
Women Objectification in Indonesian Patriarchal Culture (Feminism Approach)

Dr. Yunita., S.S., M. Sas

Universitas Pamulang, South Tangerang, Indonesia.

ABSTRACT: The problem of objectification of women cannot be ignored from discourse about the body. Because, the main target is sexual matters that focus on women's bodies and appearance. This cannot be denied because Indonesia adheres to a patriarchal system forced in society, where men always dominate and women are often used only as objects. This research aims to reveal that the phenomenon of objectification of women means that women do not get the place they deserve in all fields, they are only considered complementary. Several experiences described in this research are supported by Foucault's understanding.

KEYWORDS: objectification of women, bodies, domination, patriarchy

1. INTRODUCTION

Women as nature are creatures who have beautiful bodies and are charming in appearance, especially in the eyes of men, this is a natural thing. In this naturalness, women and their bodies are always interesting. According to Martha Nussbaum, objectification of women is related to treatment that places women as objects. Instead of being seen as free subjects who have authority and will, the objectification carried out means that women are seen as mere objects: decorations, satisfying needs, and can be treated however they like. A person can be said to experience objectification if they are treated as follows:

- a. As a tool for other people's needs (instrumentality)
- b. As a matter of agency or self-determination (denial of autonomy, laziness)
- c. As if someone else owned it (ownership)
- d. As if it could be exchanged (functionality)
- e. As if it could be destroyed or damaged (violability)
- f. As if not caring about their feelings or experiences (rejection of subjectivity)

Objectification of women is a situation where women are only used as sex objects. Here it is assumed that women are only complements to men. Women feel uncomfortable when they are in public spaces, because women feel they are not considered human beings who should be respected or appreciated. It is rare for some women to experience sexual harassment when they are in public spaces. This happens because men consider women only as objects that can be enjoyed as they please.

The act of objectifying women is not something that makes women feel comfortable. Objectification of women is a form of dehumanization of women, because this action degrades women's dignity. The act of objectification is an inhumane act, or can be called dehumanization, namely an action that aims to eliminate a person's human nature.

Regarding to Sigmund Freud about humans is a thought put forward with thoughts so negative and pessimistic that they disappear human dignity or nature that humans still have something good potential even though in the process of human life there may be do negative things that reflect deeply on his personality behave, and have instinctive drives of a biological nature.

From all the explanations above, it cannot be denied that Indonesia, which adheres to a patriarchal system, is very dominating towards women, especially in quite complicated issues, namely women as objectification. It is very clear that objectification can occur in many ways, but what most often occurs is the objectification of women in terms of their bodies and making women only as sexual objects.

II. DISCUSSION

In this section the researcher will explain how women's problems in Indonesian society are objectified, especially in sexual matters. The problem of objectification of women cannot be resolved and released from discourse about the body or appearance. This is because the target placed on perpetrators of objectification, especially sexual matters of women's bodies. As has been briefly conveyed from the introduction, objectification of women is preceded by the meaning of woman's body itself. symbol of the female body as other or something that is considered non-human is produced by the construction above a collective force called the

Women Objectification in Indonesian Patriarchal Culture (Feminism Approach)

patriarchal system. This system makes the female body is considered as something inferior, must be conquered, and need to be disciplined.

As I have experienced so far, in certain situations and in many cases, what is seen in society is my appearance. For men, both young and adults, looking at my figure is more about the appearance that attracts their attention towards sexuality. As an employee who works with partners who are mostly men or superiors or heads of certain divisions, looking at the figure of a woman like me is more about appearance than the talent or skills possessed in the job. Even in the educational sphere, when I was studying for a doctorate at a university, when I got the best grades, there was an issue that I was close to a male professor, not because I got the grades because I was studying.

In this case, beautiful women are often doubted and even considered to have done negative things to achieve achievements in work and education. Women have the image of being able to get anything by selling their bodies, or as sexual objectification of men. So it is not uncommon for sexual violence to occur, because women are always an outlet for men's lust.

Foucault criticized enlightenment thinkers who emphasizes that the subject is something that is independent towards the external world. This subject is placed on humans who have it

an autonomy and an anchor to the intricacies of the course of nature universe. Foucault rejected the enlightenment conception of the independence of the subject the. He stated that the subject is not a being independent, but instead influenced by external things namely history.

However, the history that Foucault refers to is not history in the sense of the word traditional. That is, traditionally history has always been assumed to be the movement of society is linear, progressive, and has a telos specific (purpose). Foucault rejected such historical patterns. History for Foucault is nothing more than a contingent, telos-less, driven plot by changes in the shifting discourse of power in society. We will seeing that history for Foucault is a kind of gladiator parade where dominant powers fight each other to overcome each other other powers.

The idea of the body and power relations in this historical discourse later will explain the issue of sexual violence against women. Violence sexual behavior occurs due to the dominance of patriarchal discourse to discipline female body.

It can be concluded in the following factors :

1. From Subject to Historical Contingency
2. Power and Body
3. Construction of Women's Inferiority These three things can be concluded based on Foucault, that in the end it is not uncommon for women to still be blamed even though they are objectified

III. CONCLUSION

Objectification of women is not a phenomenon coincidental. One of the things that happened was sexual violence which is a crime systemic and there is a social construction involved in which men attack a woman's body easily because she is a "woman" or "is objectification of women". This objectification involves a construction where women are inferior creatures. Thoughts on this objectification of women contains bias, "things", "not others humans", and "things that are used as objects". With objectification the woman Sexual violence emerged as a discipline of the body in where the target is to make women continue to feel like creatures inferior. It seems that in a society that strongly adheres to a patriarchal system and dominates all aspects of women's lives, it is time for women to be used not only as objects, but to be given the opportunity and belief that they have the same abilities and opportunities as men.

REFERENCES

- 1) Bartky Sandra (1998). Foucault, Femininity, and the Modernisation of Patriarchal Power. Boston; University Press.
- 2) Butler Judith (1990). Gender Trouble; Feminism and the Subversion of Identity. London; Routledge.
- 3) Direk Zeynep (2020). Ontologies of Sex; Philosophy in Sexual Politics. Maryland; Rowman & Littlefield International.
- 4) Foucault Michel (1984). Nietzsche, Genealogy, History. Terj, P. Rabinow
- 5) Mcnay Lois (1992). Foucault and Feminism; Power, Gender, and The Self. Maiden; Polity Press.