

The Effect of Patriarkat Ideology and the Relationship of Women's Flores Towards Local Culture Preservation

Benedikta Yosefina Kebingin

Faculty of Philosophy and Theology Widya Sasana Malang
STP Reinha Larantuka

Prof. Dr. E. P. D. Martasudjita

Faculty of Theology
Sanata Dharma University - Yogyakarta

ABSTRACT

Research taken location in the region of Flores were in the paint with the culture of patriarchy is written under the theme "Influence of Ideology Patriarchate and the Women's Flores on the Local Cultural Preservation". The life of the people of Flores has been well-established and strict in patriarchal culture since the time of the World War. In the course of time it cannot be denied that the way of viewing women and their involvement has certainly undergone some changes. Nevertheless, still needed an affirmation by deepening and cultural interpretation from time to time. The writer as a nun Congregation Imitationis Jesus (CIJ) has recorded the growth and development of women's place in the Church and in Flores society. CIJ since inception and ala s an establishment atention against women and its role. The role of the CIJ sisters for and with women struggles so that women have a place and opportunity to play a role in building lives according to their capacities. So in this writing used the method of library research and document reserce with historical-theological approach. From the results of this study concluded that changing in gender equality discope patriarchal culture growing along with the climate of Christian life by the new languages that were previously not commonly used, or which appear in a new way.

Keywords: Patriarchal culture; the women; and engagement.

INTRODUCTION

The culture of a society in a particular environment expresses human life in the face of nature which is constantly undergoing change. In the course of time he always dynamically moves towards the advancement of manners, dignity and human dignity to a higher level.¹

¹ For comparison, read Geertz, Clifford, The Interpretation of Cultures, Basic Books 1973, talking about culture and its approaches.

The Flores community consists of several tribes, namely the Lamaholot Tribe,² the regional language is the Lamaholot Language; Sikka tribe,³ the regional languages are Maumere and Tanah Ai; The Ende-Lio tribe with their local languages are the Ende and Lio languages; Ngada tribe,⁴ the regional languages are Bajawa Language and Nagekeo Language; Manggarai tribe,⁵ the unifying language is the Manggarai Language. There is also everyday language for Flores people is Indonesian, which in ancient times was Malay.

From the cultural-economic point of view, the Flores people are growing up in an atmosphere of traditional agrarian culture that is not yet familiar with modern agricultural technology, except the culture of shifting fields and slash and burn systems with makeshift production. This way of nomadic and semi-nomadic farming often leads to the desire of a person or group of people to control an area of land, even if it is as extensive as possible in order to obtain more yields, and show a higher social status.

This tendency eventually gave birth to a social stratification system. This means that the person who controls the most extensive land area, he is the most powerful and is in the upper or middle class. The social strata are clearly visible in almost all tribes. For example, we can take the people of Ngada and Lio. For example those in the upper class are known as *gae meze* and the people of Lio call it *ata nggae* while those in the middle class are called *gae kisa* and those who do not own land are called *ho'o* or *azi ana* (servants) and the Lio people call it *ata ho' o* or *ata ko'o*. This last group usually devotes themselves to the first group.⁶

In terms of customs, the kings and customary leaders generally acted as the authority to divide the land and determine the people, who has the right to cultivate the land. This way of working can also cause jealousy which is often accompanied by acts of violence, deprivation and murder. The attitude of revenge between tribes who feel wronged continues to the next generation; forgiveness is difficult to build.

The areas of Flores that embrace Patriarkat Culture are all regions except the Ngada Region which includes Bajawa; Mataloko; Mangulewa; Aimere; Ruto The regions embracing Patriarchal Culture are East Flores; Sikka; Ende; Mbai; Nagekeo; and Manggarai. The Lamaholot - East Flores tribe operates a patriarchal culture far more stringent than other blood areas. Then the patriarchal culture in East Flores is discussed in this section.

² The Lamaholot tribe encompasses the eastern Flores mainland community; Solor Island, Adonara Island and Lembata Island. Lamaholot language is the language that unites these community groups, except the Kedang language.

³ Sikka covered the areas of Sikka, Nita, Tilang, Maumere to the Land of Ai. Tanah Ai is bordered by the area of East Flores Regency.

⁴ The Ngada tribe covers the Nagekeo and Bajawa regions. Previously, only one region Ngada kabupatenyaitu Kabup a ten Ngada, but has now been divided into two districts, namely Ngada and Nagekeo District.

⁵ The Manggarai tribe encompasses the entire Manggarai area which was once only one district, namely the Manggarai Regency; now it has been divided into three districts namely West Manggarai; Central Manggarai and East Manggarai. Manggarai is the westernmost area of the island of Flores with a range of regions from Komodo Island and its surroundings to Waelengga (the border of Manggarai and Ngada).

⁶ CIJ Spirituality Commission, Congregation Iitationis Jesus (CIJ). Congregation of Followers of Jesus, Nusa Indaha Ende 20015, 42.

In the social and cultural level of Lamaholot, gender identity has its own color compared to gender in other cultural societies. When juxtaposed with human organizations in the Lamaholot tribe, this patriarchal understanding is very thick in nature and culture of daily life. A woman is seen to only function as a successor to heredity; nothing more than that; and if there is, it is only limited to the functionalization of the role of women as long as it is needed by men to complete the role in a social activity and even penetrate the bias in domestic life as a result or fruit of a marriage that is recognized as the custom of Lamaholot marriage.⁷

The family ties in East Flores are very high. Families bear each other's burdens when one celebrates a marriage such as marriage (processed from the stage of engagement to marriage); disaster or death. Costs for such matters are a portion of the patent budget of each family, without exception regarding differences in income of families. This has become a factor of impoverishment for the people of East Flores. If a family is not involved in these matters, it becomes a black note for the local community. This will be calculated when the uninvolved family experiences a celebration; other families of caste took part.

The Lamaholot are groups of clans/tribes,⁸ inhabiting the eastern part of the island of Flores; Adonara Island; Solor island, and Lembata island. Lamaholot Tribe Society,⁹ has a view of life or ideology that is expressed in various aspects of life, both patterned sacred and profane. The Lamaholot community as a whole places great importance on "purity of life". The effort to achieve purity is based on four factors namely truth, honesty, fairness and certainty.¹⁰

⁷ Aloysius B. Kelen, Gender. An Approach Feminisme Anthropology, Nusa beautiful, Ende 2011, 97-104

⁸ Each clan is a genealogical bond based on the father's lineage. In general, the clans formed a tribe. In the area of East Flores, there is no clear distinction between clans and tribes. The tribe can be understood as a smaller group of people but also in a broad scope. Even though there are very small tribes, while there are very large tribes, they are still called tribes. If in other areas equating the tribe with the clan, in Flores, the name clan only becomes a synonym of the tribe, when talking to people outside Flores (only to be understood about the tribe) but not shared in the Flores community to replace the term "tribe". The tribe is understood as a small group or broader group. Example: "Tokan" is a clan / tribe on the island of Adonara; while Adonara itself can be called the Adonara tribe; even more broadly, namely the Lamaholot and Flores tribes. The point is, in Flores it does not distinguish clans from tribes. In practice, there are many clans, but the clans are still called tribes with a traditional house that unites the clans in as a tribal origin. For example, in Lamalera - Lembata, there are Tukan, Dasion, and Kedang. Tukan, Dasion and Kedang all are summarized in the Tukan tribe, but in the course of time they are divided into three. The fraction is called a tribe, so is the Tukan as the main tribe. Women and men from these three tribal shards cannot have a marriage.

⁹ Lamaholot followers embrace East Flores and Lembata districts. Lamaholot tribe has local languages, Lamaholot languages except Kedang. The word "Lamaholot" consists of two syllables, namely lama meaning land and holot meaning bond. Lamaholot means tribal ties. The bond referred to here is unity / heart relations, kinship ties.

¹⁰ Truth: Saying correctly, acting correctly, and behaving correctly for the sake of truth is a matter that is always demanded for all levels of Lamaholot society; Honesty: Saying according to the expression of conscience, telling according to the facts seen, revealing based on what was heard and plainly acknowledging the truth or error is the hope of all levels of Lamaholot society. Honesty meant by the people of Lamaholot can be understood in the direction of honesty towards oneself, others and the natural environment; Fairness: Being fair to everyone, especially regarding rights, obligations and the relationship between rights and obligations is a traditional basic principle in the Lamaholot community. This attitude aims to maintain the balance of social life in a limited or broad environment; Certainty: The people of Lamaholot strongly demand the expressiveness of being expressed with decisiveness. All decisions taken are certain, not expected so that it can cause confusion.

The mask of the Lamaholot community is ivory. Certain areas such as Adonara and Ile Ape,¹¹ followed the customary rules of marriage very strictly. Certain tribes who have a higher level than the tribes of the other, demands a higher dowry or bride price. In addition, the selected pair should be at the same level. If not, then it will cause tensions in the tradition of the nuclear family and tribes so as to give birth to disharmony in the nuclear family and tribe, both unilaterally and with the nuclear family and the next party.

Until the 1980s, forced marriage is still valid by way of "bote" (bote = kidnapping the daughter the man is about to marry). The act of "bote" is generally carried out by families because there is an agreement between the two families. In addition to the way "bote"¹², also by way of "eloping" ie the man takes the woman he wants. The act of carrying away, runs the risk of dowry fines beyond the price of a belis for a normal marriage. So the act of carrying away women is commonly carried out by men from upper caste families¹³ or at least the same caste.¹⁴

Some provisions in patriarchal culture in East Flores include 1) inheritance is the right of the firstborn and distributed to brothers; 2) the eldest male has the right to the parents' house; 3) names in families with structure: After saints' names (for Catholics or Islamic names for Muslims), follow the names of grandparents or ancestors and end with the tribal name of the father. Example: Benedict Laba Uran (Benedict = baptismal name, Laba = grandfather's name and Uran = tribal name).

THEORITICAL FRAMEWORK

Patriarchal and Gender Culture

Patriarchate, literally meaning rule on the part of the father, is a widely used term for a variety of different understandings, which try to describe or explain the superiority of men over women. In summary, patriarchy is all forms of domination of women, whether manifested in discrimination, injustice or not accepted, no matter how smooth their form so that in all areas of life men become the center and women are marginalized. As a culture, patriarchy is a way of life that is adopted by certain groups of people.

¹¹When compared with the Lamaholot tribe in general, the Adonara community is very similar in their way of life and customs to the Lamaholot tribe group in the Ile Ape sub-district of Lembata district, although these two community groups live on two different islands: Adonara Island and Lembata Island.

¹² "Bote" is done when the woman is in a busy schedule, such as fetching water in a well; on the way to or from the fields; on the way to anywhere. Women are taken to men's homes and made wives for men who like her. Can occur, even often, women who are "bote" do not love men who want to be married by the family, but forced to get married. Because this has become a custom in Adonara, it must be endured by Adonara women. There are also couples who love each other but the woman is not very ready to get married; by doing "bote" then women are immediately put together with their partners.

¹³ This does not mean that men from lower jaw families should not do it. The problem lies in the burden of fines imposed by customary law in force.

¹⁴ And also how others acted by women of "running into". Actions "ran into" conducted by se those women with a way to run away to the house of the man she loved. This method, regardless of whether it is an agreement of women and men who love each other or not, but the way to "run in" is an act that is not commendable for women because by doing so, he lowered his personal self-esteem and also his family. It rarely happens, women who act like that will be respected by the parents and families of the men; especially if it is done by women from the lower caste; if the women of the family caste above, then the woman will try to bring home their daughter, and if the male process approach to unify the loving relationship then they will be prosecuted belis higher price than if ditempu h normal way.

Gender is the division of human roles in masculine and feminine which contains the roles and characteristics attached by society to women and men and are constructed socially or culturally. These gender roles and characteristics are not interchangeable, are not permanent and are different in certain regions, cultures and periods.

The words "gender" and "sex" are often related even though these two concepts contain different meanings. Sex is always related to biological aspects while gender is always related to social and cultural aspects.¹⁵

In social sciences, the term culture actually has varied meanings, some of which stem from diversity, a model that tries to explain the relationship between society, culture and individuals. Every human being born into the world sexually or biologically can be divided into women and men. The difference between humans being men and women is natural, so this will also give birth to roles that are natural.

Procedures for actions that occur mechanically from the start of a person can cause wrong appreciation. Women as a weak group must bear the burden of suffering. The burden of living as a wife or daughter in the family is considered normal. When the workload and treatment on the part of men is considered normal, natural, there is no need for a movement to achieve justice and love. This kind of thing is seen as one of the obstacles to achieving freedom.

Flores people embrace Patriarchal Culture and Matriarkat Culture.¹⁶ Neither in the Patriarchal Culture nor in the Matriarchal Culture the appreciation of gender cannot be equated with the demands and ideals of feminists in general who want justice in the division of roles for women and men.¹⁷

The description of the role of women in Patriarchal and Matriarchal Culture as stated above illustrates that culture born in community groups has been agreed upon as a tradition. Gender inequality, as experienced by women who lived in the RA Kartini era and in the past, was felt in the Flores area during the World War and several decades into the future. The intended injustice is the opportunity to receive education. Women who have the opportunity to receive education only in very small numbers. They came from the Kapitan family (landlords) and teachers and paramedics (nurses). The time span between 1955 and 196, the level of elementary school for a woman is quite sufficient. The most important thing is the eligibility to receive first communion (second or third grade) and the Sacrament of Chrism afterwards. At the age of puberty, women are waiting to be proposed; Parents match or determine according

¹⁵ Sex is the manifestation of two human sexes based on biological matters attached to certain sexes such as the male sex having sperm; the sexes of women have reproductive organs such as the uterus. Whereas gender is a trait attached to men and women that is constructed socially and culturally.

¹⁶ Matriarkat culture adherents are only a small part of the community, namely the Bajawa tribe; Mataloko; Mangulewa; Aemere and Ruto. The tribal family is in the government area of Ngada Regency. Apart from that, the regions of Flores, Adonara, Solor and Lembata are followers of the Patriarchate Culture.

¹⁷ Observation of liberal feminists on the social situation of society shows that masculinity is a trait that must be possessed by every boy who contains the notions of aggressiveness, courage, leadership, and physical strength. Femininity, which is a trait that must be possessed by every girl, contains an understanding of weakness, reluctance to present themselves and subtlety. Departing from this reality, the liberal feminists challenge the view of biologism which gives a difference between men and women who are rooted in biological differences.

to the marriage path, namely first or second layer cousins (daughters of brothers and daughters of sisters)¹⁸. The relationship and consequences of this marriage are called "chicken fish"¹⁹. If there are no male and female pairs on the father and mother's side then the pairing is done at will of the parents of both parties or female parents by not thinking from the side of their daughters, simply pairing up with boys from wealthy families. Faced with masawin/belis, women's views, on the one hand they see it as a form of appreciation for themselves even though the dowry/belis have not been rationed for them in the slightest; on the other hand, the sense of respect by the masawin/belis changes to disaster if the treatment of the male family of women who become wives and children in the family is inhumane.

Education for women is considered to be a waste of money and time.²⁰ Disposing costs because the costs incurred by the female parents are not enjoyed later by the family because by marriage she will soon move to another tribe; waste of time because of puberty is seen as the right time to live a married life to give birth to as many children as possible for her husband's family. The family is very demanding that from the children born, there must be boys to continue the descendants of the tribe. By getting married at a very young age, the opportunity to gain knowledge in school is ignored; more concerned is the customary affairs for marriage. Every girl who is born is raised as capital for the acquisition of the dowry/belis for his brother. The high and low prices of belis demanded for girls are adjusted to the price of the belis that the father paid for his mother. Schooling opportunities, not experienced; especially girls from simple and poor families, they have no other choice because they are not supported by financial ability to pay for school or courses.

Affluent families send their daughters to sisters' dorms that have princess skills courses; Likewise, when the Lower Teacher School (SGB) and the Women's Intelligence School (SKP) were opened, only certain families were able to send their daughters to study. It's not uncommon for girls to attend school.²¹

MATRIARCHAL CULTURE AS COMPARE

Adherents of the Matriarkat Culture in Flores are the Ngada Tribe, specifically the Bajawa, Mataloko, Mangulewa, Aimere and Ruto regions. Matriarkat culture practiced in these areas underwent matrilineal marriage, namely the woman who accepted the man who would become her husband entered her house. Matrilineal marriage requires that women be responsible for taking care of their family property. This man who married a matrilineal marriage, came and stayed at his wife's house. Maskawin paid by the men; Errors in marital ordinances are subject to fines as is customary in patrilineal marriages. The man who is the husband of a matriarchal woman is given a place in his wife's home and family, even though he is seen as a "hitchhiker",

¹⁸For Adonara tribe to tribe and another, the applicable rules of the first layer cousin (boy is the son of om/pamandan woman is a child of the aunt).

¹⁹ Marriage between cousins is intended to maintain the "flow" of blood so that life from one family tree continues, not interrupted.

²⁰ A Folk song of Lembata Island (Atadei) describes the conditions in which the community views the importance of education to women: "If I went to school well then of course now I am a smart person; but mom and dad don't allow it. They say, I'm a girl so I'm not useless "

²¹At the time the SGB and SKP were opened, at that time CIJ was twelve years old (if counted since it was officially established, 1935, at that time there was a first-generation novice or) and had only just begun her first mission in the Wolowaru- Ende Community (1947) .

not the owner. The house or family of the woman is described as a boat and the husband is a passenger, not a boat owner. However, men are given the right to cultivate land and assets belonging to women and their families. He was also listened to during family meetings and expressed his opinions. The brothers and sisters of his wife really appreciate the husband because they really appreciate his sister. Affairs inside the house are the responsibility of the wife but to deal with problems outside the home, is the role and authority of the husband. From the role of husband and wife thus giving birth to a gender reality that does not harm women as in a patrilineal marriage environment.

Matriarkat Culture also adheres to the caste system. There are three caste professed, namely the first caste: Gae'e; second caste: Ga'e kisa; and the third caste: Ho'o (servants/slaves).²² Parents and family are quite strict in maintaining caste provisions. Men who want to marry the first caste woman must come from the same caste ; as well as the second and third castes. Although there is violence, there are also married couples of different castes. They generally run away from the village and go to distant areas. If you do not go far away and are forced to marry, it will cause disharmony in the family because it is experienced as a big mistake; violation of customary law. Usually it is not taken care of by the upper caste family and causes an argument that is monopolized by the upper caste family to refuse a spouse from the lower caste.

FLORES WOMEN AND PATRIARCHAL CULTURE OF THE WORLD WAR ERA

When the earth of Flores was gripped by the World War, poverty was rife at that time. Human life is very gripped by uncertainty. Difficulties befallen, added by patriarchal culture which dragged women to oppression and violence. The workload of women is greater than that of men, partly because of the assumption that women have the nature of nurturing, diligent, and diligent so that in general all household domestic work is the responsibility of women. Another reality is that many women also have work outside of household matters such as working in the garden, selling in the market, looking for firewood, causing women to have a double workload. In this context it can be seen that women's work time is longer than men's. Worse than that, domestic work (carried out by women) is considered lower than productive work (done by men). Some forms of stereotypes towards women include: Women are emotional, irrational, so they are not good at leading; for example the secretary is a woman, while the leader is male; the main task of women is to serve their husbands, so education for women is second; women have a nurturing and diligent nature, so domestic work is considered female work.

Violence against humans generally comes from a variety of sources, but violence against women is more caused by perceived gender. Basically gender violence is caused by an imbalance of power that exists in society. Gender violence can be divided into two types namely physical and non-physical violence. Physical violence is an act which causes pain to the body, falls ill or is seriously injured; whereas non-physical (psychological) violence is an act that results in fear, loss of self-confidence, loss of ability to act, feelings of helplessness, and/or severe

²² The upper castes act and act as leaders in community groups; the second caste are those who, if placed in the realm of organizational structure, they act as secretaries; while the lower caste are those who act as servants and servants. When compared with the level of indigenous peoples in other areas such as Ende, Maumere or East Flores, the caste prevailing in the Ngada area has a stronger influence on marital treatment and status in the community.

psychological suffering on a person. At the time of the World War, there were no publicly enforced human rights as it is today, so that in ancient times women were severely oppressed in various forms. Forced marriages are considered normal by the family. Forced to marry brings consequences for children born as the next generation.²³ P The act of forced marriages like that, was shown in a documentary titled " Ria Rago "²⁴, by Pater Buis, SVD.

The status of women is indirectly included in the third class of existing social strata.²⁵ Under these conditions there is competition and power struggles and prestige defenses which can be accompanied by murder and rape of human rights especially women, servants and commoners. Concerning conditions as described above, cause various physical and psychological illnesses that are not easy to handle because medical staff and drugs are difficult to obtain, as well as communication that is difficult to reach.

Besides violence, another form of discrimination is marginalization. Marginalization here has more to do with economic problems, where gender differences give birth to a process of marginalization that results in poverty for women, both intentionally and unintentionally. Examples of gender marginalization: If there is a mechanization process, men work using machines so women cannot work anymore; the salary of female workers is lower than the salary of male workers even though they do the same work ; the daughter is not entitled to inheritance in the family or if given, she only gets a little from the inheritance received by men.²⁶ This marginality is still difficult for patriarchal cultures to feel as a form of discrimination. In fact, there are ways of view version of protests against the monastic life of women. Women are seen as leaving behind what should be played in the family and society to "secure" themselves in the monastery. With this perspective, adherents of fundamental patriarchal culture see the monastery as a place for women to escape.²⁷

Acts of violence and marginality dominated the entire Flores and NTT regions during World War, and long before that. At the time of the Lesser Sunda Islands, they were shackled by the

²³ John Dami Mukese & Frans Obon (ed.), *Caring for Altar in Cross-border Farms*. Ende, Nusa Indah 2012, 54-55.

²⁴ "Ria Rago" is the title of the film taken from the name of a girl from the Lio region, a victim of the patriarchal culture violence. The film tells the reality of forced marriages in the area Ende - Lio conducted by People parents and families against the girl child in order to receive mas mating of male family royalty. The forced marriage ended in death because the woman whose name was Ria Rago refused to get married, ran away to die home, had taken shelter in the SSpS nun's abbey's house in Ndona. He dir a wat there for injuries yang parah a result he was beaten by the man is old and battered families. After being treated, he was invited by the Sisters SSpS to stay in the hostel but Ria Rago can not pass many days in the hostel because the man is old and his relatives came and took him away to in pa ksa mating. In a very difficult situation, Riarago struggled and had time to flee to the sisters, where he had been previously treated. Suffered injuries getting worse and finally she died world in poly clinic handled by S uster Sisters SSpS Ndona - Ende. The bodies Riarago taken by the People of parents and family to be buried in the village courtyard of her. Although Riarago m ati by the way were very unlucky but he menin ggalkan a legacy that is truly noble struggle for women to not succumb simply to coercion unilateral action equate human person with bakasta by arbitrariness Patriarkat customs and culture.

²⁵ First group, kings and landowners; the second group are men and the third group are servants, including women. Women are regarded as private by men.

²⁶ John Dami Mukese & Frans Obon (ed.), *Caring for Altar in Cross-border Farms*, 55.

²⁷ Sisters CIJ Adonara origin, mostly, entered the convent without parents disallowed because it was an arranged marriage, or as a way of view, the monastery as a place to change the lives of women who fight against customs. While women experience a new world; from a situation sheltered by patriarchal culture to the condition of being free to become an independent human being.

colonial system, the adat system with strong feudalism and the fragility of the world economic system due to being squeezed by the two World Wars, causing people to be physically and mentally destitute. The little people welcomed the God who passed them through the missionaries by giving themselves to be baptized. This little people's faith fostered a calling in the indigenous girls of Flores and Timor. The life witnesses of the missionaries attracted the hearts of girls and young men around the 1920s.

Hans Kung, in *Woman Christianity*, underlying his views on women in the opinion of Thomas Aquinas and Aristotrls. Hans Kung acknowledged the need for women's involvement in the Church and in the arena of life, but within the scope of the Church, it was said that there was no proper theology for basing women's ordinations.

There are no serial theological objections to woman priests. The fact that the group of twelve was exclusively male must be understood in terms of the social and cultural situation of the time. The reasons that can be found in tradition for the exclusion of women (sin come into the world through a woman; woman was creted second; woman are not created in the image of God; woman are not full members of the Chruch; the taboo over menstriation) cannot appeal to Jesus.²⁸

Hans Kung revealed the argument of Thomas Aquinas from *Summa Theology*, regarding women in the *Doctrine of Creation*: That women are like men, created in the image of God; that women, therefore, in principle they have the glory and the final resting place, the same as men; and that women were created by God not only for procreation but also for sharing life.²⁹

DISCUSSION

Gender becomes a problem not only because men colonize women or vice versa, but because opportunities do not have many roles for women. Opportunities and opportunities for productive roles are given less to women while men are burdened with jobs, tasks, responsibilities that are too heavy and are demanded to be more capable and stronger in many ways. Gender was not only questioned because of screams for help to be heard from women's groups but also because of the habit of living hereditary.

Rosemarie Putnam Tong based her thoughts on the opinion of Mary Wollstonecraft, saying that treating someone as merely a tool is the same as treating that person as not human, as someone who exists not for himself but as a tool for others, "Women are a 'goal', a reasoned agent whose self-esteem is in his ability to determine his own destiny."³⁰ What is championed by CIJ in empowering women, both themselves as nuns and women, is classified in the way of thinking of the 18th Century Liberal Feminist thinking, namely equal education. If a woman lets herself be treated as merely an object, it means that she allows herself to be treated not according to her status. By and through education in done by CIJ both formal and non-formal, women can get out of the tyranny of ignorance and can reach the intelligence that gender roles can be

²⁸ Hans Kūng, *Women in Christianity*, translate by John Bowden, 38-39.

²⁹ Hans Kūng, *Women in Christianity*, translate by John Bowden - Lexington Avenue, New York 2001, 38-39.

³⁰ Aquarini Priyatna, *Feminst Thought. The Most Comprehensive Introduction to Mainstream Feminist Thought* (translation from: Rosemarie Putnam Tong, *A More A Comprehensive Introduction*, Secon, Westview Press: Colorado, 1998), 22.

socially constructed. It is there that the existence of women as whole human beings (personhood) can be achieved. Whereas 19th-century Liberal Feminism thought about equal political rights and economic opportunities. This level of thinking is paralleled by gender in the Flores region, it is seen that although not yet very advanced and prominent, yet at this time women have taken part in politics and economic opportunities. There are a number of women DPR members; Camat; chairman of the General Election Commission, cadres of political parties, and others. This illustrates that the involvement of women in Flores has made progress which has certainly brought changes to local governments in Flores. Sharpening this mutual condition, John Stuart Mill and Harriet Taylor, said, "If people want to achieve social equality or gender justice then the community must provide opportunities for political rights and equal educational opportunities and rights enjoyed by men. Mill also added in his writings, *The Subject of Woman*, that if women were recognized as fully rational and entitled to civil liberties and economic opportunities like men, then society would share in the benefits.³¹

Feminism is a worldwide phenomenon that takes many forms, and means different things for different people. Feminism is a social insight rooted in the experience of women regarding discrimination and oppression because of sex, a movement that fights for the liberation of women from all forms of sexism and a method of scientific analysis used in almost all branches of science. Feminism encompasses all of these things but at the same time more than all of them, because it is a point of view that colors a person's overall expectations, determination and actions. Feminism gets a wide variety of definitions, also narrow ones. Next, the definition of feminism according to Joann Wolski Conn: "A set of ideas that are organized and at the same time a practical plan of action that is rooted in women's critical awareness about how a culture that is controlled by the meaning and actions of men for their own benefit, oppresses women and simultaneously degrading the dignity of men as humans".³²

This definition focuses on the problems of women related to sexism, open and sometimes rather subtle claims about men's control over women based on the assumption that men are naturally superior to women.³³ Edith Stein³⁴ expressed their opinions on the differences between men and women and on women's education.³⁵ He revealed the nature of women which is the starting point to change the notion that women are second class; for Edith Stein, on the contrary women are even higher in rank than men.³⁶ Elsewhere in his reflection, Edith Stein harmonizes men and women as confirmation of Paul's letter to the Ephesians (5: 22-33).

³¹ Aquarini Priyatna, *Feminist Thought. The Most Comprehensive Introduction to Mainstream Feminist Thought* (translation from: Rosemarie Putnam Tong, *A More A Comprehensive Introduction*, Secon, Westview Press: Colorado, 26.

³² Clifford M., Anne, *Theology of Feminism*, Ledalero, Maumere 2002, 28-29.

³³ Clifford M., Anne, *Op.cit*, p. 41.

³⁴ Edith Stein is a female philosopher of Jewish descent, a nun of the Order of Carmel. She pursued philosophy, then became a nun of the Order of Carmel with the name Theresia Benedikta of the Cross. He was killed in a concentration camp in Germany during the pursuit of Jews by Nazi Germany. He was made holy by Pope John Paul II.

³⁵ Edison RL Tinambunan, *Woman according to Edith Stein Dioma*, Malang 2007, ii-iii (introduction section).

³⁶ Edith Stein disclosed the equality and strengths of these women on the occasion of giving a lecture on October 30, 1932 in Aachen - Germany to students from various universities under the title "Differences between men and women according to Nature and Tahmat".

The position of men as husband who heads the family is not the same as Christ's position as head of the Church; the reason is that Christ is the creator and the husband is the creature; Christ grants talents and husbands only have them. Therefore the husband's job is to direct the family to be part of the mystical body of Christ so that each person can develop the talents possessed for the salvation of each member and others. "³⁷

Regarding the education of women, Edith Stein distinguishes it from two objectives, namely education will enable women to carry out their obligations as wives and mothers of children in nature and above nature, namely the Kingdom of God. To achieve this goal, it is very dependent on the content of the material being learned, so that it can shape the development of the soul and the ability to overcome obstacles encountered in the process of self-formation. Edith Stein also stressed the importance of organizing emotions for women, "Emotions must be responded to rationally. Therefore women need education to distinguish true feelings and differences that arise from the reality of the mental environment; if women cannot implement it, it means that women's education does not touch their thinking."³⁸ Edith Stein's view is that it is not the rights of life of women that cause injustice; nor is it the result of biological differences; but rather because of ideology (social construction) gender.

From another point of view, injustice is not a result of biological differences, but rather because of ideology (social construction) of gender. Therefore gender analysis is needed to understand the position of women with the basic idea of Athiyah,³⁹ about humanity, equality, democracy, freedom, and justice. From this basic idea Athiyah developed his understanding of women's education. Athiyah rejects patriarchal culture, therefore, emphasizing his opinion he said that women and men are equal before God; therefore in household settings and various socio-political roles, it is not wise to be dominated by men. With regard to intelligence, according to Athiyah,⁴⁰ he asserted that intelligence is not a male monopoly or specifically for women, but is a common property. Therefore, wise education behavior is to utilize the intelligence of women in their fields as men take advantage of their potential in certain fields as well. There is no denying that the higher the education, will be the higher sense of optimism and even dare to compete assume new tasks challenging. This fact indicates that an increase in the role of women is caused by the success of education.⁴¹ In terms of social responsibility, Athiyah argue that no harm is given to women's education that allows it mencaari life and economic self-reliance, both critical moment and left her husband dead.⁴²

In my opinion in front of the feminist mind of theology, gender is the division of human roles in masculine and feminine which contains the roles and traits attached by society to women and men and are constructed socially or culturally. These roles and characteristics of gender are not

³⁷ Edison RL Tinambunan, *Woman according to Edith Stein* Dioma, Malang 2007, 48.

³⁸ Edison RL Tinambunan, *Woman according to Edith Stein*, Dioma, Malang 2007, 74-75.

³⁹ Education in Egypt, the center of Islamic science, and most recently as a professor at the Darul Ulum faculty, Cairo University. Darul Ulum, an Egyptian school and a European nation who live there. In addition to teaching, Athiyah is a prolific writer with 51 titles.

⁴⁰ Athiyah belongs to a socialist feminist group, a movement that unites itself with the emancipation movement of the wider community which aspires to realize a political, economic, and cultural system not only for women.

⁴¹ Athiyah belongs to a socialist feminist group, a movement that unites itself with the emancipation movement of the wider community which aspires to realize a political, economic, and cultural system, not only for women.

⁴² Moh. Roqib, *Women's Education*, Gama Media and Stain Press, Purwokerto 2002, 27 and 73

interchangeable, are not permanent and are different in certain regions, cultures and periods. The role of women and men constructed by social and cultural conditions is what can lead to gender injustice in the form of marginalization, subordination, stereotyping, discrimination, violence, multiple workloads, and disproportionate.⁴³

With regard to the concept and understanding from the point of view of the Theology of Feminism, Spiritual Theology bridges the meaning of gender by showing reality in the Church and attempting to give birth to a new world of gender equality for women and men. According to Benedito Ferraro, with the emancipation of women, men will also be freed, because the struggle against patriarchal culture is not merely a struggle of women but of all humanity.⁴⁴ It is undeniable that the relations of women and men that are not built on the basis of true brotherhood but power, then the victims are certainly women.

CONCLUSION

1. The role of women as a result of the process of emancipation that has taken place specifically in the last few decades have emphasized a new family relationship between women and men. In the meantime it is necessary to build a community of equals but different in the picture of cooperation between the person and the Trinity. It will be a parallel relationship, be a s and working together towards communion, the incarnation in a new social life and the value of mutual communion, the incarnation in a new solidarity, ranging from mutual reciprocity, unity and peace.
2. In the online movement for the equalization of the rights of life, since the spirit of feminism emerged since the last abat, it appears that women are affirming new languages, and new values of symbols. They are discovering not only understanding anthropology and theology but they are also building a world for all humans to live together in new ways.
3. The women present a new display of power on the one hand, while on the other hand, the churches in general and in Flores in particular are still high in the established perspective so as to produce the strength of the patriarchal tradition which many show as unchanging even though not so easy . Nevertheless, it remains hope that new fraternal relations will arise by women and men and from this brotherhood will continue into the lives of later generations.
4. Fraternal harmony does not take into account the consequences for the collective and communal dimensions because first men and women are educated in pluralist societies such as this will not last longer from birth is seen as natural as a society in which women are inferior to women men a societies that are hierarchical, authoritarian and the misalignment of natural status, are now democratic, not a competitive world, based on the act of sharing; sharing, and not competition between women and men, want to make the sexuality of women and men more at a common ground than stay in conflict.

⁴³ Cf. Ofelia Ortega (ed.), *Women 's Vision. Theological Reflection, Celebration, Action*, World Council of Churches, Geneva 1995, 178-179.

⁴⁴ Benedito Ferraro, *Theology in the Context of Reciprocity and Complementary between Men and Women* in Lisa Sowle Cahill, Diego Irarrazaval and Elaine M. Wainwright (eds), *Gender in Theology, Spirituality and Practice*, SCP Press, London 2012, 41

5. Cultural transformation is made possible by the level of education of women. At this point women are able to express their dignified life in the presence of men.

References

- Kelen, B., Aloysius (2000), Gender d nature Pres e psi Culture Lamaholot, Ende: Nusa Indah.
- (2011), Gender An Approach to Anthropological Feminism, Nusa Indah: Ende.
- Adam K. & Jessica. K. (2000), Encyclopedia of Social Sciences Series 2. Jakarta: PT Raja Grafindo Persada.
- Adam K. & Jessica. K. (2000), Encyclopedia of Social Sciences Series 1 Jakarta: PT Raja Grafindo Persada.
- Budi. H. (2003), Educational Theology of Liberation. Yogyakarta: Canisius.
- Clifford. AM (2002), Introducing Feminist Theology. Maumere-Flores: Ledalero.
- Chris M. & Meuthrath. A. & Puthanangady. P. & Asia.E. & Amaladoss.M. & Jose. MM (2003)
- Dillistone FW (2002), The Power of Symbols. Yogyakarta: Canisius.
- Fernandez. C. (2005), Scope with Reliable HR Education. Kupang: Thank you.
- Sanga F. & Fernandez IY & Tipaona. AE & Hayon. SY & Keban. Y. (2007), Public Ethics and Morality. Larantuka: Foundation of love.
- Kerlinger. FN (2000), Behavioral Research Principles. Yogyakarta: Gadjah Mada University Press
- Moh. RMA (2003), Women's Education. Yogyakarta: Gama M edia.
- Küng, Hans (2001), Women in Christianity, (translate by John Bowden), Lexington Avenue: New York.
- Priyatna, Aquarini (1998) Feminist Thought. The Most Comprehensive Introduction to Mainstream. Feminist Thought (translation from: Rosemarie Putnam Tong, A More A Comprehensive Introduction, Secon, Westview Press: Colorado).
- Roqib, Moh (2002), Women's Education, Gama Media and Stain Press: Purwokerto.
- Tinambunan, Edison RL, (2007) Women according to Edith Stein Dioma: Malang.
- Read by: Fransiskus Janu Hamu.