Shifting Meaning of Feminism Phenomena on Indonesia Civilization in Islamic Thought Perspective

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ABSTRACT

Indonesia is one of the countries with the largest Muslim population in the world, which in its society there is a considerable spread of feminism. Early in its development, feminism in Indonesia was first pioneered by R.A. Kartini who seeks emancipation for Indonesian women. Where at that time, there were still many women who did not get the equivalent of the right to grant. Along with the development of the era that is also intertwined with the advancement of information technology, the movement of women's rights by feminist supporters began to emerge in a short time can attract the attention of women. This phenomenon raises concerns of some parties in Indonesia, especially for conservatives and religious. Especially within the emergence of the issue that feminism in Indonesia itself began to experience a shift in meaning, which initially is a liberal feminism, began to change toward the meaning of feminism radically. This is because, international issues such as LGBT are able to change the mindset of Indonesian people, especially the hard-line feminist activists. This present study aims to further explore the issue of shifting the meaning of feminism in Indonesia which includes the causes, responses and views of Islamic religious, as well as the relevance of this phenomenon with the Islamic view. Whereas the method is using data collection, that the information is related to this research.

Keywords: Shifting meaning, Liberal Feminism, Radical Feminism, Indonesia.

INTRODUCTION

Feminism comes from the Latin language that is Femina or female. This term began to be used in the 1980s in International Relations. Feminism is a movement of women demanded for emancipation or equality and the same political, economic, and social justice rights as men. Feminism by Charles Fourier in 1837 who was a socialist and utopian activist.[4] Feminism has existed in the late nineteenth and early twentieth centuries in western countries
such as United States of America, France and Britain. Every country has a different history and purpose that women experience against men. The focal point for feminists is the effort to construct knowledge of the world is the daily life and experience of women. The history of the world shows generally that women (Feminine) are the disadvantaged in all fields and are always brought together by men (Masculine).[ii] Where as higher than in history shows men have more access and rights than women.

By meaning, understand feminism can be classified into several groups. But in the discussion of this paper will be focused on the meaning of feminism liberally and radically. The first is related to liberal feminism, which makes it difficult to awaken women that they are oppressed, the work women do tend to be unproductive where women are then placed as subordinate positions.[iii] Next up is radical feminism, the core of the radical feminist movement is the issue of women's oppression. They suspect that the persecution is caused by the separation between the private sphere and the public sphere, which means that the private sphere is judged lower than the public sphere, where this condition allows the growth of patriarchy. In the concept of radical feminism, body and sexuality holds a very important essence.[iv] This is related to the understanding that oppression begins through the domination of female sexuality within the private sphere. Male dominance in the patriarchal system makes violence against women, such as rape, domestic violence, pornography, sexual harassment, becoming natural and "decent".

In Indonesia, feminism involves two aspects: the promotion of women's rights and the freedom of women and men. Doorn - Harder mentions "Indonesians use the terms 'Feminism' and 'Activism' to show activities that work to improve the conditions of women and men of all classes and fight for gender equality in all classes.[v] And the era of globalization as it is today there are many ways for those who want to legalize an action by grounding an understanding. As reported by many mass media, there have been many LGBT communications in Indonesia especially in big cities.[vi] This is what will then be the discussion of this writing related to shifting the meaning of feminism to the radical the reality phenomenon the author focuses on the issue of LGBT and abortion in Indonesia.

**Shifting Meaning of Feminism in Indonesia**

In Indonesia and even in most countries in the world, women are identified with someone with a loving, kind, and sweet personality in comparison to the tough male that is rough and aggressive. Until now this term continues to be a cultural understanding that existed since ancient times. Kartini who is a nobleman also as the first Feminism figure in Indonesia. In the colonial period, Kartini was described as a brilliant and rebellious woman against the invaders fighting for women to have equal rights in education. Later in the Orde Lama, Kartini symbolized as someone who fought against the Dutch arrogance because at that time her mother came from the background of the oppressed working class. While in the Orde Baru era, the image of Kartini began to be narrowed down which is described as women with household roles. However, over the times, Kartini's struggle also continues to grow until it
reaches the stage of misinterpretation of meaning refers to LGBT issues in Indonesia are increasingly widespread.

As we mentioned earlier, that the phenomenon of shifting the meaning of feminism we mean in this paper is indicated by the increasingly widespread LGBT issue, the elaboration in this section is evidence showing the relationship of radical feminism to the LGBT issue. In the third principle of Arus Pelangi (a mass organization promoting and defending the basic rights of the LGBT community in Indonesia), it is stated that they adhere to the principles of normative human rights, one of which is the Convention on the Elimination of All Forms of Discrimination Against Women CEDAW).[^vii] Here the creation of meaning shifts cause ambiguity in the meaning of the defense movement against women. The defense of women's rights becomes more extreme. They not only voice to demand equal rights, gender equality, but turn out to be the principle used to voice the rights of LGBT people. At the Instituta Hak Asasi Perempuan and the LGBT’s organization Arus Pelangi both have similar principles and values. The basic values of the Instituta Hak Asasi Perempuan are Democracy, Independence, Justice, Equality, Anti-Violence, Transparency, Non-Discrimination, Pluralism, Environmentally Friendly, Accountability, Sister-hood.[^viii] Then the basic value of Arus Pelangi is Independence, Anti-Discrimination, Anti Violence, Pluralism, Egalitarian, Non Partisan, Gender Equality, Justice, and Democracy.[^ix] Both organizations are actually different, the Instituta Hak Asasi Perempuan more voicing women's rights, while Arus Pelangi voicing the LGBT's voice. However, in reviewed, the basic values adopted by the Instituta Hak Asasi Perempuan if misinterpreted, can develop further extremes so they are used to defend women who lead to homosexuality.

The explanation of radical feminism about oppression of women takes place through the power of male sexuality coupled with the efforts of men to control women's bodies. Therefore radical feminism defines sexuality as political. When women feel that men are over dominating, there is also a feeling that they too can dominate themselves, in the sense that they have the right to act on their body whatever it is. This is then make women become more extreme, such as acting as if they do not need men, which ultimately leads them to lesbian, some are free to abortion after they feel sexual harassment. Along with the development of technology, feminists then carried in an audio-visual in the film as a means to reach a wide audience to be easily identified. One of the films about feminism is the Cerita Pulau film that tells about abortions committed by women with special needs who were raped by a group of youth.[^xi] In the perspective of radical feminism, abortion is a concrete problem that affects the personal life and the ability of women to regulate their body and their sexuality. Mastery of women on her is able to release women from discriminated acts that she experienced because of guarding over her. Women have full right to regulation of their biological functions. However, the rights to women's bodies move to the public sphere with the law of abortion. During this time the public's view of abortion is limited to the killing of the fetus without regard to women's right to themselves. Women should have the full right to make choices about their fetus. Because the process of pregnancy occurs in the women’s body,
therefore the act of abortion is one form of breaking up of female body politicians. In addition, according to Commissioner of the National Commission on Violence Against Women (Komnas Perempuan) Budhi Wahy, "If a woman has been sexually active, then she must have the right to receive services on her body". "Therefore, we see that abortion is part of the right. The point is that if she can prevent her unwanted pregnancy, she will prevent it."

**Shifting Meaning of Feminism Phenomena in Islamic Perspective**

At the end of the 20th century, the renewal and reinterpretation of Islam along with the introduction of feminist ideas and democracy has been a main concern of Muslim women. Competing paradigms including human rights, gender equality, Islamic principles, and feminist ideas, have been debated about the social position and empowerment of women in Indonesia. Many organizations distribute ambitions and aspirations for the promotion and advocacy of women’s rights. At the same time, the Indonesian women's movement should navigate alliances shifting locally, regionally, nationally and internationally in their efforts to build basic of knowledge, skills and arguments for enhancing their ability to influence politics and social rulers.

Feminism which introduced by Charles Fourier introduced in 1837 was a more radical form of emancipation. Against the background of the saturation of women's fate in the western, feminism born and supports the right of equality between men and women in various fields, include social, political, and economic. If feminism and emancipation have similarity in meaning, Islam have no question about it. Because in Islam, there is no way to degrade women dignity. Islam also did not come to imprison them in imaginary prison cells beyond the limits of humanity. Otherwise, Islam glorify them. Islam also encourages them to participate in a broader public sphere such as men. Al-Quran as the basic of thought and actions of Islam is legitimize the existence of women. Women are given the same portion of rights and duties as men, (based on Q.S An-Nisa [4]: 124) Justice is giving man the right to receive and Allah is the Creator whom no one has the right to. Allah has given every human character according to the desired task of His creatures. Justice is essentially giving people the opportunity to move according to their potential, rights and duties. Therefore, should be believed that there are equations of men and women in humanity, but it does not mean should be believed in the role.

When looking at the phenomenon of shifting the meaning of feminism that occurred in Indonesia, the radicalism that spread through the film and the encouragement of LGBT issues related to equality, we thinks that is actually deviated from the doctrines of Islam. When we look at the LGBT extremist movement and the activities of women who look radical towards sexuality (abortion), showing the truth that is happening to them is a misunderstanding in interpreting the meaning of equal rights of gender. Furthermore, with the film distribution of radical feminism that has been said before, where it seems to provide a more extreme feminism support things. In fact, if we return to Al-Qur'an, it is true that men and women have equality in matters of humanity, but in terms of nature, women are still women. Each
has their own complementary roles. By looking at LGBT issues that refers to lesbian, because they have assumption that women and men have the same role, which bring out view that women do not need men, that deviated from Islamic doctrine too. Beside that, the abortion is rampant enough in Indonesia, with the assumption that women are entitled to also deviated, because abortion is not just a matter of freedom for women, but also freedom for the fetus to live. In other words, the abortion act is misleading as it relates to moral accountability relating to the Qur'an [Q.S. Al-Isra [17] : 33], about the prohibition for killing.

CONCLUSION

From the above description, it can be seen that the dynamics of shifting meaning of feminism that occurred in Indonesia caused by several factors. Here the author considers that some of them are communication through films that tell about abortion by leaving ambiguity to the viewer. Moreover, LGBT issues have also been organized, where they campaign through the media related their actions, so for the common people who has not understood at all, will be easily influenced. In addition, if the basic values adopted by the Women's Rights Institute that have been described above are misunderstood, then they may develop to extremes and are used to defend women who lead to homosexuality. This is a concern for the writer, if all women's organizations in Indonesia are easily influences and do not defend their ideology well, where in the beginning they only voiced women's rights, and because of the clamor from homosexual women in Indonesia to be heard, women's organizations shifted to the movement more extreme or radical. Therefore, needs to be firmness in guiding with religion to avoid the radical understanding that actually tend to deviate. And with this paper, the authors hope that women's groups as well as those who contribute to gender equality, to explore the truly meaning of their actions and relate it to the religious doctrines that believed as the guidelines of their lives.

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