Japanese and Allied troops. At the end of the Second World War, the Dutch government attempted to regain control of Indonesian territory, but finally formally handed over sovereignty to the government of the Republic of Indonesia in December 1949. At that time, Papua was still controlled by the Dutch government which promised a slow decolonization process. Later, however, the "liberation" of the region became the focus of diplomatic

efforts as well as military and intelligence operations, as well as political campaigns from the Sukarno government. In August 1962, with support from the United States and United Nations mediation, an agreement was reached between the Netherlands and the Government of Indonesia, which entailed, among other things, the transfer of administration of the Papua region from the Netherlands to the United Nations Temporary Executive Authority (UNTEA) 1 for a brief transition period towards handover to the Indonesian government. The New York Agreement also requires the Government of Indonesia, with the assistance of the United Nations, to conduct a referendum in accordance with the principles of international law.

On October 1, 1962, the Dutch government ceded Papua to UNTEA. At the same time, Operation "Liberation" of West Irian has presented Indonesian troops in the Papua region (Working Group on Documenting Violence & Human Rights Violations of Papuan Women, 2009 - 2010). Starting from the entry of the military in the Land of Papua, it gave rise to a lot of violence against women. This resulted from an accusation that they were wives of the Free Papua Movement (OPM). Crimes committed are not only physical but psychologically also disturbed due to sexual violence. After receiving such violence, women are not necessarily free from suffering, they have to face very harsh social sanctions from society. Usually because the baby conceived is the result of the rape just now. The strong patriarchal culture in Papua causes women to experience injustice, therefore, an understanding is needed to create gender equality in society.

4.2. The Role of Young People in Realizing Gender Equality

Young people are agents of change that support the progress of a nation. Therefore, young people can be a way out in breaking gender inequality in Indonesia, especially in East Nusa Tenggara and Papua. Based on data obtained by researchers, the level of gender awareness is still very low, especially among the public. The following are the roles that young people can play in realizing gender equality:

a) The Role of Young People in the Family

Young people in the family are seen as the bearers of family honor. When we live in a family with a very strong patriarchal culture, we will face challenges especially for women. But this can be overcome in simple ways, such as teaching and setting an example for younger siblings by playing with all their peers without choosing male or female. In this simple way, the younger siblings will get to know the opposite sex better and will respect each other. After that, we explain that female friends can be soldiers or policemen So it is with male friends. According to the author, this is very helpful because humans are social creatures so they interact by exchanging feelings and knowledge. With this awareness, the future will be better.

b) The Role of Young People in Education

In education, young people hold a very important control where in this era everything can be accessed quickly. Education can be obtained from

anywhere, anytime and anywhere, education is also divided into formal and non-formal. Formal education means as we receive in school but non-formal we can receive from anywhere. The first thing that can be done is to educate fellow young people and the generation below through social media, where we can create creative and innovative ideas through videos, writings and posting them on our social media pages. For example, Instagram accounts @papuansspeak, @feminism and many more. By creating good and appropriate ideas about gender equality can have a good influence on other young people and the wider community that women and men have the same rights and obligations.

c) **The Role of Young People in Society**

In society, young people are often seen as hope that brings families, villages and countries to a better direction. For this reason, what young people can do is to provide understanding and behave well. Especially about rights and obligations because often ignorance leads to conflicts and differences in views on gender equality. For example, in East Nusa Tenggara and Papua, findings from interviews with resource persons along with the times, people have understood the importance of gender equality.

5. Conclusion

Based on the discussion in the previous chapter on patriarchal culture in Indonesia, especially in East Nusa Tenggara and Papua, it causes violence experienced by women, both through domestic violence and dowry culture (belis/dowry). In addition, violence that occurs and is carried out within the family, violence experienced by women is caused by the state as happened in Papua.

However, in the midst of a strong patriarchal culture, there are several villages that have understood and implemented gender equality in their families, this can be seen from the results of researcher interviews with resource persons where they have been treated fairly as women. In addition, the role of young people in family, education and society is very important in realizing gender equality in Indonesia and especially in East Nusa Tenggara and Papua.

5.1. Suggestion

In this study, researchers also provide advice to policy makers in government institutions, in encouraging gender equality in Indonesia, especially in East Nusa Tenggara and Papua. The suggestions are as follows:

1. Providing gender education starting from elementary schools, secondary schools and colleges so that gender awareness arises among the nation's young successors;
2. Conducting socialization on gender equality and fulfillment of the rights and obligations of rural communities in order to reduce the rate of violence against women;
3. The government must use humane and humane means in resolving the problem of violence against women and other conflicts in Papua.

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