

Research Article

Voting Rights of Indigenous Papuan Women in a Patriarchal Culture: A Study of Gender Equality among Indigenous Papuan Women in Yoboi Village, Sentani District, Jayapura Regency, Papua From the Perspective of Jurgen Habermas

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Gender equality has become a significant issue and a focal point at both the national and international levels. The government has implemented various measures as a commitment to minimizing gender disparities. Women, being a vital part of human resources, must optimize their abilities, intelligence, and their role as mothers. Therefore, the issue of gender equality must be intertwined in the development process. Consequently, increasing women's responsibilities has a positive impact on economic growth in Indonesia. The Gender Empowerment Index (IPG) reveals a substantial gap between provinces in Indonesia, especially in the eastern regions. The cultural system in Papua, which adheres to a patriarchal system, results in the confinement and neglect of women's voting rights. This research adopts a critical or transformative paradigm processed from the intersection of criticism regarding assumptions made by previous researchers. A critical perspective typically utilizes information gaps for analysis, followed by reconstructing a new narrative without gaps. This allows for the development of a new, feasible concept, enabling researchers to design a new approach. This qualitative study aims to describe and explain the suppression of voting rights experienced by indigenous Papuan women in Yoboi Village, Sentani District, Jayapura Regency, Papua. The results indicate that Papuan women face numerous obstacles in exercising their voting rights in education, economy, culture, and religion. However, there are several ways to address these challenges, such as creating a discussion forum to explore the potential of Papuan women and providing opportunities for them to contribute their opinions. Additionally, the roles of tribal chiefs and customary leaders are crucial in providing space for Papuan women to actively participate in the development of their villages.

Keywords: patriarchal culture, indigenous Papuan women

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1. Introduction

Papuan women must obey their nature, namely giving birth and breastfeeding. In addition, they also work in the fields and raise livestock, especially pigs, to make ends meet. While those who live in coastal areas, in addition to giving birth and breastfeeding children, must menokok / emangkur sago (harvesting sago using tokok), and fish. Until now, the culture of customs in seeing the position of women/women is still held and maintained by almost all tribes in Papua, especially in determining the value of dowry which is a symbol of determining the social status of men [1].

In patriarchal societies, gender differences often lead to gender bias and women are often victimized by these differences. Gender bias arises because gender differences lead to hierarchical differences such as roles and status in society that place men as superior, while women are inferior. So that women do not have the right to speak. Forms of gender bias are manifested through marginalization, subordination, stereotyping, violence, and double burden [2]. The dominance of patriarchal culture in our society and Asia in general, seems to justify the myth that women are beings who are physically helpless, fragile and therefore must be protected, loved and appreciated. They are naturally less intelligent because they can only do household chores and do not have much contact with other people. Work related to other people is the duty of men because it is feared that women are unable to complete it. Meanwhile, men are considered chivalrous creatures, always strong, gallant, brave and so on. Even in relation to ideology, God is expressed in a male figure. Catholics in prayer state the Father, Son and Holy Spirit. In English, the pronoun for God is "He" (male pronoun) [3].

"Adat" is seen as highly dominant in restricting the people of Papua in general. Particularly in terms of gender relations, women are completely controlled by men. Women are viewed as the property of men. In daily life, the workload of women is described as excessively heavy, for example, among coastal/lowland communities. Apart from giving birth and breastfeeding, women must extract sago and dive to catch fish [4].

Adat have undergone changes since the arrival of missions and missionaries in Papua, especially due to the influence of teachings about the Ten Commandments. Through the church, there has been a shift in the perspective that women are no longer confined by Adat, and recognition has been developed that women hold an equal position. Furthermore, the role of the church is acknowledged by the late Beatrix Koibur, who stated that the church plays a role in nurturing female leaders [5]. Therefore, women's

voices can be well channeled through the church, although there are still restrictions on when Papuan women can lead their congregation.

Discussing Papuan women and their portraits in “Papuan culture” is not a simple matter, considering that Papua is a term that does not refer to a particular ethnic group but to a large island region in the west bordering Papua New Guinea (PNG) in the east which has a very high diversity of ethnic/cultural groups. In terms of that, Papua has more than about 315 tribes (BPS Papua Province) or ethnic groups with different languages and cultures. In simple terms, we can divide them into three broad categories, namely coastal, lowland/riverine, and mountain ethnic groups. For the sake of simplification, researchers grouped coastal and lowland women into one category. In terms of gender construction, it is possible to speculatively construct a number of similarities to see how gender relations, power relations, and division of labor in traditional Papuan society are formed in a simple way [4].

Women’s efforts to process the information received into knowledge are always different from men’s and may not be the same as they are in line with one’s development. Research conducted by Belenky, et al. provides new insights in this regard. They classified five learner perspectives, namely: silence, received knowing, subjective knowing, procedural knowing, and constructed knowing. The research behind the theory of Belenky, et al. Intended to bring to the surface “women’s voices” that had not been heard. The study was conducted with a group of adult women (135 people) of diverse ages, ethnicities, social backgrounds, from urban to suburban settlements, and with various levels of education (ranging from no high school completion to postgraduate studies). Belenky et al. assumed that the diversity of this group of women would allow them to see the underlying commonalities that women share. Thus, in their analysis of women’s life stories, they brought in a broad individual context, resulting in five perspectives of how women think about self, authority, truth and life choices without regard to class, race and ethnic background. Belenky et al. do not discuss these findings in terms of class, racial or ethnic differences among women. Rather, they lead us to hear women’s voices and pay attention to the diversity evident in their lived experiences [6].

Feminism is an explanation that continues to develop into a school that is used to see from a social perspective on gender equality. The commodification of women who are always looked down upon requires a new paradigm that raises the degree of women from the human side that prioritizes the rationality of feminism [7]. Equal rights in feminism cover all aspects of life in the fields of culture, education, economics and religion. Feminism is a campaign by women to gain autonomy or freedom to determine

themselves. This also means that feminism demands the recognition of equal degrees and ways of behaving between men and women [8].

Habermas proposed the concept of 'communication society', which means that social society should communicate from heart to heart, not just from mouth to mouth, wink to wink, and not just from head nod to another head nod [3]. All of Habermas' projects refer to human liberation from all forms of oppression, including even if the oppression is carried out in and in the name of "modern rationality".

All of Habermas' projects refer to human liberation from all forms of oppression, including even if the oppression is carried out in and in the name of 'modern rationality'. Lifeworld is a design originally used by Alfred Schutz to refer to the world of everyday life. Schutz basically integrates with intersubjective relationships in the lifeworld, but Habermas has something different about the lifeworld. Habermas basically connects with interpersonal communication that exists in the living world. Supposedly, the communication is free and open, and there is no pressure. For Habermas, free and open communication means a rationalization in the living world. Those who interact with others will be rationally motivated to accept free and open communication, leading to mutual understanding [9].

Papua is one of the largest islands in Indonesia. Its territory is so vast that most areas in Papua are still forests. In addition, Papua is also famous for the greatness of its women. Papuan women are great at various things such as, weaving noken, gardening, selling and also looking for sago in the forest [10]. In this study, researchers focused more on the indigenous Papuan women of Sentani tribe who live in Yoboi Village, Sentani District, Jayapura Regency. Research conducted by John C. Mubangizi, Mpho T. Tlale in a journal entitled "How gender-based cultural practices violate women's property rights and inhibit property ownership: A South African perspective". The results of his research show that gender-based cultural practices such as customary marriage, dowry payments, and polygamy in South Africa clearly inhibit women's property rights, especially land ownership rights. These practices violate women's property rights and hinder their ability to fully own property. While there are protections for women's property rights in the constitution and international law, their implementation still faces challenges [11].

Then research conducted by Prakash Khundrakpam, Jayanta Krishna Sarmah in a journal entitled Patriarchy and patriarchal customs in the Meitei Society of Manipur, India. The results of his research show that Meitei women in Manipur, India face

significant patriarchal norms and gender oppression. Power mechanisms associated with patriarchy and these norms limit the freedom and autonomy of Meitei women in various aspects of their lives. The research also found that there is resistance and resistance efforts from Meitei women in maintaining their dignity and seeking freedom from this gender oppression [12].

Then, research conducted by Matthew J. Phillips, Peta L. Dzidic, Lynne D. Roberts, Emily L. Castell in a journal entitled “All we have to do, is do it all”: Exploring middle-career women’s academic identities in Australian higher education using Foucauldian Discourse Analysis. The results showed that there are five subject positions filled by academic women in the middle of their careers in higher education institutions in Australia. These subject positions are The Pragmatic Woman, The Prototypical Woman, The Credible Woman, The Super Woman, and The Sacrificial Woman. These women face challenges and pressures in balancing personal and professional responsibilities, as well as facing structural and institutional injustices. This research emphasizes the need to create a more equitable academic environment for women [13]. Then research conducted by Yuxuan Xue in a journal entitled A Platonic Alternative to Neoliberal Feminism. The results of his research show that neoliberal feminism, which encourages competition in terms of power and economic status, can have a potential negative impact on women. The journal also argues for considering alternative approaches to understanding and practicing feminism that are not trapped in neoliberal logic [14].

Therefore, research on the voting rights of Papuan women is essential due to the numerous studies worldwide, such as in India, Canada, and Australia, revealing the challenges women face in expressing their voices and dealing with oppression in their lives. Despite this, women undeniably have the same rights as men to empower themselves and their families. Hence, this research on women’s voting rights is crucial for decision-makers in the traditional village setting, including the local government. It serves as a reference for making decisions regarding the voting rights of indigenous Papuan women in Kampung Yoboy, Sentani District, Jayapura Regency. For the community, it provides knowledge about the voting rights of indigenous Papuan women in Kampung Yoboy, Sentani District, Jayapura Regency. Additionally, for Papuan indigenous women, it offers a reference regarding their voting rights, enabling them to voice their aspirations.

2. Material and Method

2.1. Women's voting rights

The way women receive information and transform it into knowledge can differ from men and may change with an individual's development. There are five learning perspectives: silence, received knowing, subjective knowing, procedural knowing, and constructed knowing. Research conducted by Belenky and others aims to bring forth the "voices of women" that have been overlooked in learning theories. How women think about themselves, authority, truth, and life choices without questioning class, race, and ethnic backgrounds will prompt us to listen more attentively to women's voices and observe the variations in their life experiences. The first perspective is referred to as silence, a position of "not knowing." In this position, an individual feels oppressed, lost, and powerless. Words are spoken as lethal weapons, expressions of anger, and for demeaning others. The second perspective is received knowing. All knowledge, including self-awareness, is obtained from others. For women in this perspective, authority is the source of truth. The learning process is understood merely as receiving information from authoritative figures, and learning takes place by listening to others speak. The third perspective is subjective knowing. Women begin to listen to their inner voice and learn effectively through procedural knowing. In this position, techniques and procedures of acquiring, validating, and evaluating have developed and are valued. There are two modes: separate knowing (marked by distance and sceptical attitude toward what is being learned) and connected knowing (marked by a belief in entering, engaging, and experiencing what is being learned). This means learners start paying attention and listening to the reasons presented. Men belong to the separate knowers group, while women are connected knowers. Connected knowers believe that experience provides reliable knowledge. However, they also realize that knowledge originating from limited experiences is insufficient. They seek procedures that enable them to learn from the experiences of others. The fifth perspective is constructed knowing, a position where truth is understood as contextual, tentative, and not absolute. Learners are part of this knowledge. They integrate voices from within and outside themselves, objective and personal aspects. They also attempt to integrate abstract truths and real-life experiences [6].

Women's voices are heard and thrive best in a connected rather than segregated environment. A connected environment requires that all who come bring something

important and contribute to the learning. A connected environment is where real talk happens [10].

2.2. Indigenous Papuan women

The term “OAP” became known with the enactment of Law Number 21 of 2001 concerning Special Autonomy for the Province of Papua. In Article 1 General Provisions, “Orang Asli Papua” (OAP) refers to individuals originating from the Melanesian racial group, consisting of the native tribes in the Province of Papua, or individuals accepted and recognized as indigenous Papuans by the Papuan customary community. Understanding who the OAP are should be seen from the perspective of the indigenous Papuans themselves. The term and understanding of OAP are closely related to their customs and traditions, which are still deeply ingrained in their daily lives. Papuan society traditionally follows a patrilineal system, where the lineage originates from the father’s side. Men are the heirs of the paternal lineage and use the father’s clan, serving as heirs to customary land. Therefore, OAP refers to those who genealogically have a connection with OAP following the paternal lineage and those born to Papuan women because they carry Papuan blood within them. In other words, only those with names associated with the clans of indigenous Papuan tribes can be grouped as OAP [15].

2.3. Jurgen Habermas’ critical theory

The mission of Critical Theory is to make philosophy and science an emancipatory praxis. This means that philosophy and science must become a force that can liberate humans from all forms of domination or constraints of structures of domination, including myths. This stance implies the understanding that Critical Theory was of course conceived in a society, namely the society of capitalism in which exploitation of humans over humans takes place. On the other hand, the increase in international communication has made interactions between cultures and traditions much stronger, though still haunted by doubts about the ontological status of shared identities and interests. It is a necessity of humanity today, that theorizing about ‘human rights’ without research into the different types of human beings as conceptualized today would be highly controversial [9].

Habermas’s theory reveals the epistemological and ethical needs for a commitment among thinkers to critically reflect on their personal and social beliefs. Critical Theory

is grounded in a general view of the nature of social reality, both in factual and normative dimensions. Learning and observing the social realities of the past and present are crucial foundations for constructing the envisioned societal projections. Social ontology always has a historical dimension—factual and, at the same time, projective. A general perspective on the nature of society will shape the understanding of the past and present, while also guiding the aspirations for the desired societal projection. In approaches like this, an attempt is made to uncover Habermas's social ontology perspective on modern society and advanced capitalist society. Habermas's entire project aims at liberating humanity from all forms of oppression, even if that oppression is carried out in the name of 'modern rationality. Habermas's youthful impression, witnessing the facts revealed in the Nuremberg trials related to collective crimes against humanity, profoundly shaped his ontological view of human attributes and society. It deeply affected Habermas's conscience and thoughts, questioning how a culture that gave rise to thinking traditions from Kant to Marx dominated by themes of liberation and freedom realization could become fertile ground for the emergence of Hitler and Nazism [15].

Habermas basically relates it to interpersonal communication found in the living world. Ideally, the communication is free and open, and there is no pressure. For Habermas, free and open communication means a rationalization in the life-world. Although the concept of rationalization has been used in its negative meaning, and in other contexts Habermas would use it as such, in the limited scope of the life-world and communication, rationalization has a positive connotation. Those who interact with others will be rationally motivated to accept free and open communication, leading to mutual understanding. Rational methods will be used to accept consensus [16].

2.4. Gender equality

In society, gender differences often give rise to gender bias, and women frequently become victims of these disparities. Gender bias emerges because gender differences create a hierarchy of roles and status in society, placing men as the superior party and women as the inferior party. Forms of gender bias are manifested through marginalization, subordination, stereotypes, violence, and double standards. Gender itself is not something inherent but rather a cultural construct strongly influenced by social activities within the community. This construct generates values that analyze women and men as specific symbolic categories, establishing standards for being an ideal woman or man.

Thus, gender is dynamic, shaped, and associated through social and cultural processes within society [2].

The type of research used in this research is qualitative with a gender studies approach with Jurgen Habermas' critical method, namely Critical theory can be referred to as "anti-establishment theory". This theory was born from irregularities in a system, or referred to as structural inequality in a society, especially Western society under the capitalism system. Critical theory criticizes the status quo and various forms of oppression that exist in society. Critical theory provides critical perspectives and alternatives that are transformative and emancipatory [17]. The data collection technique involves observation, interviews, and documentation. The researcher will focus on several aspects: Firstly, what motivates Indigenous Papuan Women to express their opinions. Secondly, how Indigenous Papuan Women can articulate their voting rights. The study includes 15 female informants from various age groups in Yoboy Village, Sentani District, Jayapura Regency, Papua, as shown in the Table 1 below:

TABLE 1: Research informants.

No.	Informant Name	Position	Total
1	MY	Head of the Office of Women's Empowerment and Child Protection	1 person
2	MH	Sentani District Social Welfare Section Head	1 person
3	SH	Chairperson of Maranatha Church Women's Fellowship	1 person
4	ED	Treasurer of Maranatha Church Women's Fellowship	1 person
5	LT	PKK Chairperson of Yoboi Village	1 person
6	SH	Chairperson of Yoboi Village Women's Association	1 person
7	FW	Yoboi Village Ondoafi	1 person
8	SW	Yoboi Village Chief	1 person
9	MF	Indigenous Papuan Women	1 person
10	MA	Indigenous Papuan Women	1 person
11	SW	Indigenous Papuan Women	1 person
12	DD	Indigenous Papuan Women	1 person
13	ID	Indigenous Papuan Women	1 person
14	HY	Indigenous Papuan Women	1 person
15	HF	Indigenous Papuan Women	1 person
		Total	15 people

Source: Primary Data, 2023

In this research, a critical, reflexive, or transformative paradigm is employed, processed from the point of critical convergence regarding assumptions made by previous researchers. The critical perspective typically utilizes information gaps to be analyzed into a study, followed by the reconstruction of a new narrative that eliminates gaps. This process is then continued by constructing a new framework that presents a viable approach, allowing the researcher to formulate a design for a new concept.

The procedure for conducting this research is from a critical perspective. In order to describe the reality of the community, the author must carry out a psychological solidarity model, i.e. the author can absolutely enter into the content of the social text to “re-experience” the joys and sorrows of individuals in the community. On the other hand, the researcher learns about the way the social text is formed. So that the author gets a correlation between the mental mechanisms of social individuals and all of them can be applied in the social text model. Then there is an imbalance in the boundaries of social texts, so it is important to get the author’s observations. Gadamer said that social texts need to be delivered innovatively by looking at the current situation and the future. A social observer does not always process social texts, but also expresses them innovatively.

There are several important aspects of social practitioners found in social texts, namely: (1) The twists and turns of life, which are personal aspects of a social practitioner’s private life, such as interests, aspirations, goals, definitions, thoughts, intuitions, and so on. (2) Expression, usually done using social expression in the form of patterns of attitudes, actions, customs, creations, records, institutions. (3) Interpretation, usually related to the interpretation of social text actors and the interpretation of an author. Construction is a dialog and forms from the interpretation of meaning which will form the focal point of the dialog action.

Habermas states that social texts can be explained as a “model-autobiography,” where the author can interpret in various models, such as interpreting an autobiography. Social observation strongly encourages social observers to actively participate in their topics of observation. Social texts interpreted as a variety of autobiographies encompass three expression variants reflecting the author’s scrutiny: vocabulary, actions, and extra-linguistic expressions such as behavior, facial expressions, emotional reactions, and so on. For an observer, these aspects occupy a crucial position in the mechanism of understanding social reality holistically and in detail.

In qualitative research, the writer is a primary instrument. As the research instrument, the writer plays the role of a creative instrument [18], as conveyed by Moleong [19]. The researcher's position as an instrument in qualitative research is quite complex, as it involves multiple roles such as planning, conducting research, collecting data, analyzing, interpreting data, and completing the research in the form of a research report. Additionally, the writer is responsible for conducting interviews, observations, and collecting data related to the research problem. The researcher serves as the main instrument and uses tools that can record sound, document moments, and use pens and observation sheets for simple question-and-answer instruments to store information relevant to the research theme.

The research was conducted by going directly to the field to observe and collect various information needed. These auxiliary instruments can be used to maintain data validity and can assist the main instrument in making verifications or conclusions. As the main instrument, the researcher makes field notes, records and takes pictures at the research location.

Research instruments are connected to what the author is researching such as phenomena that occurred in the past, this aims to obtain information in research, it is necessary to complete the instrument, namely:

1. Interview guide

The researcher conducts or prepares a set of question-answer guidelines related to the issues that need to be discussed with the informants. These questions and answers are dynamic and informal, but the interview focuses specifically on the depth of the research issues.

2. Observation guide

The Observation Guide is used to carry out research by going to the field or locus being observed. This guide refers to the details of the various activities under study. This observation was conducted in Yoboi Village, Sentani District, Jayapura Regency, Papua Province.

3. Documentation guidelines

The documentation guideline was implemented to carry out real documentation to the locus under study, namely Yoboy Village, Sentani District, Jayapura Regency, Papua Province. The guideline contains photo and video documentation that records the activities of indigenous Papuan women and facial gestures during interviews. So that the researcher can observe the complexity of the answers given by the informants.

The analysis technique used in this research is Data is analyzed using several steps according to the theory of Miles et al. [20], namely analyzing data with three steps: data condensation, presenting data (data display), and drawing conclusions or verification (conclusion, drawing and verification). Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and transforming data. In more detail, the steps of data analysis techniques in this research are carried out as shown in Figure 1 below:

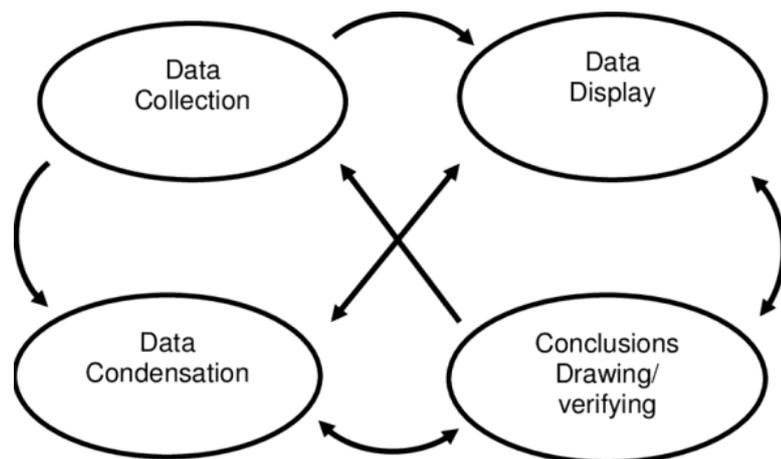


Figure 1: Steps of data analysis techniques [20].

3. Result and Discussion

3.1. Women's voting rights Orang Asli Papua (OAP) in gender equality

Women are one of the Social Development Capital and Family Resilience Capital of the Indonesian nation. Women, who are often underappreciated, actually have a very important role in nation building, especially through their role in the family. The integrity and harmony of the family, the character of children who reflect the character of the nation cannot be separated from the hard work of women. However, behind this valuable role, the oppression of women as the people who suffer has become a national or world platform. Conversations about women's equality rights continue to echo from time to time, but until now there are still certain parties who use ancestral culture as an excuse to put women in a position that is not appreciated. This is also the case with the condition of the Sentani women from Yoboy Village, Sentani District, Jayapura Regency, Papua Province. The patriarchal culture still held by the tribe creates a situation where women appear to lack equal opportunities with men in many ways. This culture was

passed down from generation to generation by the ancestors of the Sentani tribe and continues to apply until the millennial era. Patriarchal culture places men as people who have dignity and power over women, even having complete power over women. There is often oppression and violation of women's human rights, which causes women to often become victims of physical, mental or social violence. In a patriarchal culture, men tend to put all the housework on women. A husband demands to be fully served by his wife. Men play a role in public affairs, while women are in domestic roles such as: fishing in the lake, preparing food every day, smoking sago and taking care of the family. This dominance in the patriarchal system leads to social injustice behaviors such as oppression, physical, sexual, emotional, verbal, psychological, economic, intimidation or even threats [21].

Patriarchal culture is still inherent in general in people's lives, this is what indicates that men are still in the top position. So that the position of women in society is still seen as not exceeding men and men are also always positioned as the most important, superior and dominant in their society [21]. Men are in charge of protecting the family from various threats, participating in hunting pigs and building houses. When there is a party or traditional event, it is the husband who will appear before the crowd, while the wife is in charge of the kitchen. As stated by an informant: When there is a party or family event, the livestock/pigs that they raise will be sacrificed. The fatty and thick meaty parts are reserved for the husband and his guests. Meanwhile, the women are in charge of cooking in the kitchen, even though all this time, it was the wife who took care of the livestock. But if the woman can entertain guests with good pork, it becomes the praise and pride of the head of the family with the sacrifice of the wife (Mama Felle, 45 years old, August 12, 2023). As shown in the Figure 2 below:

It cannot be denied that modern women have traits that are energetic, outgoing, unyielding, passionate, optimistic, and insightful. However, on the other hand, they tend to have a lifestyle of hedonism and individualism. The Sentani culture that teaches unity, brotherhood, mutual love, gotong royong, has almost been eroded from the lives of Sentani women who no longer maintain the original culture. They are starting to have the courage to voice their opinions, to be able to appear in front of a wide audience and to be involved in village development. They also want to enjoy higher education and improve their family life. As stated by the following informant: I see that women in Java can have nice clothes and high careers so that women in Java can enjoy their lives with all the money they have. I want that too, I also want to enjoy this life. So I have to work hard to raise money so that my children do not have the same fate as me (Interview with



Figure 2: Men building a house on Lake Sentani.

Mama Tokoro, 55 years old, August 10, 2023). Many indigenous Papuan women already have critical thinking, namely wanting to get out of the forms of oppression received by their families.

When the husband's income decreases or the husband loses his livelihood, the wife appears as a hero who carries out her role as a wife for her husband, as a mother for her children, as well as a backbone for the family. A very heavy workload does not prevent women from fighting for their families with all their strength. The fact that she was a woman did not stop them from giving in to their circumstances. In difficult conditions, various efforts were made. The habit of gardening is further improved, the results of which they sell in the markets. Thus they sell betel nuts to be able to support their children and families as shown in Figure 3 below:

Realizing gender equality is not impossible for a group or a nation, despite the long-standing patriarchal culture. Realizing gender equality is a long-term agenda that cannot be done in a short time. Because changing a culture that begins with a mental change in looking at things takes time. Education is the key to realizing gender justice in society, including those who adhere to a patriarchal culture. Because education is a tool to transfer societal norms, knowledge and their abilities. as conveyed by Informant Mama Ashari as follows: We Papuan women cannot speak in traditional houses so we have no voice and even our voices will not be heard. Because we are seen as not knowing anything, those who know are men who have business. So that matters concerning the



Figure 3: Papuan mothers selling areca nuts at Yahim Pier, Sentani Lake.

development of the village and the progress of our village, we cannot give input except in the church. In the church we can be given money to have an opinion (Mama Ashari, 40 years old, August 8, 2023) (See Fig. 4).



Figure 4: Mama Ashari showing the Sentani Tribe's dowry.

The dowry tradition is one of the circumstances that can perpetuate domestic violence experienced by women in Papua. According to the Informant, in general, adat has a certain point of view in shackling Papuan society which perpetuates men dominating

women, which in practice leaves women to men, which indicates that women have fully become women. belongs to men. (Mama Hani, 46 years old, August 7, 2023). This reflects that indigenous Papuan women can see dowry as a form of violence received on the part of women because women who receive dowry will become the property of their husbands. Thus, the husband can do anything to his wife because the husband feels that he has paid the dowry.

The shift in meaning that occurred made the function of dowry change. There are at least five biased meanings in the dowry culture, including; First, to increase the economic value of the female family. This is because the male family will provide a number of assets (objects and money) calculated by the female family according to education, beauty and virginity. If the woman has a high education, beauty and marries while still a virgin, the woman's family will give a high price to the man. Secondly, based on this, the dowry then becomes a burden for the family of the man who will marry the woman. Not infrequently this will cause quarrels. Third, in giving dowry, it appears that women are aligned with goods. Based on this concept, dowry can be interpreted as a substitute for a woman's figure in her family. Fourth, the provision of a dowry that has been paid in full, will directly break the relationship between the woman and her family. When the woman has been paid in full, the man can consider himself as the dominant one and it is possible that domestic violence will occur. If this happens, then the woman cannot run to her parents' house and cannot be helped by her parents. Fifth, the dowry by the woman's family will be a profit-making event. The dowry signifies compensation for the male party taking the female party.

Gender relations are social relations between men and women and are embedded in various social institutions and social structures. The concept of patriarchy incorporates the concept of gender relations, and has evolved into two views. First, it encompasses the injustices that often occur in gender relations. Secondly, it draws attention to the interconnectedness of different aspects of gender relations that make up the social system. In many aspects of social life there is gender injustice, where women are often at a disadvantage when compared to men. Patriarchal culture influences the mindset of society. Gender differences have created various injustices, both for men and especially for women. Gender injustice is manifested in various forms of injustice, namely marginalization or the process of economic impoverishment [22].

Therefore, it can be concluded that the factors behind Indigenous Papuan Women expressing their opinions include family economic conditions, domestic violence, and the evolving mindset of Indigenous Papuan women. As a result, Indigenous Papuan

women are now becoming more critical in understanding various social realities they face. With the existence of discrimination against women, what is needed is resistance to re-establish equality between women and men. Therefore, a concept or understanding of postcolonial feminism is required. Postcolonial feminism aims to overturn gender, cultural, or racial hierarchies to reject patriarchy and colonialism. Postcolonial feminism focuses on the lives of women, especially in the marginalized third world. Postcolonial feminism can delve into cultural aspects or discriminatory relationships to subsequently create and form a new perspective, which is the existence of equality among humans and the absence of ongoing colonial practices [23].

4. Conclusion

Gender differences have created gender inequality for both men and women. This can be seen from the manifestations of injustice that have become the culture of society. Efforts to stop gender bias in all aspects of life include fulfilling practical gender needs. These needs are short-term and easy to recognize the results. However, efforts to dismantle gender bias must be carried out starting from households and individuals to government and state policies, religious interpretations and scientific epistemology. Therefore, various actions are needed through campaigns, critical education, advocacy to change policies, reinterpretation of religious rules and provide space for feminist epistemology to give meaning to the reality that occurs that is not in accordance Referring to Presidential Instruction No. 9/2000 on Gender Mainstreaming in National Development, in this strategy efforts to achieve gender equality and justice are encouraged through the process of planning, implementing, monitoring and evaluating all development sectors, therefore the process will be able to run well by looking at the quantity of women so that gender justice on gender budgeting can run well.

The government's commitment through the State Ministry of Women's Empowerment to realize gender equality and justice is also very high. Currently, the types of women's movements are growing and becoming more open-minded in defending women. In the previous period, the scope of activities of almost all women's organizations only included emancipation issues and efforts to make women more perfect in carrying out their traditional roles as women. Women continue to increase their involvement in formulating policies and improving the quality of women, so that new regulations continue to be born in Indonesia as well as ratification of International Conventions that support women.

The role of tribal chiefs and traditional leaders is also expected to participate in helping create space for women to voice their opinions so that women can be motivated to be more independent and feel valued. Of course, this takes time. However, women must also be able to express their opinions in the right way and in a polite manner so that their voices can be heard properly. Along with this, women must also be required to improve their abilities by attending training, reading books, attending seminars and continuing their education. Thus, quality women will be created.

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