

WOMEN AS A MANDATE FOR GLORY IN THE DYNAMICS OF CIVILIZATION

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ABSTRACT

This paper aims to explore the relationship between "women and civilization" by highlighting the need to eliminate misogynistic attitudes and views that still influence many aspects of society. The main focus of this study is to distinguish whether women are considered as productive entities who contribute significantly in various fields or are only seen as having a reproductive function. This paper uses a qualitative method with a literature study approach to explore and analyze data in depth based on relevant literature. By analyzing the role of women in historical and modern contexts, this paper assesses the consequences of such attitudes, referencing tragedies such as the Nanjing atrocity in 1937, which highlights an episode of cruelty against women in situations of war and conflict, and how this violence reflects and reinforces such attitudes. The paper also discusses how internal factors, including women's own perceptions of their roles, can hinder their progress. The significance of Pancasila as an answer lies in its ability to become a bridge between traditional values and the demands of modernity in achieving gender equality in Indonesia. This study could examine the effectiveness of contemporary feminist movements in navigating the challenges posed by globalization, particularly in balancing their productive and reproductive roles. Lastly, comparative studies across different cultures could provide deeper insights into how various societies successfully implement strategies to overcome patriarchal norms and promote gender equality, ultimately enriching the discourse on women as "master chefs" of civilization.

INTRODUCTION

Discussing women's articles always creates quite warm and almost endless dialogue, because women in their dreams, images, love and stories always contain and invite controversy. Clearly, women are the mothers of life who will always be highlighted by the lens of civilization. God mandated it as a cup of life's autobiography for every generation. The Prophet Muhammad compared women to the pillars (of life) of the state. Nietzsche said that a woman has great intelligence. Buddhist teachings liken women (mothers) to being like temples for human life. And there are many other terms to respect the status of women (Nurhayati, 2018). The wise teachers of the axial era such as Zoroaster, Confucius, Jeremiah, Euripedes, etc. proclaimed that the female figure was a symbol of defending feelings, promoting love, justice, humanity and equality (Abdullah, 2020).

The word "woman" is studied by experts as a feminine figure. Empu means master, superior, and a respected figure (Yuliawati, 2018). It can be interpreted that women have a special position,

especially in their role as guardians of moral and ethical values in the family and society (Suryawati, 2020). This position gives women important responsibilities in forming a civilized generation with integrity, as well as encouraging the creation of gender equality and justice in various aspects of life (Prasasti, 2024). Examining the depth of the philosophy of women's nature, it is appropriate for women to be respected and held in high esteem because women have a specialty that men do not have, namely giving birth to children who will continue the ideals of civilization. However, in reality, not all levels of society view the existence of women highly, as was the case in past civilizations (Huda, 2020).

The historical timeline records that in the past, women were often treated unfairly and experienced various forms of oppression. They are ignored in the decision-making process, have their rights limited, and are considered second-class citizens in society. Their role is limited to domestic affairs, without equal access to education or employment (Kurniawan, 2022). Many ancient cultures and traditions place women in subordinate positions, reinforcing stereotypes that harm them. In addition, practices such as forced marriage and gender-based violence show how women have been victims of systemic injustice that has lasted for centuries, exacerbating inequalities that continue to be felt today (Hasanah, 2023).

So, what are the conditions now? Women still struggle with all forms of violence and harassment, ranging from physical violence such as beatings and abuse, to sexual violence such as rape and other sexual harassment (Hasanah, 2023). In addition, they also face verbal harassment, which involves insults or degrading comments, as well as psychological violence which includes manipulation and gaslighting (Rahayu & Legowo, 2022). In the workplace, women often experience gender-based discrimination and sexual harassment (Salsabila et al., 2024). In the digital era, online harassment such as threats and cyberbullying is also increasing (Marsya, 2020). This violence is generally driven by a long-rooted culture of patriarchy and misogynistic values, where women are seen as inferior and subject to male control.

Efforts for women's emancipation began in the 19th century, with the feminist movement developing in Europe and the United States (Karim, 2014). A historic moment occurred at the Seneca Falls Convention of 1848, led by Elizabeth Cady Stanton and Lucretia Mott, and was followed by the achievement of women's voting rights in New Zealand in 1893 and England in 1928, where figures such as Emmeline Pankhurst and Susan B. Anthony played roles. important. In the mid-20th century, a second wave of feminism emerged with a focus on gender equality and reproductive rights, pioneered by Simone de Beauvoir and Betty Friedan (Jaya, 2019). In the Eastern region, women's emancipation has also experienced significant developments, although in a different cultural and social context. In Japan, for example, the feminist movement began in the early 20th century with figures such as Hiratsuka Raichō, while in India and Indonesia, the struggle for women's rights was led by figures such as Sarojini Naidu, Begum Roquiah Sakhawat Hossain, RA Kartini, Rohana Kudus, Rahmah El Yunusiyah etc. These efforts continue with local adaptations, reflecting the diversity of challenges and achievements around the world.

This paper aims to explore the relationship between “women and civilization” by highlighting the need to eliminate misogynistic attitudes and views that still influence many aspects of society. The main focus of this study is to distinguish whether women are considered as productive entities who contribute significantly in various fields or are only seen as having a reproductive function. By analyzing the role of women in historical and modern contexts, this paper will assess how misogynistic views limit their opportunities and potential. This study will also discuss tragedies such as the Nanking atrocity in 1937, which highlights an episode of cruelty against women in situations of war and conflict, and how this violence reflects and reinforces misogynistic attitudes. Then, what

is no less important, this article also explains the significance of Pancasila for women. At the end of the description, the author explains a discourse perspective that highlights women's civilization which is not only brought down by external factors that restrain and harass, but also reveals how women's own internal factors cripple women's natural essence, including women's own views and attitudes which can influence their position and their role in society.

This paper explores the relationship between women and civilization, emphasizing the necessity to eliminate misogynistic attitudes that persist in society. It distinguishes between viewing women as productive contributors across various fields versus relegating them to reproductive roles. By analyzing women's historical and modern contexts, the study assesses how misogynistic views limit their opportunities and potential, referencing tragedies like the Nanjing Massacre to illustrate the severe consequences of such attitudes (Chen & Hughes, 2018; Wargiati et al., 2021). Additionally, the paper highlights the significance of Pancasila for women's empowerment and discusses how internal factors, including women's own perceptions of their roles, can hinder their progress. Compared to earlier works by advocates like Mary Wollstonecraft (Moore, 2017) and Huda Sha'arawi (Saad El-Din, 2020), as well as analyses of systemic injustices by Kurniawan (2022) and Hasanah (2023), this research offers a comprehensive understanding of women's contributions to civilization and their ongoing struggle for equality by emphasizing the need for internal transformation and addressing complex issues of identity.

METHODS

This research uses a qualitative method with a literature study approach to explore and analyze data in depth based on relevant literature. The data used is secondary data sourced from trusted articles specifically selected to support the focus and objectives of the research. The data collection technique was carried out using a systematic documentation method, where various relevant literature was used as the main instrument to ensure the completeness and validity of the information obtained. The data analysis process was carried out using the Miles et al. (2014) approach, which consists of three main stages: data reduction to filter the most relevant information, presenting the data in a structured and easy to understand form, and drawing conclusions supported by verification to ensure the accuracy of the results. To maintain the quality and validity of the data, this research uses validation techniques through diligent observation and validation by experts, so that the research results can be justified scientifically.

RESULTS

Naughty Nanking

History sheets prove that an incident of Nippon barbarism occurred within the framework of expansionism in Nanking in 1937. Indeed, the condition of women at that time was indiscriminate, from eight year old children, pregnant women to even the elderly, they were not spared from sexual injustice which claimed the lives of tens of thousands of people (Wargiati et al., 2021). The Devil's Talbis really controlled their hearts, the Nippon imperial soldiers in Nanking at that time. This cruelty is not only a manifestation of physical violence, but also a form of systematic dehumanization carried out deliberately to subdue and destroy the morality of the local community (Lianhong, 2017). This mass rape known as the "Nanking Massacre" reflects a comprehensive violation of human rights, especially of women, where international law and human values collapsed under military domination. In addition, the psychological trauma experienced by the victims continues into the next generation, leaving behind deep scars that not only impact the individual, but also the social order in the region (Ismadi et al., 2019; Xiaokui, 2017).

The Nanking Massacre or also known as the "Rape of Nanking" is an excerpt from an episode of historical atrocities recorded by Nippon at that time against women. Even though it only lasted for six weeks, the traumatic injuries felt by the residents of Nanking, especially women, were truly extraordinary (Chen & Hughes, 2018). Quoting History (2023), there are 20,000 to 80,000 women who are sexually assaulted. It didn't stop there, indiscriminate killing and looting was also carried out by the Nippon imperial army commanded by Matsui Iwane, the general commander of the Nippon army for the Chinese front. In the end, after World War II (WWII) ended, Matsui and Tani Hisao, a lieutenant general who participated in this heinous act were found guilty of war crimes by the International Military Tribunal for the Far East. They were sentenced to hang in Sugamo prison on December 23, 1948.

Historical Time Map with Minimal Favors for Women

The despicable yet inhuman story of Nanking creates a misogynistic effect (hatred that brings abuse against women). Indeed, throughout human history, if we look further back, precisely to the Ancient Greek civilization (20th century BC) which was allegedly one of the initiators of the emergence of the era of "renaissance" in the future, there is no escape from mistreatment of women. In fact, quite a few of the philosophers at that time, such as Plato, Demosthenes and Aristotle, considered the role of women only as servants with a humiliating portion of work (Asmanidar, 2015). Likewise, the ancient Roman civilization was no less tyrannical in restricting women's rights. Not only is the scope of women's authority not respected normatively, but more than that, the occurrence of anomalous events at that time, namely "Sabine sexual violence" in the 8th century BC, makes a concrete understanding of the status of women in past historical scenes very sad.

After the presence of the Prophet Muhammad SAW, especially in leading the people of Medina, everyone agreed to make that era a "flashback" for the condition of women from the oppression and injustice that occurred (M. Umar et al., 2020). This, as the author quoted from the views of N. Umar (2016), was acknowledged by one of the professors at Georgetown University, Prof. Yvonne Haddad, "if it were not for the struggle carried out by the prophet Muhammad, it would be impossible for women to be able to enjoy the freedom they do now." Women can play roles like men, which in the past there was almost no opportunity for women to access them. For example, Aisyah, Fatimah, Umm Salamah, etc. who are involved in political affairs. Al-Syifa' who worked as a secretary for market affairs (during the era of Umar bin Khatab's caliphate), and many other women's participation in various matters regardless of status and privilege. This continues, although simultaneously it cannot be denied that there is still discrimination against women in various other areas. So under these conditions, various emancipation movements emerged which were spearheaded by women to be more vocal about women's rights which then had permanent legal force after the issuance of CEDAW or ICEDAW (International Convention on Elimination of All Forms of Discrimination Against Women) by the United Nations on 18 December 1979.

Emancipation in a Dilemma Position: Productive or Reproductive

The subtitle "Emancipation in a Dilemma Position: Productive or Reproductive" highlights the dilemma that women often face in trying to achieve emancipation. While women struggle to be recognized as productive individuals in various sectors such as economics, politics, and education, they are still often trapped in traditional expectations that place reproductive roles at the core of their identity. Women's emancipation is not only about liberation from external patriarchal structures, but

also involves an internal transformation regarding how women view their own role (Khayru & Wisnujati, 2022).

The emancipation movement aims to solve this dilemma by ensuring women have the freedom to navigate between productive and reproductive roles without having to feel trapped or limited to one or the other. Women must have the same right to choose, whether to focus on raising a family, a career, or even combining the two, without the burden of restrictive social norms (Al-Rahman, 2024). True emancipation will be achieved when women are free from dichotomies that limit their potential and are empowered to achieve productive and reproductive balance according to their own desires.

The movement for gender equality or women's emancipation has long roots in history, with different social, political and cultural backgrounds in various parts of the world. This struggle emerged as a response to the injustices experienced by women in various aspects of life, including politics, economics, education and law (Sen, 2019).

Early Starts in the Western World

The movement for gender equality in the Western world can be traced back to the 18th century, when Enlightenment thought began to spread to various sectors of life. This period marked a revival of thinking about individual rights and human equality. One of the important figures during this time was Mary Wollstonecraft, an English philosopher and writer. His most famous work, “*A Vindication of the Rights of Woman*” (1792), is considered one of the earliest manifestations of feminist thought. Wollstonecraft argued that women should have the same rights as men in education and life opportunities, because education is the key to achieving each individual's full potential (Moore, 2017).

The struggle for emancipation in the West was also closely connected to the abolitionist (anti-slavery) movement in the United States. Activists such as Sojourner Truth, an African American woman who was formerly a slave, combined the struggle for slave liberation with women's rights (Truth, 2016). At the Seneca Falls Convention of 1848 in the United States, spearheaded by Elizabeth Cady Stanton and Lucretia Mott, a Declaration of Sentiments was initiated demanding civil and political rights for women, including the right to vote. This became an important turning point in the women's rights movement in the United States (Vetter, 2021).

Struggle in the Eastern World

In the East, the struggle for women's emancipation has different characteristics due to different social and cultural contexts. In Egypt, Huda Sha'arawi became one of the leading figures in the feminist movement at the beginning of the 20th century. He founded Egyptian Feminist Union in 1923 and fought for women's rights, including the right to education and political participation. One of her famous symbolic acts was removing the veil in public, as a form of protest against laws that restricted women's freedom (Saad El-Din, 2020). In India, the women's emancipation movement was connected to the struggle against British colonialism. Figures like Sarojini Naidu, a poet and political activist, played an important role in fighting for women's rights as well as national freedom. Naidu was involved in Gandhi's non-cooperation movement and fought for women's rights on the international stage, including at the International Women's Congress (Staggs, 2021).

Emancipation of Indonesian Women “Srikandi”

The movement for women's emancipation in Indonesia cannot be separated from the great contribution of RA Kartini and Rahmah El Yunusiyah, two figures who fought for women's rights

through education. RA Kartini, through the ideas collected in “*Habis Gelap Terbitlah Terang*,” highlights the injustices experienced by Javanese women during the colonial period, especially in terms of access to education (Pramudawardhani & Estiana, 2019; Wachidah et al., 2024). Kartini argued that education is the key to advancing women so they can play an active role in a patriarchal society. On the other hand, Rahmah El Yunusiyah struggled through the establishment of Diniyah Putri in 1923, a religious education institution that focused on women in West Sumatra. Rahmah believes that a strong religious education will equip women with the knowledge and skills necessary to become leaders in their families and communities (Isnaini, 2016; Nasution et al., 2022). These two figures, with different approaches, both laid important foundations for the gender equality movement in Indonesia.

Factors that Drive the Struggle

Some of the main factors behind the emergence of the gender equality movement are the systemic injustices experienced by women (Burnett et al., 2018). Huda (2020) explains that the injustices experienced by women often occur at home and in public life. Women are often marginalized in education, employment and political participation. They also face legal discrimination. Then economic factors also played an important role, as industrialization developed, many women began to work in factories with very poor conditions, triggering awareness of the importance of women's workers' rights.

Additionally, gender equality movements were often driven by interaction with new ideas, such as the Enlightenment in the West or nationalism in the East, which promoted concepts of equality and social justice. The struggle for women's emancipation, both in the West and the East, ultimately involves collective efforts to seize public space and demand equal rights with men. Figures such as Mary Wollstonecraft, Sojourner Truth, Huda Sha'arawi, and Sarojini Naidu show that this struggle is a response to oppressive social structures and is an integral part of larger efforts to achieve social and political justice (Nurhayati, 2018).

The Meaningfulness of Pancasila as an Answer

The significance of Pancasila as an answer in the context of gender equality is very relevant in facing complex social challenges in Indonesia. Pancasila, as a state ideology, not only functions as a legal basis, but also as a philosophy of life that integrates values, divinity, humanity, unity and justice (Soleman, 2023). From a feminist perspective, Pancasila offers a framework that can support efforts to empower women and uphold gender rights. First, Pancasila values, which consist of five precepts, provide strong moral guidance for creating a just and civilized society. The first principle, “Belief in One God,” emphasizes the importance of respecting the dignity of every individual as God's creation, which should eliminate all forms of discrimination, including gender-based ones. The second principle, “Just and Civilized Humanity,” explicitly underlines the need for social justice, which includes gender equality in various aspects of life. Furthermore, Pancasila also prioritizes the values of democracy and deliberation, which are reflected in the fourth principle. In this context, women's participation in decision making becomes very important. By prioritizing dialogue and consensus, Pancasila encourages women's active involvement in political and social processes, so that their voices can be heard and taken into account (Wulandari et al., 2022).

Finally, Pancasila as the basis of the state provides legitimacy for legislative efforts that support the elimination of violence against women and the protection of their rights. The Law on the Elimination of Sexual Violence is a concrete example of how Pancasila values can be implemented

in public policy to create a safe environment for women as objects of arbitrary action (Niko et al., 2020). Thus, the meaningfulness of Pancasila as an answer lies in its ability to become a bridge between traditional values and the demands of modernity in achieving gender equality in Indonesia.

Women & Contemporary Reflections

The changing paradigm for women in the context of today's globalization dynamics raises deep concerns. There are indications of misinterpretation of the results of women's struggle against misogynist doctrine in the past, which, although it has resulted in significant progress, now appears to have gone beyond limits and has the potential to ignore applicable norms and ethics. In the previous decade, the reduction of women's rights became a problem originating from external factors in various regions. However, current conditions show that internal factors are contributing to worsening the situation. In this regard, the role of women in building a nation's civilization is very significant. In this context, women can be likened to the "master chef" of civilization, whose task is to maintain the quality of the next generation through the education and knowledge they possess (Anwar & Cristanti, 2019). Just as a master chef must be able to prepare and serve quality dishes, women as "mothers of the nation" must also have the ability to educate and form a quality generation. This strategic position makes women determine the direction and color of a nation's history (Zuhriyah, 2018).

Education plays an important role in shaping the quality of women. Educated women are not only able to carry out their roles optimally in the family but are also able to provide a wider positive impact on society and the nation (Ikhwan, 2024). With the provision of higher education, women can develop a progressive and innovative mindset, and make a real contribution in solving various social problems faced by society. Apart from that, women's intelligence needs to be balanced with noble morals. This is important to create female figures who are not only academically intelligent, but also have emotional, spiritual and social sensitivity (Pebiyanti et al., 2023). Such a woman can be a good role model for her children, her family, and the community. As Buya Hamka said, "Eternal beauty lies in the beauty of manners and the height of a person's knowledge, not in his face and clothes."

CONCLUSION

This article highlights the historical severity of the cruelty faced by women, using the Nanking Massacre as a stark example of sexual violence and mass dehumanization, which underscores the international community's failure to protect human rights in wartime and its lasting impact on social structures. It traces the history of gender inequality from ancient Greek and Roman societies to the emergence of feminist thought during the Enlightenment, featuring figures like Mary Wollstonecraft, and acknowledges the contributions of Huda Sha'arawi in Egypt and Sarojini Naidu in India in their respective contexts. In Indonesia, RA Kartini and Rahmah El Yunusiyah significantly advanced gender equality through education. The article discusses the dilemma women face in balancing productive and reproductive roles, asserting that true emancipation requires liberation from patriarchal norms. It concludes by emphasizing the importance of education and moral integrity for women as they shape the future of society. Future research is suggested to explore educational initiatives' impact on women's empowerment in post-traumatic contexts, evaluate contemporary feminist movements amidst globalization, and analyze technology's role in enhancing educational access, ultimately enriching the understanding of women's pivotal roles in civilization.

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