



The influence of patriarchal culture on social life in Javanese families in Wolio sub-district

Dian Korniwati*¹, Abdul Rahim²

^{1,2}Muhammadiyah University of Buton, Indonesia

ARTICLE INFO

Article history:

Received May 31, 2024

Revised May 31, 2024

Accepted Jun 14, 2024

Keywords:

Javanese Family
Patriarchal Culture
Social Life

ABSTRACT

This study analyzes the influence of patriarchal culture on the social life of Javanese families in Wolio Sub-district. Patriarchal culture is a concept that refers to men exercising ownership and control in the family. The influence of patriarchal culture on Javanese families in Wolio Sub-district was studied using qualitative methods including data collection through primary data collection and data analysis. The purpose of this study is to reveal the influence of patriarchal culture on the social life of Javanese families in Wolio Sub-district. The results of this paper are expected to provide information for stakeholders responsible for developing programs and activities aimed at reducing the negative impact of patriarchal culture on Javanese families in Wolio Sub-district. This research uses the patriarchal culture theory developed by Wax Weber, which is a cultural theory that explains the concept of patriarchal culture. This theory can be used to better analyze the influence of patriarchal culture on the social life of Javanese families in Wolio Sub-district. This research uses a qualitative methodology that utilizes data collection through primary data collection and data analysis. Data collection is done through in-depth interview methods conducted to family members in the Wolio area. The data obtained will be analyzed using patriarchal cultural theory. This research is expected to provide information for responsible stakeholders in developing programs and activities aimed at reducing the negative impact of patriarchal culture on Javanese families in Wolio District.

This is an open access article under the [CC BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license.



Corresponding Author:

Dian Korniwati,
Islamic Religious Education,
Muhammadiyah University of Buton,
Batupoar, Jl. Betoambari No.36, Lanto, Kota Bau-Bau, Sulawesi Tenggara 93724, Indonesia,
Email: korniwatidian766@gmail.com

INTRODUCTION

Human status on the degree or position of humans as creatures of God who have contractual capacity, rights and responsibilities, and high dignity (Marwah et al., 2020; Buss et al., 2020; Myhrstad et al., 2020; Peden, 2022). Human beings are basically created in the same way (Peterson, 2020; Ferrucci et al., 2020; Kim et al., 2020). There is no causal relationship that makes one person have a higher status than another. Therefore, men and women must respect each other and are expected to avoid division. Men and women should be given equal opportunities in all fields, including an equal division of labor, despite the obvious compatible and incompatible differences

(Sudirman & Susilawaty, 2022). This is what gender is all about, because we live in a society where both parties must basically complement each other and must respect each other. (Fakih, 2008; Hyland et al., 2020; Hjálmsdóttir & Bjarnadóttir, 2021).

Discussions on gender issues are widespread, including discussions on the development of women and men. Gender as a belief and social structure that develops in society is internalized through a process from generation to generation (Lindqvist et al., 2021; Bölte et al., 2023; Bertrand, 2020). In addition, gender can also be said to be a distinction between women and men based on social structures that are reflected in social life, including society, including families. In the development of this gender structure, gender inequality is experienced by women. Gender ideology becomes detrimental and has a negative impact on the relationship between men and women because society is not able to distinguish gender correctly (Fauziah, 2022; Anggraini, 2020; Yulianingsih & Herawati, 2022). Gender issues arise that manifest as gender injustice experienced by women. Gender inequality manifests through various indicators, including disparities in access to education, employment opportunities, political representation, and wages.

One of the inequalities faced by women is subordination caused by the patriarchal culture that still persists in society (Priyono, 2020). Patriarchal culture in Indonesia, particularly within Javanese families, significantly affects gender relations by reinforcing male dominance and limiting women's roles and status. This cultural paradigm emphasizes traditional gender roles, where men are regarded as superior and hold authority within the family structure. Consequently, women often face discriminatory treatment and are subjected to restrictions imposed by husbands, particularly in household matters. In Javanese culture, specific terms and societal expectations perpetuate the subordination of women, pressuring them to be submissive, loyal, and gentle. This entrenched patriarchal system undermines gender equality and perpetuates gender injustice, manifesting in various forms such as limited opportunities for women and high rates of violence against them (Igiebor, 2021). Despite the recognition of gender equality principles, patriarchal ideologies persist, perpetuating gender disparities and hindering progress towards gender equity.

Patriarchal societies and states consider and categorize women as an important group, while women are faced with patriarchal and gender-specific conditions, including high rates of violence against women and children. They are also victimized by changing lifestyle practices and national policies. Persons with disabilities, high mortality rates of women in childbirth, and low numbers of women in parliament, social institutions, and states (Laitupa, 2019). Family and social structures play a pivotal role in perpetuating gender inequality by reinforcing traditional gender roles and expectations. Patriarchal structures, particularly within Javanese families, prioritize male dominance and restrict women's autonomy and opportunities. Women are often subjected to discriminatory treatment, such as limited roles in decision-making and unequal division of household labor. These structures perpetuate gender disparities by normalizing gender-based stereotypes and unequal power dynamics. Patriarchal ideologies shape societal norms and behaviors, leading to the marginalization of women and the perpetuation of gender inequality (Jaiyeola, 2020).

Domestically, patriarchal culture has a major impact on women (Zuhri & Amalia, 2022; Nursaptini et al., 2019). One of the impacts is the imposition of restrictions by husbands on wives, resulting in discriminatory treatment in matters such as household chores. In Javanese families, patriarchal culture itself has a very strong influence on the social life of Javanese families. Javanese patriarchal culture emphasizes male dominance in the family, so that women are often discriminated against and have limited roles (Rabbaniyah & Salsabila, 2022). For example, in Javanese culture there are certain terms that place women lower than men, and women are often pressured to be submissive, loyal, and gentle (Fitria et al., 2022).

The research context employs feminist theory and intersectionality to understand and analyze gender inequality. Feminist theory examines power dynamics and social structures that

perpetuate gender disparities, highlighting the need for gender equity and challenging patriarchal norms (Allen, 2023). Intersectionality acknowledges the interconnected nature of social identities, such as gender, race, class, and ethnicity, in shaping individuals' experiences of oppression and privilege. In this analysis, feminist theory is applied to critique patriarchal structures within Javanese families, emphasizing the need for gender-sensitive interventions to address entrenched gender inequalities. Additionally, intersectionality offers insights into the complex interactions between gender and other social factors, informing more inclusive and intersectional approaches to promoting gender equality.

RESEARCH METHODOLOGY

In this study, researchers used a descriptive-qualitative method where this method focuses on problems based on facts carried out by observation or observation, interviews, and studying documents (Hasan et al., 2023). Research instruments are tools used to obtain and collect data needed to solve a problem under study. In this case the researcher used an interview as a research instrument.

An interview is a direct question and answer session with a resource person. The interviewee is a person who is able to provide the necessary data information. Interview means communication between two people, namely the interviewer and the interviewee, but this creates differences in interpretation between the two (Harisuddin, 2019). The selection of interview informants in this study involved individuals who were able to provide necessary data information relevant to the research on patriarchal culture in Javanese families. Specific criteria for selecting informants likely included their roles within the family structure and their experiences or knowledge related to patriarchal practices. The informants included members of Javanese families, particularly elders or parents, who could offer insights into the cultural norms and their impacts on family dynamics. The number of informants in this study were 12 people.

To ensure consistency in the interview process, this study used a structured or semi-structured interview format. This meant preparing a core set of questions to ask all informants, ensuring that each interview covered the same key topics and allowing for comparisons across different respondents (Adeoye-Olatunde & Olenik, 2021). Semi-structured interviews also allow the flexibility to probe deeper into certain responses, providing a balance between consistency and depth. Furthermore, to obtain objective data The method used by researchers to obtain objective data is observation. Observation is a way of collecting data by directly observing the object to be studied (Fadli, 2021). Observation is done by observing and recording learning activities. In observation, the researcher records systematically the events, behaviors, and objects needed to support the research being conducted.

Coding and categorizing the data in this study involved a systematic process of identifying patterns and themes. First, interviews were transcribed verbatim to create textual data. Then, the researcher conducted initial coding by assigning codes to significant segments of the data, which represented emerging concepts or themes. These initial codes were then refined through focused coding, where similar codes were grouped and broader patterns were identified. Next, themes and categories were organized hierarchically to understand overarching relationships and patterns in the data. Finally, thematic analysis was conducted to interpret the categorized data and draw conclusions relating to the research questions. This systematic approach ensured consistent and thorough analysis of the data, facilitating robust conclusions from the study.

RESULTS AND DISCUSSIONS

The results of this study indicate that: a) There are still many adherents of patriarchal culture in Javanese families, such as still entrusting that all decisions in the household are the right of the

husband. b) The negative impacts of patriarchal culture still often occur such as domestic violence, subordination of women, and double burden (The idea that men have special rights and can cause double burden on women, which includes housework, cooking, cleaning, and taking care of children). c) The disruption of women's freedom and interfere with women's rights in various matters in social life.

Discussion

Patriarchy is a social system which places men as the main authority figure where, in a social organization, the position of men is higher than women in various aspects of social, cultural and economic life.

The concept of patriarchy was first used by Max Weber to refer to the formation of a socio-political system that elevates the role of the father in the family sphere and in the public sphere, such as the economy. Later, radical feminists emphasized that male dominance exists in all fields, for example, politics, religion, and sexuality (gender). In general, gender is used to prioritize male control over women. Patriarchy rigidly categorizes the social roles of men and women in the public and domestic spheres. The domestic sphere is identified with the responsibility of caring for children. While in the public sphere, it is identified with men who are related to hierarchy and the formation of a separate relationship between children and mothers, so that men can be free to form hierarchies because they are not tied to childcare issues.

Based on the results of interviews conducted by researchers to Mrs. Dian as a housewife (irt), she revealed:

"Of course this culture is very unfavorable for women, because in this case decision making is always taken by the man. And the heavy double burden given to women to always understand men or husbands and always have to be gentle."

Then the researcher also interviewed one of the heads of the family, Mr. Karmin, who said that:

"In this patriarchal culture, responsibilities are usually divided between men and women. Men are expected to earn a living while women take care of the household and children. So men feel burdened with financial responsibility and decision-making. Women, on the other hand, feel restricted and lack opportunities to develop outside."

Based on the results of interviews with several Javanese family members, it shows that patriarchal culture is not very good and is not beneficial for both men and women. Which, both have disadvantages such as men being burdened about finances and women being limited to getting opportunities to develop outside.

The results of the researcher's observations show that indeed patriarchal culture is very bad for the social life of Javanese family members themselves, because it will cause problems for each party, both men and women. This is supported by Sugiono's opinion as the treasurer of the Javanese paguyuban, that:

"The patriarchal culture in Javanese families is still strong, although not as it used to be. This is characterized by a woman having to follow a man's orders, and also women since childhood have been encouraged to do tasks as a woman's obligation."

In the Islamic view, Allah SWT is strongly opposed to patriarchal culture. Not once does Allah SWT teach His people to behave inferior to women. For Him, the position between men and women is equal, as in His word in Q.S An-Nisa verse 124:

تَقِيْرًا يَطْلَمُوْنَ وَلَا الْجَنَّةَ يَدْخُلُوْنَ فَاُولَئِكَ مُؤْمِنٌ وَهُوَ اَنْتَىٰ اَوْ ذَكَرٍ مِنَ الصَّالِحِيْنَ مِنْ يَعْْمَلْ وَمَنْ

"And whoever does good deeds, whether male or female, and believes, they will enter Paradise, and they will not be wronged in the least."

Besides that, Mr. Suggiono also said that:

"Women's emancipation is not only about equality between men and women to get equal opportunities in various fields. So women's emancipation is about how women can develop and progress from time to time without losing their identity."

Patriarchal culture in Javanese families in general is only focused on women who must obey men's orders, but over time patriarchal culture is not as strong as it used to be, there are only a few who still think that patriarchal culture must still be maintained as cultures in general.

The results of the researcher's observations show that women's emancipation in Javanese families that Javanese women are still limited by community rules in the space of household activities. Where Javanese women are closely related to childcare, cooking, organizing the house and cleaning, dressing up, and serving the husband.

Negative Impacts of Patriarchal Culture

Based on observations made by researchers in Javanese families, both the head of the family and other family members play an important role in organizing and taking positions to balance degrees in the household. Based on the results of interviews conducted by researchers to Mr. Giyanto that:

"One of the causes of the impact of patriarchal culture is that society often views biological differences, resulting in inequality and problems that occur in social and domestic life. For example, violence, stereotyping, and double burden."

From the above statement, it can be seen that the impact of patriarchal culture is not good to be maintained in everyday life. Because, it can cause misunderstandings between residents and other family members.

Patriarchal culture has long been analyzed as a social system where men hold primary power, influencing various aspects of life, including family dynamics, economic roles, and social hierarchies. The concept, initially introduced by Max Weber and further developed by radical feminists, highlights male dominance in politics, religion, and sexuality, categorizing men and women into rigid social roles. Previous studies have consistently noted that patriarchal culture disadvantages women by restricting their opportunities for personal development and contributing to issues like domestic violence, gender stereotyping, and unequal burden distribution in households.

The current research explores the patriarchal culture within Javanese families in the Wolio sub-district. Interviews and observations reveal that patriarchal norms persist, negatively impacting both men and women. Men face financial pressures and decision-making burdens, while women are limited in their personal development and subjected to a double burden of domestic responsibilities. The research identifies the detrimental effects of patriarchal culture on social life, supporting previous findings and emphasizing its ongoing relevance and harmful impact.

The current research fills significant gaps by providing specific, contemporary examples of how patriarchal culture affects Javanese families. While previous studies broadly covered the effects of patriarchy, this research offers detailed insights into the daily lives of individuals, highlighting the nuanced and personal consequences of these cultural norms (Gyan & Mfoafo-M'Carthy, 2022; Hill & Allen, 2021). It also presents practical strategies to mitigate these impacts, such as promoting gender equality through education, fair division of household tasks, and protection against gender-based oppression. Additionally, it connects patriarchal culture with religious perspectives, showing alignment between Islamic teachings and the push for gender equality.

CONCLUSION

Based on the results of the research, the following points can be found related to the influence of patriarchal culture on social life in Javanese families in Wolio sub-district: Forms of patriarchal

culture influence on social life such as domestic violence, double burden, stereotyping, and feminism. The results of the researcher's findings on how to overcome the impact of patriarchal culture such as: (a) Reduce expectations for someone based on gender stereotypes (b) Provide proper education about gender and sex differences (c) Be fair in the division of household tasks (d) Protect women from oppression and sexual harassment.

The research contributes significantly to the field of social sciences by elucidating the impact of patriarchal culture on social life within Javanese families in the Wolio sub-district. It reveals how patriarchal norms manifest through domestic violence, the double burden on women, stereotyping, and challenges to feminism. Furthermore, the study offers practical solutions to mitigate these negative impacts, such as reducing gender-based expectations, providing education on gender and sex differences, ensuring fair division of household tasks, and protecting women from oppression and sexual harassment. These findings enhance our understanding of social dynamics and provide actionable strategies to promote gender equality and social justice, highlighting the critical role of education and policy-making in transforming societal attitudes and behaviors.

The research findings shed light on the pervasive influence of patriarchal culture within Javanese families in the Wolio sub-district, highlighting its detrimental effects on social dynamics. By identifying manifestations such as domestic violence, the double burden on women, stereotyping, and challenges to feminism, the study contributes to theoretical frameworks on gender inequality and cultural dynamics. Moreover, the practical solutions proposed, including reducing gender-based expectations, providing gender education, promoting fair division of household tasks, and safeguarding women from oppression, offer actionable strategies for addressing patriarchal norms in practice. These insights underscore the importance of education and policy interventions in challenging entrenched gender stereotypes and fostering a more equitable and just society.

While the research provides valuable insights into the impact of patriarchal culture within Javanese families, several limitations should be acknowledged. Firstly, the study's focus on a specific geographic and cultural context may limit the generalizability of its findings to other regions or cultural settings. Future research could explore the variability of patriarchal norms across different communities and examine how contextual factors influence their manifestation. Additionally, the reliance on qualitative methods may introduce subjectivity and bias in data interpretation. Complementing qualitative findings with quantitative analyses could provide a more comprehensive understanding of the prevalence and impact of patriarchal culture. Furthermore, longitudinal studies could investigate the long-term effects of interventions aimed at challenging patriarchal norms and promoting gender equality. Overall, expanding the scope of research to encompass diverse contexts and methodologies would enrich our understanding of patriarchal dynamics and inform more effective strategies for social change.

ACKNOWLEDGEMENTS

I would like to express my deepest gratitude to God Almighty for His grace and guidance that always accompanies us all. My gratitude also goes to all respondents from Javanese families who have taken the time and provided full support in this research. My deepest gratitude also goes to my beloved parents for all the prayers, moral encouragement, and materials they have provided so that I can complete this final project. Last but not least, I would like to thank Mr. Abdul Rahim as the supervisor who has been pleased to provide guidance, input, and encouragement, which enabled me to complete this final project well.

References

- Adeoye- Olatunde, O. A., & Olenik, N. L. (2021). Research and scholarly methods: Semi- structured interviews. *Journal of the American College of Clinical Pharmacy*, 4(10), 1358–1367.
- Allen, K. R. (2023). Feminist theory, method, and praxis: Toward a critical consciousness for family and close relationship scholars. *Journal of Social and Personal Relationships*, 40(3), 899–936.
- Anggraini, D. P. (2020). *Sistem Patriarki dalam Budaya Jawa Melihat Partisipasi Perempuan pada Partai Politik di Kabupaten Batu Bara*. Universitas Sumatera Utara.
- Bertrand, M. (2020). Gender in the twenty-first century. *AEA Papers and Proceedings*, 110, 1–24.
- Bölte, S., Neufeld, J., Marschik, P. B., Williams, Z. J., Gallagher, L., & Lai, M.-C. (2023). Sex and gender in neurodevelopmental conditions. *Nature Reviews Neurology*, 19(3), 136–159.
- Buss, D. M., Durkee, P. K., Shackelford, T. K., Bowdle, B. F., Schmitt, D. P., Brase, G. L., Choe, J. C., & Trofimova, I. (2020). Human status criteria: Sex differences and similarities across 14 nations. *Journal of Personality and Social Psychology*, 119(5), 979.
- Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif. *Humanika, Kajian Ilmiah Mata Kuliah Umum*, 21(1), 33–54.
- Fakih, M. (2008). Analisis gender dan transformasi sosial. (No Title).
- Fauziah, N. (2022). *Budaya Patriarki dalam kehidupan sosial perempuan sebagai bentuk ketidakadilan gender: Studi kasus tentang fenomena shalat led yang hanya boleh dihadiri jamaah laki-laki di Masjid Jami Ancaran Kuningan Jawa Barat*. UIN Sunan Gunung Djati Bandung.
- Ferrucci, L., Gonzalez-Freire, M., Fabbri, E., Simonsick, E., Tanaka, T., Moore, Z., Salimi, S., Sierra, F., & Cabo, R. (2020). Measuring biological aging in humans: A quest. *Aging Cell*, 19(2), e13080.
- Fitria, F., Olivia, H., & Nurvarindra, M. A. (2022). Peran Istri Di Pandang Dari 3M Dalam Budaya Patriarki Suku Jawa. *Equalita: Jurnal Studi Gender Dan Anak*, 4(2), 168–175.
- Gyan, C., & Mfofo-M'Carthy, M. (2022). Women's participation in community development in rural Ghana: The effects of colonialism, neoliberalism, and patriarchy. *Community Development*, 53(3), 295–308.
- Harisuddin, M. I. (2019). *Asyiknya Belajar Matematika Dengan Geogebra*. Deepublish.
- Hasan, M., Harahap, T. K., Hasibuan, S., Rodliyah, I., Thalbah, S. Z., Rakhman, C. U., Ratnaningsih, P. W., Mattunruang, A. A., Silalahi, D. E., & Hasyim, S. H. (2023). Metode penelitian kualitatif. *Penerbit Tahta Media*.
- Hill, R. L., & Allen, K. (2021). 'Smash the patriarchy': the changing meanings and work of 'patriarchy' online. *Feminist Theory*, 22(2), 165–189.
- Hjálmsdóttir, A., & Bjarnadóttir, V. S. (2021). "I have turned into a foreman here at home": Families and work–life balance in times of COVID-19 in a gender equality paradise. *Gender, Work & Organization*, 28(1), 268–283.
- Hyland, M., Djankov, S., & Goldberg, P. K. (2020). Gendered laws and women in the workforce. *American Economic Review: Insights*, 2(4), 475–490.
- Igiebor, O. (2021). Women, academic leadership and the 'constricting' gender equity policies in Nigerian universities: an integrated feminist approach. *Journal of Higher Education Policy and Management*, 43(4), 338–352.
- Jaiyeola, E. O. (2020). *Patriarchy and colonization: The "brooder house" for gender inequality in Nigeria*.
- Kim, J., Koo, B.-K., & Knoblich, J. A. (2020). Human organoids: model systems for human biology and medicine. *Nature Reviews Molecular Cell Biology*, 21(10), 571–584.
- Laitupa, M. Y. (2019). *Perempuan, Masyarakat Patriarki dan Kesetaraan Gender*. Makassar: Yayasan Bursa Pengetahuan Kawasan Timur Indonesia (BaKTI).
- Lindqvist, A., Sendén, M. G., & Renström, E. A. (2021). What is gender, anyway: a review of the options for operationalising gender. *Psychology & Sexuality*, 12(4), 332–344.
- Marwah, S. S., Firdaus, E., & Hermawan, W. (2020). Konsep Derajat Manusia Menurut Alquran Dalam Menanggapi Penderitaan. *Islamadina: Jurnal Pemikiran Islam*, 150–165.
- Myhrstad, M. C. W., Tunsjø, H., Charnock, C., & Telle-Hansen, V. H. (2020). Dietary fiber, gut microbiota, and metabolic regulation – Current status in human randomized trials. *Nutrients*, 12(3), 859.
- Nursaptini, N., Sobri, M., Sutisna, D., Syazali, M., & Widodo, A. (2019). Budaya patriarki dan akses perempuan dalam pendidikan. *Al-Maiyyah: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan*, 12(2), 16–26.
- Peden, E. (2022). *What is the meaning of human security in the middle of a pandemic?: a thesis presented in partial*

fulfilment of the requirements for the degree of Master of Arts in Psychology at Massey University, Albany, New Zealand. Massey University.

Peterson, D. (2020). *Islam, Blasphemy, and Human Rights in Indonesia: The Trial of Ahok*. Routledge.

Priyono, H. (2020). *PENGARUH BUDAYA PATRIARKI TERHADAP PEREMPUAN (Analisis Gender Terhadap Pekerjaan Tukang Parkir Perempuan di Jl. Gejayan Yogyakarta)*. UIN SUNAN KALIJAGA YOGYAKARTA.

Rabbaniyah, S., & Salsabila, S. (2022). Patriarki dalam budaya jawa; membangun perilaku pembungkaman diri pada perempuan korban seksual dalam kampus. *Community: Pengawas Dinamika Sosial*, 8(1), 113–124.

Sudirman, F. A., & Susilawaty, F. T. (2022). Kesetaraan Gender Dalam Tujuan Pembangunan Berkelanjutan (Sdgs): Suatu Reviuw Literatur Sistematis. *Journal Publicuho*, 5(4), 995–1010.

Yulianingsih, Y., & Herawati, E. (2022). Budaya, Gender, dan Kasus Kekerasan pada Perempuan di Jawa Barat. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 24(1), 90–99.

Zuhri, S., & Amalia, D. (2022). Ketidakadilan gender dan budaya patriarki di kehidupan masyarakat Indonesia. *Murabbi*, 5(1).