

Patriarchy Dynamics In Domestic & Public Space In Ambon City

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Abstract: Patriarchal culture is deeply rooted in traditional gender roles. Historically, patriarchy is the idea and practice of male domination over women in domestic and public spaces that still persists today. The research aims to find out (1) what are the dynamics of patriarchy (2) what are its impacts (3) the government's efforts in Ambon City to overcome the impacts of patriarchy and violence in domestic and public spaces. The research was conducted in Batu Merah village targeting the Buton, Kei and Ambon tribes. The results of the study showed (1) traditional gender roles still strengthen patriarchy, (2) the impact of patriarchy still causes violence against women in domestic and public spaces (3) the government in Ambon City has not been able to eliminate the impacts of patriarchal culture.

Keywords : Patriarchy, Impact Of Patriarchy, Domestic And Public Spaces.

INTRODUCTION

Patriarchal culture is deeply rooted in social norms, traditional gender roles and power structures that have been in place since Indonesia. Patriarchy is a perspective that is built by placing men as more superior than women (Erez, Sela-Shayovitz, & Ibarra, 2022). Patriarchy comes from the Greek words pater/patros (father) and arch (source, power, rule, authority). Patriarchy is defined as a form of social order in which the power to rule is in the hands of men absolutely over their household, wife, children, slaves and property (Kocabicak, 2022).

Throughout history, patriarchal dynamics have had an impact on women's career advancement and even contributed to economic disparities, gender inequality and violence against women. In the domestic sphere, the impact of patriarchy is seen in the division of labor where the workload (double burden) for women is much greater than that of men, their energy is not taken into account, including acts of physical and verbal violence. In the public sphere there is a wage gap and limited representation of women in leadership roles. The patriarchy that has existed for a long time has become a political tool for male power over women (Russell & Yang, 2024).

Laws and Government Regulations related to the protection of women and children have been issued to anticipate acts of violence by men against women (Pierik, 2022). The country that places the First Principle, Belief in the Almighty God, at the foundation of the state has acknowledged that humans are God's creations who have the same status and rights. In practice, women still experience unequal things (Szołtysek, Beltrán Tapia, Ogórek, & Gruber, 2022). Stigmatization of women and subordination of women have always been obstacles to the development of women's abilities (Cislaghi, Bankar, Verma, Heise, & Collumbien, 2020).

Although women actively oppose social norms and patriarchal influences while advocating for gender equality to break down traditional power dynamics (Benstead, 2021). However, because the burden of history and culture in the patriarchal structure has already formed the attitudes of society, the struggle to achieve gender equality and justice is still long. Spivak Gayatri (Lombardozzi, 2022) said that in fact the difference between men and women is not a physical or biological problem but is more related to social construction which is the result of the struggle between social classes in society or communal (Ozdemir-Sarigil & Sarigil, 2021).

RESEARCH METHODS

The research was conducted in Batu Merah Village, Sirimau District, Ambon City. Batu Merah is a traditional village on Ambon Island which is currently the main Muslim residential area in Ambon City. The research uses qualitative descriptive methods to describe the characteristic properties of phenomena that occur in society (Aloè, Corsi, & Zacchia, 2024). Batu Merah Village was chosen because it is a village with a multi-ethnic community with a diversity of religions, languages, customs and religions. The area of the village is 16.67 km² (BPS Kota Ambon 2020) which has two areas where residents live, namely Batu Merah Dalam and Batu Merah Luar. After the social conflict in 1999, the community built new settlements based on religious segregation. Kei residents who are Catholic moved to another Batu Merah area, namely in Ahuru and built settlements there (Kamal, 2022).

The Ambon and Kei tribes were chosen because these two tribes are deeply rooted in patriarchal culture but have an egalitarian or equal character in that patriarchal culture so that women actually also have a strong influence in society (Ummiroh, Schwab, & Dhewanto, 2022). The selection of these two native tribes of Maluku also represents two cultural areas, namely the Central Maluku culture (Ambon tribe) and the Southeast Maluku culture (Kei tribe). The Buton tribe (Southeast Sulawesi) was chosen because in addition to being deeply rooted in patriarchal culture, the Buton tribe was the first immigrant to arrive in Maluku so that they adapted more to the Ambon tribe. Primary data collection was conducted through observation, in-depth interviews (Stein, Kursawe, & Köhler, 2023). As key informants are community leaders, government, religious leaders and communities who have known about acts of violence. Secondary data were obtained from reference sources such as books, academic journals and so forth that are relevant to this study (Dolek, 2021).

RESULTS AND DISCUSSION

1. Dynamics of Patriarchy in Tribal Culture

In general, indigenous communities in Maluku are deeply rooted in patriarchal culture. But in the midst of patriarchal power there is recognition of egalitarian rights or equality between men and women. The monodualistic view of Maluku cosmology, which puts forward two distinguishing and always opposing elements such as day-night, sea-land, sky-earth, male-female, actually support and complement each other. If there is no day, no night, no women, no men and so on. Likewise, women are personified as the earth while men are personified as the sky (Bracco Bruce, 2021).

A man with a position above becomes the holder of power, a woman who is the earth or land is below and becomes the recipient of power. Holders of authority are obliged to protect those who receive authority. In the structure of traditional government, women hold positions related to the power of the outside world such as the position of mauweng or traditional priest, while men hold worldly positions such as king or captain i.e. warlord. Even so, it does not close the opportunity for women to have the right to be king because in essence the traditional positions are derived from hereditary positions.

The Ambonese tribe, although their lineage is traced through the father's line, does not rule out the possibility that children born from a legitimate marriage can be included in the maternal lineage. This custom is known as family mama (Ambon Island, & Kep. Lease) while in West Seram it is called anak pulang mama (Datta, 2020). The goal is to keep the mother's family / family from disappearing while also preserving the mother's family heritage. The examples presented show that politically there are equal rights between men and women.

Sadli Saparinah (2010) said that what differentiates women from men is only their unique physical characteristics, namely only their physical appearance. The most important and determining thing is the psychological atmosphere and the way the social environment reacts to a person in connection with his biological reality. Thus, patriarchal culture in the minds and life order of indigenous people in Maluku is the power of synergy between men and women in building life. Men with their masculine nature

have behaviors that protect, nurture, respect and treat women well. The role of a mother in the household with all her duties and responsibilities makes her highly respected. She is the household food manager, the place where children hang their ideals and hopes, for her husband she is a helper, a discussion partner and a peacemaker for family members. Therefore, women are highly respected like the shadow of the gods (Mehta, 2020).

Long before the Ambonese tribe or Ambonese people knew about dowry in the form of cloth, gold and porcelain, in the past the dowry for a daughter was a human head. The head symbolizes the courage and masculinity of men and the ability to always be ready to protect his wife and children and all members of his family. (Cooley LF, 1987). The Kei tribe suggests gong, lela, elephant ivory, and moon gold as a dowry for girls. All of these items come from outside the area, and are high risk to obtain. This also shows the courage and ability of men to protect their wives.

A society that is tough with its social strata even through customary law hawear balwirin, henerit, sa sorvit, expresses a lot about how to treat a woman. Starting from the ethics of social interaction, prohibition of violent acts, to how to restore and re-establish the honor and glory of a woman (Nelson, 2021). The demands of dowry and its very high value show that women are in a superior position, while men are in an inferior position. With this position, in the past acts of violence against women almost never occurred.

For the Buton tribe, the dowry for a girl is boka in the form of money that must be paid in full before marriage. The amount of boka is adjusted to the social strata of the girl, although only in governance and religion. The purpose of giving boka is not to buy women but as stated in Islamic law, namely to elevate the dignity of women who have been looked down upon since the time of ignorance.. Talking about the work ethic, in fact, women from the Ambonese, Kei and Buton tribes have a strong work ethic. This work ethic was born out of household demands, life challenges, opportunities and economic conditions. Butonese women's work ethic is driven by the challenges of living as migrants following their husbands to Ambon, business opportunities and economic conditions (Jalalkamali & Doratli, 2022). They sell agricultural products and fish in a market called pajibujibu. According to the confessions of several mothers in the market, they do not have working capital and only rely on trust (debt first).

Because the husband generally works outside, the wife stays at home to look after and take care of the children, while she opens a kiosk or runs a small business. The reason is that Butonese women are patient, meticulous, persistent, and able to provide friendly service to buyers. If there is a successful Butonese family, they always ask who his wife is because in the understanding of the Butonese people, the outside world / economic success is greatly influenced by harmony in the household. The pajibujibu action carried out by Butonese women is also carried out by Ambon women with the name papalele. The papalele business that is carried out is used to finance children's school needs and build houses. In addition to papalele in the market, the Ambonese women's papalele reach Papua, Sorong, Surabaya delivering sago and brown sugar. Due to economic pressures and the demands of life, they dared to sail far beyond Maluku, crossing oceans that sometimes had storms and waves. The women of the Kei tribe are skilled sopi koli cooks. The sopi-sopi is even sold as far away as Ambon, Kupang and Surabaya.

Women, apart from having the enthusiasm to improve their household economy, also have spirit of love for peace. In Kei, the custom even places women as peacemakers. By wearing traditional clothes and snikir, a head covering, she was able to stop two men who were fighting. When social conflicts occurred in Maluku in 1999 and which also occurred in Tual, Southeast Maluku in 2023), the Kei women's group consisting of market sellers, housewives, teachers, members of organizations, even teenage girls who are the millennial generation, carried out peaceful actions through informal meetings between them with social action activities, and religious activities. The meeting, which was initially only attended by a few women in their own circle, eventually expanded to involve women from other communities through social media. These activities attracted attention and received support from their husbands and even their parents, so that the conflict and tension were forgotten and the atmosphere became safe again.

Likewise, women in Ambon during the social conflict (Adisa, Cooke, & Iwowo, 2020) Women-based NGOs held activities that supported the family economy (weaving, opening gardens, playing arisan, and so on). Church women, mothers from religious study groups united and this action could be followed by all women regardless of ethnicity and religion. These activities had a positive impact on the economic life of the household. In crisis situations, women often become mediators and work together with men to build peace. Unfortunately, when peace was achieved, its role began to be ignored and tended to be no longer needed.

Patriarchal culture with its cross-religious, ethnic and cultural nature has not been eliminated and continues to color the lives of women in Ambon City. So the patriarchal culture was not originally intended to oppress women but to work together to fulfill the needs of household life. However, along with the development of the era and the increasing economic demands where women also work, the values of equality or egalitarianism are disappearing. Patriarchy is then used as a tool of male political power to oppress women, which often results in acts of violence.

2. Impact of Patriarchy

Over time, theoretically women are considered capable of holding equal roles and functions with men. However, on the other hand, this shift has caused problems or tensions in social relations between men and women or in the household, namely between husband and wife. This occurs because (1) the increasing contribution of women in the public work space does not reduce their contribution to the domestic sector, (2) women's domestic work does not receive equal recognition as men's public work. The division of labor by gender is often considered a complementary division of labor, but in fact this division of labor has ignored the reality of the existence of economic interests that dominantly regulate relations between men and women. The presence of women in the public sector may cause a sense of competition and anxiety in men. The values of masculinity that were originally intended to protect women are now being distorted by deliberately exposing stigmatization and labeling that weakens women's position both in the public sphere and within the family. Marzuki division of labor based on sexuality is a normal thing (Esson, Amankwaa, & Mensah, 2021).

If in the city of Ambon women work by relying more on their intellect, in the countryside women rely on their energy and spirit of devotion to the household. In farmer households, with a weak economy, women not only play the role of mother or wife but also as breadwinners. The workload has now become heavier and the working hours have become longer. Sahusilawane AM.(Billo, 2020) women in rural areas (Maluku) carry a double workload with working hours between 14 to 16 hours each day. Public and domestic functions between men and women do not run in balance. The impact of patriarchal dynamics has ignored women's human rights, giving rise to discriminatory actions that hinder the progress of women's functions and roles, as well as acts of physical violence and sexual harassment. The journey of patriarchal culture has had a negative impact on women and political tools position women as people who have a lower degree than men. (<https://bem.fish.unesa.ac.id.post.>). Patriarchy also tries to justify women not being able to exceed the standard of position and main role of men.

In 2020, the National Commission on Violence Against Women (Komnas Perempuan) said that the number of cases of violence against women in Indonesia was recorded at 226,062; and in 2021 it increased to 338,496. (<https://komnasperempuan.go.id/download-file/736>). The number of cases of sexual violence from 2020-2023 was 4,179 cases, the largest cases being Electronic-Based Sexual Violence (KSBE) followed by sexual harassment and rape (<https://news.detik.com>. May 3, 2024). In Maluku in 2023, there were 206 cases of violence against women (LAPPAN, 2023) while in Ambon City in the same year there were 49 cases, of which 27 cases were acts of violence against women in the household (Guiso & Zaccaria, 2023).

From the results of interviews with several housewives of the Ambonese and Kei tribes, it was said that the triggers for domestic violence include economic pressure and men's mentality (frustration and aggression due to alcohol). Violence against women also occurs due to infidelity, lack of legal protection and lack of socio-cultural relations in society. This is also supported by the results of a study of Christian Congregations in Ambon City in 2023, that domestic violence occurs due to economic factors, drunkenness and infidelity (Zahan, 2020). Several women from the Buton tribe admitted that physical acts generally occurred due to symmetrical relationship patterns such as underage marriage/child marriage (incompatibility), economic dependency and lack of support from family and the surrounding environment. This makes it difficult for them to challenge or stop the violence they are experiencing. Pierre Bourdieu (Lata, Walters, & Roitman, 2021). said that all levels of pedagogy whether held at home, school, media or anywhere have a symbolic violence content as long as the perpetrator has the power to determine the value system for other perpetrators.

3. Government Efforts To Overcome The Impact Of Patriarchy

Indonesia has provided legal certainty that guarantees equal status and rights between men and women, and the state even acknowledges that the development of the nation's young generation is continued on the shoulders of women (Okot, 2022). In reality, many cases of domestic violence, such as rape or sexual harassment, still occur against women as a result of patriarchal power. Women then spoke out loudly demanding that the government take stricter legal action so that there is a deterrent effect. The presence of Law Number 12 of 2022 concerning criminal acts of sexual violence has apparently not been able to stop the violent acts. Likewise, even though Law Number 23 of 2004 concerning the elimination of domestic violence has been presented, which is supported by synergy between related agencies, for example the Ministry of Empowerment Women and Child Protection, the Department of Health, the Department of Social Affairs and the Police have not been able to eliminate acts of violence against women (Pattenden, 2023).

Arbitrary acts against women are still ongoing; women's working hours are longer than men's, more household responsibilities are placed on wives, husbands still often get angry, get drunk on alcohol, hit and cheat. The perpetrators generally have a fairly good level of education, namely graduating from high school to college, so it is concluded that the level of education is not a measure of someone's ability to commit acts of violence (Parsitau, 2020). In addition to legal channels, the government, non-governmental organizations, religious organizations and other social organizations with various methods and programs are trying to reduce and even stop these cases of violence (Alizadeh, Kohlbacher, Mohammed, & Vaisi, 2022). Although many have been successfully resolved, there are still many that have not been revealed because they experience various obstacles including cultural influences, family economy, vast territory, limited extension workers, and so on (Buyukkececi, Fasang, & Kraus, 2023).

CONCLUSION

Patriarchal culture in Maluku is present by prioritizing egalitarian values or equality between men and women. Equality is there to support each other in building a life together. So the patriarchal system in ancient times had the weight of values of protection and respect for women. In its historical development, external influences have eliminated the value of equality. Patriarchy is actually used as a political tool of power that is detrimental to women because there is a kind of concern from men that the function and role of women as housewives will not be lost and women will develop as work partners of men. Even though there are many legal regulations from the government to protect women from acts of violence, in reality they have not been maximally successful because patriarchal culture still lives and thrives within families. The government's failure to eliminate violence against women is because the struggle is only voiced by women. Men have not responded in support of this struggle even though the majority of them sit in strategic positions in decision-making. Social constructs that have been built for centuries are difficult to remove.

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