

Lio Tribe Transmigration Women's Rights and Justice: Feminism Perspectives, Patriarchy, and Gender Stereotypes

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History: Received 11/09/2022 | Revised 24/10/2022 | Accepted 18/11/2022 | Published 30/11/2022

Abstract. His article discusses the rights and justice of transmigrated women from the Lio Tribe from a feminist perspective. The multicultural ethnic community environment requires the Lio ethnic transmigration community to mingle with the local community in Bhakti Jaya Village. The transmigration community of the Lio Tribe came and settled in Bhakti Jaya Village and continued to carry out the culture that was brought from their area of origin, giving rise to different opinions from each of the figures involved. The culture brought a marriage culture called belis. This research was conducted using an ethnographic methodology to reveal facts using observations, interviews, and documentation to collect data. The participants of this study amounted to nine people as research informants, seven people, and two local people. The study results revealed that the Lio Tribe succeeded in determining the form and number of belis by prioritizing the rights and justice that both partners must obtain. This result can also lead to household harmony for both partners, and therefore, for the transmigration community of the Lio Tribe, who are directly related to this traditional tradition, they must build good relations between the two families, both the bridal family and the inter-ethnic community. And this study shows the harmony between the Belis cultural tradition and the concept of feminism. Finally, this article provides participation to propose solutions to problems in preventing conflicts that may arise in the families involved in this traditional procession.

Keywords: *Rights and Justice; Transmigration Women; Lio tribe; Feminism, Patriarchy*

INTRODUCTION

When discussing gender, what comes to mind is discriminatory attitudes towards women and efforts to eliminate their rights. Women often do not get fairness and justice as they should in life (Sudarta, 2014). Especially in education, politics, economics, and family structure. With these rights and justice not being fulfilled, women often get violent. The consequences that women must accept due to the violence that happened to them are not only limited to prolonged trauma but also have other impacts. Women not only receive physical violence but often suffer

psychological, socio-economic, and sexual violence (Agus Purwoko, Ketut Sukiyono, 2011). Class issues cause women to get violent quickly. It started from the lack of public knowledge about gender equality in social life (Intan, 2021). So it is complicated to explain where violence can endanger their psychological well-being, health, and human rights are increasingly being wasted to the disrupted socio-political development (Taylor et al., 2013). It is, therefore, essential to consider the consequences of such violence as the effects can be amplified and exacerbated in resource-poor settings (Gary A. Haugen,

2014). Because violence never occurs in one series of events but involves other damage in the form of violence. Every violent incident will always be interconnected (Lee, 2019).

Women's commission findings are 299,911 cases, while gender-based alone, there are 2,134 cases (Komnas Perempuan, 2021). This happens because Indonesian people generally judge a woman as weak and of a lower degree than men. So women are prohibited from presenting themselves in their entirety, prohibited from being leaders, backward so that they are cornered as social beings (Setyawan, 2017). Just as in a marriage relationship, the husband has what he wants over his wife (Aisyah & Parker, 2014). This is one of the abuses of power that leads to violence against the wife. Whereas men and women have their rights, which must be based on the value of justice, which is the responsibility according to their portion (Mutawakkil, 2014). However, some groups, such as the feminist group, still ask for gender equality in the structural life of society. Gender equality is a form of development and improvement of human rights to minimize excessive patriarchal culture (Russell & Russell, 2016). Some social groups have considered gender equality essential to obtain equal rights and justice, like what happened to transmigrant groups from Javanese ethnicity who have implemented gender equality in their life system because they judge that every human has the right to get the same rights and

justice (Quraisy, 2017). These development and improvement efforts must start early by providing understanding and understanding to teenagers who are growing up. Because violence often occurs among teenagers who are just growing up. They often experience violence caused by several factors, one of which is the environment in which they live (Fausiah et al., 2020). Violence occurs in women who are still teenagers or still growing up in the form of control violence (Rahmita & Nisa, 2019).

In addition to controlling violence, women often get wrong prejudice and even negative treatment from community groups who value men as higher in degree. Related to this case, the researcher is interested in further learning about this issue. The researcher also found that in one of the regions in Indonesia, the life of the Lio Tribe in carrying out the beliefs and cultural tradition still often causes conflicts that are contrary to feminism which is different from the transmigrant community in Bhakti Jaya Village, Meliau District, Sanggau Regency, West Kalimantan.

Regarding the patriarchal culture felt by the Lio Tribe community, it is necessary to research whether the belis cultural tradition in the transmigrant area follows the concept of feminism. Therefore, researchers need to focus on the belis cultural processions that are carried out in transmigrant areas. In addition, the idea of feminism in this belis cultural tradition has received less attention from other

researchers. To obtain equal rights and justice to achieve gender equality, the researcher conducted a study on the concept of feminism in the procession of the Belis cultural tradition of the Lio Tribe transmigration community in Bhakti Jaya village. Researchers hope that there will be a new understanding of this problem. In several writings about cases of violence against women due to the reinterpretation of belis in Kupang, it is the basis for the view of gender equality that comes from the perspective of community feminism as a preventive measure. The main focus of this research is the efforts made by the transmigration community of the Lio Tribe to determine the shape of the belis so that it does not cause conflict between the two families. The purpose of this study is based on the formulation of the problem as follows:

1. The efforts made by the transmigration community of the Lio Tribe in carrying out the belis cultural tradition are said to be fair and do not cause conflict?
2. How to adjust the application of belis in the cultural tradition of the Lio people's transmigration with the concept of feminism?

RESEARCH METHODS

The qualitative method was chosen to find out the efforts made by the transmigration community of the Lio Tribe in carrying out the Belis cultural tradition and the harmony between the Belis culture and the concept of feminism. The life of the people in Bhakti Jaya

Village is very diverse in the culture and customs of each tribe. This qualitative research consists of philosophical thinking, strategies, data collection methods, data analysis, and data interpretation which is more diverse than quantitative research (Creswell, 2015).

This study begins by observing the behavior of each individual using the ethnography of 9 informants. An ethnographic approach was used to monitor the behavior of the Lio Tribe transmigration community in carrying out the belis cultural tradition of each individual observed and interviewed. All informants from the Lio Tribe transmigration community to the local community participated in this study. To monitor the behavior of the Lio Tribe transmigration community in carrying out this belis cultural tradition, the researcher places himself as a participant. To make it easier for researchers to understand the variety of behaviors shown by the Lio Tribe transmigration community. Because the researcher is directly an instrument, the researcher must have readiness when conducting research, from the beginning to the end of the research process. Researchers themselves must have an open attitude toward the local community. This technique makes researchers feel more flexible and able to balance good relations with informants.

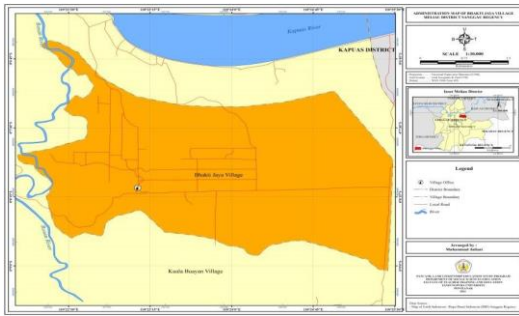


Figure 1. Bhakti Jaya Village Map

The research location is Bhakti Jaya Village, Meliau District, Sanggau Regency, West Kalimantan. When conducting observations, researchers are cautious not to look like they are researching in making observations. However, at the time of gathering with the community, the researcher spoke casually with the community.

In collecting field data, the researcher provided coding to the informants and then interviewed them to find out more information about the process of implementing the belis cultural tradition. The informants were interviewed individually at the office and some at the informant's residence. The researcher provides a detailed description of the Lio Tribe transmigration community that preserves the belis culture in Bhakti Jaya Village based on various sources of information. The researcher chose an ethnographic research design to get a clear picture to answer research questions related to the rights and justice of transmigration women of the Lio Tribe: feminism perspective, patriarchy, and gender stereotypes. Researchers also provide information about explanations and

descriptions related to the cases studied through primary data sources and secondary data sources.

The researcher determines the research informants using specific considerations, namely taking informants based on the review that informants who have more knowledge about the application of the belis culture are carried out and participate directly in the procession activities. Informants in this study are research subjects or people who provide information to answer the issue of the rights and justice of transmigration women of the Lio Tribe from the perspective of feminism, patriarchy, and gender stereotypes of the Belis cultural tradition. In this study, the researcher used specific considerations when taking informants based on the review that informants who had more knowledge about the application of belis culture were carried out and participated directly in the procession activities. The primary informants in this study were the elders of the Lio Tribe, the spokesperson for the bride, the spokesperson for the groom, the groom, and the bride. In comparison, the supporting informants are the village head, the transmigration community of the Lio Tribe, and the residents.

Observations and interviews about the information held by the informants were collected to become primary data. Researchers observed a traditional wedding procession in Bhakti Jaya Village. Researchers from February carried out this data collection to

April 2021. The data was taken based on field observations and interviews with informants. Interviews with informants related to the tradition of belis culture in traditional marriages of the Lio Tribe community in Bhakti Jaya Village. As a researcher's effort to understand the rights and justice of transmigrated women from the Lio Tribe from the perspective of feminism, patriarchy, and gender stereotypes. The collected data is then reduced and summarized. After going through these interviews, the researcher finally chose three informants to be interviewed in depth for this research. One informant represents the groom, one informant represents the bride, and the other informant is an elder of the transmigration community of the Lio Tribe. Furthermore, the selected informants were interviewed so that they could provide information about matters related to the research.

This study uses semi-structured interviews conducted in three sessions in different places. Each session in this interview was undertaken casually for about 40 minutes between the interviewer and the interviewee. Processions and procedures for implementing the belis cultural tradition in overseas locations are the data's focus in this research presentation. Interview and documentation data were collected for descriptive analysis. Descriptive data were obtained from written statements or oral statements from informants about the observed Belis cultural traditions

(Taylor et al., 2015). The documentation required in the research data is in the form of photographs when the procession of the Belis cultural tradition is carried out at the research site. To make it easier for researchers to analyze data, researchers collect data obtained by researchers through the stages of observation and interviews.

In the closing study, the researcher rereads the notes, then rewrites them so that the letters become a standard language and are equivalent to Indonesian. The findings of this study describe "the rights and justice of transmigrated women from the Lio Tribe viewed through a feminist perspective." Triangulation was carried out from all interview data, field data, and notes from the activities of traditional processions. The interview data contains descriptions and in-depth questions about the Belis cultural tradition.

DISCUSSION

The transmigration community in Bhakti Jaya Village in this paper are people who come from outside Kalimantan, especially the Lio Tribe from East Nusa Tenggara. This was explained by the Village Head when we met, that on September 14, 1992, the NTT transmigration community stationed in the UPT 35 Kuala Buayan area were PIR-Trans Participant Farmers PT. Bintang Harapan Desa consists of 250 residents (APPDT) from Kuala Buayan

Hamlet, Sengkuang Daok Hamlet, and Penyelimau Hilir Hamlet, as well as 250 families from Transmigration from their hometown. On December 2, 1997, legally written formally, UPT 35 Kuala Buayan was inaugurated as Desa Bhakti Jaya. Not only the transmigration community of the Lio Tribe, but Bhakti Jaya Village is also inhabited by residents from various tribes, namely the Dayak, Malay, Batak, Javanese, Belu, Baboki, Bajawa, and Sundanese (Interview 1. Supplementary file)

As a transmigration community, the Lio tribe must adapt and maintain the original culture because, in the era of globalization, it is so easy for foreign cultures to enter Indonesia, which causes local culture to be forgotten. To preserve the original culture, it is necessary to build public awareness using preservation, which includes measures to protect, develop and utilize culture (Wakhyuni et al., 2018). One of the cultures still being developed and maintained is the belis culture, a tradition of the Lio Tribe before getting married. In the belis culture, the lio tribe always prioritizes rights and justice in carrying out the belis tradition; there is no conflict between the families of both parties or the bride and groom.

Prioritizing the Rights and Justice of Both Parties in Determining the Form of Belis

Efforts to maintain domestic harmony and harmony between the two parties in the

future after the marriage is carried out are essential for both families to consider and think about a middle way in determining the form of belis. These efforts are made so as not to cause conflict between the two sides of the couple caused by both parties of the spouse or from the spouse's family due to the inappropriate determination of the belis in the marriage. Conflicts often occur because of differences of opinion between the two families who determine the form of the belis, which prioritize each other's rights but ignore justice which the couple must also accept. This was started because there was no good communication between the two parties, causing one party a sense of offense, anger, frustration, and disappointment (Ferdian Arsani Putra, 2018). This is because of differences of opinion between the two families who determine the form of the belis, which prioritize each other's rights but ignore justice which the bride and groom must also accept.

Therefore, the Lio tribe prioritizes rights and justice for both parties in determining the form of belis. The Lio people believe that prioritizing rights and justice for both partners can prevent conflicts from arising from both sides of the couple's family or the bride and groom. It is essential to prioritize rights and justice for both the bride and groom because when they put this aside, conflicts may often occur in the household. Instilling the value of justice in this belis cultural tradition for the

transmigration community of the Lio Tribe is necessary because it is the main goal in determining the form of belis. In addition to the value of justice, prioritize the rights of the bride and groom to avoid possible conflicts that occur (Interview 2. Supplementary file).

Regarding this social status, in terms of determining the belis in the Lio Tribe based on the background of the woman, the more respectable the background of the woman, the more expensive the belis determined by the woman. In terms of determining the number of belis set by the woman's parents, the fulfillment is usually through the gathering of the families of both parties to get the agreed amount of belis. In determining the belis, both parties see the rights and justice in the belis, and how to prioritize the righteousness and justice of both parties. When rights and justice are not obtained by the woman, where the rights and justice are seen from the woman's background, the higher the degree and education of the woman, the higher the belis value that the woman will determine to the groom. It is essential to prioritize the importance of justice in giving women rights while wanting to marry a woman. Because violence often occurs when living together, during the process of determining the belis, the groom assumes that he wholly owns the woman with the pre-determined belis.

This livestock (pig) is a form of belis handed over by the men. For the transmigration community of the Lio Tribe,

livestock (pigs), known to be more expensive than livestock (cows), are more suitable for delivering belis. Apart from that, the transmigration community of the Lio Tribe may use livestock (cows) and other livestock. In connection with this study, three livestock (pigs) were handed over, one pig weighing 50 kilos for 4 million rupiahs and two other pigs weighing 30 kilos for 4 million 8 hundred rupiahs. The cost incurred by the groom in preparing the pig is 8 million 8 hundred thousand rupiahs. What is known is that the three pigs were bought and brought from the groom's village. In comparison, the livestock previously brought to the hanging procession were two pigs, including 1 50 kg pig for 4 million, another 30 kg for 3 million 250 thousand, and five roosters for 250 thousand. This farm animal was chosen in addition to completing the requirements for the shape of a belis, which can be used as food to welcome guests during the H-day event.



Figure 2. Livestock (pigs)

The form and amount of belis that the groom must pay to the bride are traditional clothes whose price is estimated to be able to reach the specified number of belis. This

conventional fabric is in the form of a woven sarong and sewing clothes for women. The traditional dresses are six pieces of woven sarong and six pieces of formal attire for women. The six woven sarongs consist of 3 parts of lawo (woven sarongs used by women) and three leaves of yeast (woven sarongs used by men). In addition, six lambu (clothes worn by women) were also prepared. Six pieces of woven sarong and six fragments of traditional attire for women, including one part of lawo for 1 million rupiahs, one sheet of yeast for 2 million 500 thousand, while one lambu for 100 thousand rupiahs, it is estimated that the total cost incurred to buy traditional clothes obtained is 11 million 100 thousand rupiahs. Given to biological mothers and biological fathers, it means appreciation for birth parents who have nurtured and raised their daughters. The traditional clothes that were handed over to the wedding procession were six pieces of woven sarong and six pieces of formal attire for women, including 1 part of lawo for 1 million rupiahs, one sheet of yeast for 2 million 500 thousand, while one lambu for 100 thousand rupiahs, it is estimated that the total the cost that goes out to buy traditional clothes obtained is 11 million 100 thousand rupiah.



Figure 3. Woven Sarong

The form and number of belis the groom must prepare to complete the demand for belis to the bride is gold. The gold design may be in the form of gold bars or the structure of necklaces, bracelets, earrings, or rings. This gold was given to the biological mother as a sign of gratitude for being pregnant and raising her daughter. The gold received by the woman is gold in the form of a pair of rings for the bride and groom at the time of the engagement procession/hanging clothes and the wedding procession..



Belis is generally the same as a marriage dowry in other cultures, which aims to privilege women because of the exclusive rights given by God to women, which illustrates that women can be responsible for what is their right (Halimah, 2017). This is not only limited to ratification in a marriage bond but shows that there is attention and respect for women, who assess the position of women as equal to the groom (Subhan, 2017). Therefore, the Lio tribe prioritizes rights and justice for women to prevent gender violence against women in domestic relations. Gender violence is culturally embedded in power relations with the absence of equality between women and men in honor-based societies. Preventing violence against women with a culture that

prioritizes justice for women means challenging cultural practices that regard women as unequal to men (Standish, 2014).

Since culture is a phenomenon that is deeply ingrained in individuals or groups, changing or eliminating it may require a process of influencing those who practice that culture through education and mobilization rather than legislation or policy instruments alone (Rembe et al., 2011). In this way, neglect of women in domestic relations can be minimized using equality through a marriage culture that prioritizes rights and justice for women (Roy et al., 2019).

As for the level of success carried out by the Lio Tribe community in maintaining and building household harmony, it can be seen from both sides of the family. They determine the form of belis by prioritizing rights and justice for the bride and groom. Which state of belis itself is still determined by the woman but still pays attention to the abilities and abilities of the groom.

Building Good Relations between the Bride's Families and Inter-Ethnic Communities

Efforts to maintain the belis culture in cultural diversity in Bhakti Jaya Village, the Lio Tribe community not only continue to carry out the belis cultural tradition but also builds good relations with the local community through the implementation of inter-ethnic traditions in Bhakti Jaya Village, besides that

good relations must also be formed. Through this tradition. When the bridal family adheres to the values that exist in the culture and has the determination to accept each other's shortcomings and strengths, it can be said to be able to build a harmonious relationship. A good relationship will emerge when a partner can live up to the values and develop an attitude of consensus and equality of perspective (Rabeno, 2018). In addition to the Lio Tribe building harmonious relationships between couples through the values in the belis tradition, the Lio Tribe maintains good relations. It is also carried out within the community, such as tolerance and caring for each other to preserve inter-ethnic unity and integrity.

Activities like this show tolerance and empathy for other tribal communities. When empathy and tolerance values become habits in society, equality of rights can be realized and respected by every community, even though they are different (Duru et al., 2017). This is one of the ways used by the Lio Tribe to build good relations between ethnic groups and an effort to keep the belis culture going. The use of strategies in social ties such as being empathetic, sympathetic, helping, and respecting each other as an effort to maintain social relations in maintaining inter-ethnic unity and integrity (Jailani et al., 2021). That way, family relations will be harmonious and social life will run well even though the culture adopted is different. In carrying out their role,

the Lio Tribe community and other local communities, through the village government, participate in various activities such as cooperation when one of the Tribal communities holds their traditional activities.

Good relations between the two families are also supporting factors for the smooth process of the belis cultural tradition. A harmonious family is realized by the joint efforts of each partner's family (Nancy et al., 2014). This can be indicated by the absence of conflict during family relationships. Although both sides of the couple's family are from the same tribe, it is possible that there are differences of opinion in implementing this cultural tradition. It is essential to maintain good relations between the two families so that they can accept and understand each other's opinions as recipients and determinants. Existence of belis itself. In the life of husband and wife, to create harmony, communication becomes important (Olvi L.A Kauming, Desie M.D Warouw, 2020) (Interview 3. File supplementary).

It is essential to build social relations between communities because it can prevent social inequality between communities and strengthen a sense of brotherhood and an effort to control social groups in society. Social control is a tool or measure in planning inter-ethnic social life in the community to create a situation according to what is expected (Najwan, 2009). This makes the Lio tribe carry out a culture such as the belis tradition without

obstacles; even other ethnic groups support and respect each other's cultural differences. In addition to the role of the community, there is also the role of the couple's family in keeping the belis tradition going well so as not to cause conflict from the procession (Interview 4. File supplementary).

The role of the groom's family representatives is to maintain communication, so that family relations between men and women remain good until the completion of the belis tradition. Of course, what must be done on the part of the groom (kae embu) is (Bheto bewa tali nao), which means bheto bamboo and palm fiber rope as a connector (delegation/spokesman) for both parties, then (tete tei weta dega) look at the face and ask for an introduction. Names between men and women. Tana pa'a ale welu means that both men and women know each other (Interview 5. File supplementary).

In addition to introducing the role of the groom's representative, the groom's representative will ask the woman about the reasons for refusing or accepting the groom's partner. The woman has the freedom to propose from the groom's side. Giving rights and privileges to women is one of the efforts that there is no pressure or coercion in carrying out marriages (Ilma & Bakry, 2020). Having the right to choose a partner proves equality and the absence of coercion to prevent problems between the two parties. When the woman has accepted the groom's proposal,

both parties from each family talk about the belis tradition process that will be carried out. Then they will continue to maintain communication and friendship so that family relations are maintained so to minimize conflict between the two parties.

Harmony between Belis Cultural Traditions in Bhakti Jaya Village and Feminism Concepts

Gender violence seems to be embedded in the culture of society which causes many cultural changes to occur. Through cultural change, they can change understanding, support each other and develop strategies for overcoming issues around rights and equality (Bhattacharjya et al., 2013). With the increasing number of violence against women, the world is starting to open up with feminist thinking by placing women in an equal position by giving the same rights and obligations to a man. To make peace in social life between women and men (Galtung, 1969) in gender equality, there must be a balance between women and men who must have a role by working together to create peace.

This happened to the transmigration community of the Lio Tribe, which placed the role of women as equals to men in their traditions and social life. The Lio Tribe community, through the belis tradition, want to state that the Lio Tribe community does not agree with violence against women. The Lio people are slowly starting to open up to change

their mindset toward gender equality. Changing the mood, attitude, and behavior through an institutional structure can eliminate violence against gender and change to peace with gender equality (Eriyanti, 2017). Therefore, women in the Lio Tribe have complete freedom but do not forget their obligations as a woman.

The concept of feminism interprets women's rights and obligations no longer focusing on household matters but on public affairs such as earning a living for justice and equality and for good deeds (Hermanto & Ismail, 2020). In the beginning, violence against women often occurred, especially in the household; now, open public thinking and supported by culture such as the belis tradition can minimize conflicts with gender equality.

About this belis cultural tradition, feminism can be said to be in harmony with the implementation of this cultural tradition. Judging from the Lio Tribe respects rights and prioritizes the value of justice by placing women in the highest position when the belis tradition is carried out by paying attention to special obligations as women. The Lio Tribe community understands that women and women are not something different but equal in their position and social status; women and men have the same rights and should not oppress each other and feel the most powerful. Women and men are created to complement and complete each other, and each has a

responsibility to realize a harmonious domestic life (Wibowo, 2012).

The belis tradition has its role in dividing the roles of women and men when the belis procession is carried out in social construction in the Lio Tribe community. Culture has a role in contributing to the fair distribution of rights to men and women (Aisyah, 2013). With the belis tradition, feminists get positive values because they no longer feel pressured. After all, through the belis tradition, feminists can be respected and get their rights as a woman.

CONCLUSION

The rights and justice of transmigration women can be seen from the application of the belis culture in which the form and number of belis in the marriage tradition of the transmigration community of the Lio Tribe are in the form of livestock, clothing, gold, and an amount of money determined by the woman based on the level of education that the bride has taken. It can be seen during the negotiation process between the couple's families in the customary process where the woman determines the number and form of belis that must be re-prepared with consideration of the excellent service of both parents who have raised and sent their daughters to the highest level of education, namely Bachelor. This can also lead to household harmony for both partners, and therefore for the transmigration community of the Lio Tribe who are directly

related to this traditional tradition; they must be able to build good relations between the two sides of their own family, both parties of the bride's family and the inter-ethnic community, and this study shows the harmony between the Belis cultural tradition and the concept of feminism.

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