

# Patriarchal Culture: A Study of the Lampung Muslim Women's Movements in Women Empowerment

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**Patriarchal Culture: A Study of the Lampung Muslim Women's Movements in Women Empowerment**

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**Abstract**

This study examined the forms of discrimination and inequality towards women in the Lampung society that is still full of patriarchal culture. The occurrence of sub-ordination between men and women, as well as the dichotomy of space in the Lampung society construct, is marked by the strengthening of men's power as a single hegemon in social life. In the context of defending and attacking, Lampung Muslim women who are in social organizations accommodate inequality by carrying out several women's empowerment activities. The purpose of these organizations is to provide understanding, as well as make women workers, farmers, and fishermen aware of equality and human rights. This study discussed the activities of the Aisyiyah Organization and the Sebay Lampung Women's Solidarity Society (SP) in counseling or empowering women who experience inequality or discrimination<sup>7</sup>. Methodologically, this study used the approach of the Islamic feminism movement. This study used a qualitative approach and data collection techniques used were interviews, observation, and documentation.

Keywords: Patriarchal Culture, Gender Equality, Lampung Muslim women's movement

**Introduction**

Gender discrimination in social life creates differences between men and women. In <sup>4</sup> <sup>12</sup> that are still thick with patriarchal culture, women are generally more disadvantaged than men in the fields of health, education and the economy. This happens because the norms that exist in patriarchal culture often harm women by placing them as "second class society" (Rahmawati, Lukitasari, & Raharjo, 2018). This discrimination occurs in the doctrine of

cultural products that are rooted in society. But interestingly, the patriarchal culture is associated with Islamic religious doctrine which loudly rejects this. Religious rejection related to patriarchy is illustrated in an analogy; that Islam does not teach patriarchal doctrine, but adherents of Islam practice patriarchal culture (Amy C. Alexander & Christian Welzel, 2011).

<sup>4</sup> This inequality between the roles of men and women is one of the structural obstacles that cause individuals in the society to not have equal access (Ross, 2008). In addition, the products of government policies that have not been sensitive to the needs of women have made women often become victims of these policies (Adeney-Risakotta, 2016). Weak legal protection for women indirectly places women in being marginalized (Bowen, 2003). Historical and cultural aspects place women as a party who must obey through patriarchal power relations both personally and through government policies (Sakina & Siti A., 2013).

No matter how strong the feminism movement is in Indonesia, the patriarchal culture that has been closely held by the Indonesians is difficult to wipe out (Curnow, 2015). Although women have been able to pursue education freely, if they are married, they must be able to divide their roles. This kind of gender bias arises because of the construction of the society itself so that the society continues to view a good woman must be good at cooking, taking care of the household, or serving her husband (Satriawan, 2018).

One area in Indonesia that is still full of patriarchal culture, namely Lampung. The marginalization of women in Lampung takes place in various fields including political, social and economic. The position of Lampung women who are always under the shadow of men is inseparable from customary law which indirectly "places" women always in second place (Susanti, 2019).

In the Lampung society, especially Sebatin, the condition where women always in a second-place is a culture that must be preserved and there is no attempt to fight (Khudary, 2019). The strong influence of patriarchal ideology in the Lampung society has placed women in an unfair position. If this is analyzed using <sup>12</sup> gender perspective, it can be seen several gender inequities that exist in the society, both in the domestic family environment and in the public sector (Rinaldo, 2010). Gender differences in the Lampung society have resulted in stereotypes that the society considers as natural or God's provisions. The characteristics and stereotypes that are actually social constructions and now are confirmed to be cultural. In a long process, it has finally resulted in the position of women in the Lampung society (Zuhraeni, 2017).

In the domestic sector, gender differences and gender division cause women in Lampung society to work harder (Abdul, 2019). In general, there are several types of work that must be performed by men or women. However, this division does not apply to the Lampung society, because almost 90% of domestic work is performed by women (Zuhraeni, 2017). Likewise, in the public sector, gender differences and gender division cause women to be subordinated.

As explained in the previous section, gender inequality is a function of differential treatment such as limitation of role, exclusion or favoritism that results in violations of the recognition

of human rights, equality of rights between men and women, as well as basic rights in the social, political, economic and culture. These forms of inequality are experienced by women in the Lampung society. To counter this gendered power, gender-sensitive groups are formed (Ari Darmastuti & Atika Wijaya, 2019).

These groups fight for gender equality through different methods. The focus of this study was to highlight Muslim women's movements to represent the interests and increase the level of women because of the patriarchal culture in the Lampung society. The movements in Lampung are manifested in mass organizations and NGOs based on religion, identity struggles, associations, and others. As for Muslim women's movements in Lampung who are keen to fight for rights and equality towards women, namely the Aisyiyah Organization and the Women's Solidarity Society (SP).

This study examined the forms of discrimination and inequality towards women in the Lampung society that is still full of patriarchal culture. This study discussed the activities of the Aisyiyah Organization and the Sebay Lampung Women's Solidarity Society (SP) in counseling or empowering women who experience inequality or discrimination. However, this study was focused on discussing forms of counseling or empowerment in the social and economic fields. This is interesting because Lampung women seem to accept the situation that they are always below men. Women who live in coastal areas, for example, has a dual role, namely as a housewife who must serve her husband and help the economic needs of the family.

### Research Method

To find out the forms of discrimination and inequality against women in the customary law of Lampung society and the activities of the Aisyiyah Organization and the Sebay Lampung Women's Solidarity Society (SP) in assisting and counseling women who experience inequality and discrimination, this study used qualitative approach. By using this type of qualitative research, it can be seen the forms of discrimination and inequality experienced by women in Lampung society and the activities of these Muslim women's movement in empowering and counseling women who experience inequality and discrimination. Data collection techniques used were interviews, observation, and documentation (Moleong, 2000).

### Results and Discussion

#### 1. Patriarchal Culture and Muslim Women's Movement in Lampung

The strong patriarchal culture in Lampung society causes the absence of equality between men and women, where women are always below men. Gender inequality in women comes in many forms and almost all aspects of life. The most common form of discrimination is the division of roles of women which is limited to domestic roles, namely the kitchen, wells, and mattresses, or in other languages "serving the husband" (Wieinga, 2016). The discriminatory division of roles has marginalized women in both social, economic and political aspects (Elisabeth Dewi & Sylvia Yazid, 2017) .

In social life, women are still considered to be number two below men and which have an impact on the economic aspects, causing women to be economically weak and much dependent on men. The world of work gives space to women, only with the same or heavier workload than men but often with low salaries. While in politics, the involvement of women is still underestimated, even by other women as represented in the lack of participation in parliament (Siregar, 2016). This happens because of stereotypes of women who are not capable of politics (Noneng & Yuliawati, 2016).

Inequality and discrimination experienced by women in Lampung are inseparable from the history and patriarchal culture that is still strong in social life. According to Koentjaraningrat, cultural values are mental factors that determine the actions of a person or society. In Lampung society, patriarchal culture is seen as something that does not need to be questioned, because it is always associated with destiny and uncontested power. The belief that God has determined the differences between men and women, so that differences in human life are also governed by these differences. Biological determination has also strengthened this view because biologically, women and men are different, so social functions with society are also different (Koentjaraningrat, 1994). Under these conditions, the marginalization of women occurs and causes women to lose autonomy over themselves. Exploitation and violence often occur against women in both domestic and public areas (Ramadhan, 2018).

One way to discuss the issue of men in patriarchal societies such as in Lampung is to explore or deconstruct and reconstruct the concept of masculinity and then associate the new social construction with more comprehensive social change, namely the process of developing egalitarian social relations.

Masculinity is a stereotype about men which can be contrasted with femininity as a stereotype of women. Masculine vs feminine are two poles of opposing traits and form a straight line in which each point represents masculinity or femininity. A man who has characteristics that are identical to the masculine stereotype is called a masculine or super masculine male. A man who has characteristics that are identical to women is called a feminine man, and vice versa in women (Darwin, 1999).

Masculinity and femininity stereotypes cover various aspects of individual characteristics, such as character, behavior, role, occupation, physical appearance, or sexual orientation. For example, men are characterized by being open, rude, aggressive, and rational, while women are characterized by being closed, subtle, affective, and emotional. In individual relationships, men are recognized for their masculinity if they can serve men. In the case of occupations that rely on strength and courage such as soldiers, drivers, boxers, are called masculine work. While jobs that require smoothness, accuracy, and feelings such as beauty salons, cooks, sewing, etc., are called feminine jobs. Those stereotypes create a biased relationship between men and women in which the hegemony of men over women is considered something natural (Darwin, 1999).

The strong influence of patriarchal ideology in Lampung society has placed women in an unfair position. If this is analyzed from the perspective of gender analysis, there are very few

gender inequalities in Lampung society. Gender analysis is generally used by adherents to the social science of conflict that focuses on structural and systemic inequality caused by gender. Gender analysis aims to determine the structure of inequality caused by gender roles and gender differences. The manifestations of gender inequality are (Zuhraeni, 2017): First, marginalization, economic impoverishment of women; Second, subordination, in households, societies, and countries where many policies are made without regard to women; Third, negative stereotypes of a particular gender; Fourth, violence against a certain gender; and Fifth, burdens, more and longer workloads on women.

In Sebarin society, inequality caused by gender differences can be seen in everyday life both in the domestic environment of the family and in the public sector. Generally, in a household, there are several types of work that women must do. In fact, based on the results of the study, women in Lampung have a dual role. On the one hand, they act as housewives who cook, care for children, and serve their husbands. On the other hand, they also help the family economy. This phenomenon is commonly experienced by women who live in coastal areas.

While in the public sector, gender differences and gender division cause women in the Sebatin society to always be in a subordinated position. This can be seen from how women workers who experience discrimination, especially those who become fish sorting workers get less salary than men workers.

Gender differences in Sebatin society have resulted in stereotypes that are considered by local people to be a natural provision. The characteristics and stereotypes that are actually social constructions and now are confirmed to be cultural (Zuhraeni, 2017). In a long process, it has finally resulted in the position of women in Lampung society. Based on gender analysis, these forms of inequality, namely marginalization, subordination, stereotyping, violence, and multiple burdens (Zuhraeni, 2017).

Because of various forms of discrimination against women in Lampung, Muslim women's movements have emerged in mass organizations, non-government organizations, associations, and others. However, before discussing further the activities of Muslim women's movements in Lampung, it is necessary to know that the struggle of women in Indonesia in fighting inequality against women cannot be separated from the issues of women's struggle movements that exist in countries around the world.

The women's movement or often known as feminism is increasingly gaining ground along with the pace of development of society both in the form of studies and in the way of life. Feminism as a philosophy and movement in society arises a consciousness, when in human history in the world shows the reality that women feel disadvantaged in all fields and excluded by men, especially in a patriarchal society. The culture is not only in Indonesia, but almost equally spread to all parts of the world (Riatu Qibthiyah & Ariane J. Utomo, 2016).

The situation of the feminine in society and their struggle to push and push for access to various kinds of life is interesting to study in terms of the process and struggle of women. This is where feminism then emerged as a theory. This theory aims to understand and explain the nature of gender inequality by witnessing the social role of women and their life

experiences. The initial form of feminism has been criticized, because it only considers the white, middle class, and educated (Astuti, 2011), then this gave rise to a multicultural form of feminism.

The word "feminist" in various dictionaries is often interpreted as a noun or adjective which is associated with the word "feminism". In Merriam Webster's Dictionary and Thesaurus, "feminist" is the adjective of "feminism", which means (Krisbiyanto, 2016); (a) a theory of political, economic and social equality based on gender, (b) activities organized in the name of women's rights and interests. The word "feminist" a noun means feminist supporter, or as an adjective which means relating to or supporting equal rights women. Whereas in the Oxford English Dictionary (OED), feminism means advocating for women's rights on the basis of gender equality. In the Big Indonesian Dictionary, feminism means the women's movement which demands equal rights between women and men.

Feminism in the view of feminist experts and activists has a variety of meanings. Linda Gordon defined feminism as "an analysis of women's subordination for the purpose of figuring out how to change it". Gordon also defined the phenomenon as "sharing in an impulse to increase the power and autonomy of women in their families, communities, and/or society" (Krisbiyanto, 2016).

Megawangi stated that the rejection of feminists in the patriarchal system colors the movement, which wants to undermine the patriarchal structure which can be classified into two general basic patterns, namely: First, to carry out social transformation with revolutionary external changes. Women must enter the world of men so that their position and status are equal to men. Therefore, women must adopt masculinity to compete with them. Second, social transformation through evolutionary change, that is, a belief in biological determinism that affirms the natural differences of men and women so that what is called the feminine and masculine qualities arise. To be masculine, the existence of feminine qualities can change the hierarchical and dominant patriarchal system into an egalitarian matriarchal system (Fakih, 2000).

The feminism in Islam does not agree with the view of Western feminists, who want to place men as opposed to women. On the other hand, Islamic feminism still seeks to fight for the equal rights of women and men, which is neglected in traditional conservative circles, which regard women as sub-ordinate of men. Thus, Islamic feminism goes to the mediation of traditional-conservative groups on the one hand and modern pro-feminism on the other. Islamic feminism is what Mahzar called Integrative Islamic Post Feminism, which places women like male friends to free humans from animal instincts (Mahzar, 1994).

Meanwhile, Jalaluddin Rachmat stated that Islam supports feminism is not an exaggeration because Islam indeed opposes all forms of inequality towards anyone, including inequality towards women (Jary & Jary, 1991). In fact, Islam teaches that Muslims fight for the glory and dignity of women because, before Islam, such things were not valued.

Yvonne Yazbeck Haddad stated that the Qur'an is the first source of values that initiated the concept of gender equality in the long history of humanity. Among the cultures and

civilizations of the world that lived during the revelation of the Koran, such as Jews, Romans, Chinese, Indians, Persians, Christians, and pre-Islamic Arabic, none of them placed women more dignified and respectable than values introduced by the Qur'an (Haddad, 1980).

Islam as comprehensive and universal teaching <sup>19</sup> has placed women in a very noble position both <sup>in</sup> terms of their position and rights. In the Koran, especially when viewed from the origin of humans; Surah Al-Hujurat verse 13, An-Nisa, Al-Isra' verse 70. Whereas verses relating to women's rights can be found in Surah An-Nisa' verses 32, 34, Al-Ahzab verse 33, Ali- Imran verse 95, Al-Baqarah verse 228, At-Taubah verse 71, Al-Syura verse 38 (Shihab, 1997).

According to Nasaruddin Umar, the Qur'anic verse which clearly sees the equality of women and men is Surah Al-Lail (92): 3-10, which refers to men and women in qasam (oath) as proof (qarinah) that Allah sees similarities between the two. The verse implies that human differences only lies in the action, whether good or bad, by not looking at their gender. The verse is also the first declaration of the Qur'an against the principle of taklif both men and women in matters of the world and religion; it is also the principle of reciprocation <sup>20</sup> for the efforts of men and women based on their work activities; and is a declaration of equality between men and women in the tendency <sup>to</sup> do activities (Shalih, 2001).

<sup>3</sup> A study by Nasaruddin Umar on al-Qur'an showed the existence of gender equality. <sup>3</sup> He found five variables that support his <sup>3</sup> opinion, namely 1) Men and women are both servants. This can be seen, for example in surah al-Hujurat (49): <sup>3</sup> 13 and al-Nahl (16): 97; 2) Men and women are caliphs on earth. This can be seen in Surah al-Baqarah (20): 30 and al-An'am (6): 165; 3) Men and women accept the primordial agreement as seen in Surah al-A'raf (7): 17; <sup>3</sup> 4) Adam and Eve were actively involved in a cosmic drama. This clarity is seen in Sura al-Baqarah (2): 35 and 187, al-A'raf (7): 20, 22, and 23; and 5) Men and women have the potential to excel as contained in Surat Ali-'Imran (3): 195, al-Nisa' (4): 124, al-Nahl (16): 97, and al-Mu' min (40): 40 ( Umar, 1999).

The above explanation confirmed that Islam strongly supports feminism and fights for rights and equality for women. However, it should be noted that the discussion on how feminism was born, began with an explanation of how society views women to the emergence of awareness from a group of people about the existence of inequality on women in the perspective of society (Muslikhati, 2004). Awareness to fight for rights and equality towards women was also felt by one of the leaders of the Muslim feminism movement, Nawal el-Saadawi.

Nawal el-Saadawi, a feminist from Egypt, who dismantled patriarchal culture in Egypt through her controversial novels. According to her, feminists are universal, who struggle with everything that women have, including gender equality by the West. In addition, she criticized the Egyptian government about policies in the economic field because it was very detrimental to women (Kulsum, 2017).

Nawal el-Saadawi was inspired by her experiences when caring for women in her medical practice. She said that throughout her young life, she saw the suffering of women, and their



courage to survive. She saw how they could be destroyed under patriarchy, as in her novel, "All women are prostitutes in one form or another. Because I am an intelligent person, I would rather be a free prostitute than an enslaved wife" (El-Saadawi, 2017).

What is felt by Nawal el-Saadawi is also felt by Muslim women in Lampung where they see the suffering and various forms of inequality experienced by women. By looking at the condition of a patriarchal culture that is still strong in Lampung, which places women under men, they then form women's movements that manifest in the form of mass organizations, NGOs, women's societies, and so forth. As for the Muslim women's movements in Lampung who are keen to fight for rights and equality towards women, namely the Aisyiyah Organization, Fatayat NU, the Women's Solidarity Society (SP), and others. The activities of the two organizations on the empowerment of women who experience marginalization and inequality in Lampung will be discussed in the next section.

## 2. Lampung Muslim Women's Movement in Empowerment

Islamic feminism seeks to fight for what is called by Riffat Hassan as "post-patriarchal Islam", or known as "Quranic Islam", which is very concerned about the liberation of men and women from slavery, traditionalism, authoritarianism (religion, politics, economics, etc.), tribalism, racism, sexism, slavery, and others, which prevent humans from actualizing the vision of the Quran on the purpose of human life which manifests in classical statements; it is to Allah they return. The purpose of the Quranic Islam is to establish peace which is the basic meaning of Islam. Because, without the elimination of inequality, misalignment, and inequality, which encompasses human, personal and collective life, it is not possible to talk about peace in the meaning desired by the Qur'an (Hassan, 1995).

The Islamic feminism movement in the history of Islam, especially in Indonesia took place in several ways. One of them is through women's empowerment, advocacy activities, socialization on equality, and others carried out by several Muslim women's movements in Lampung (Aisyiyah Organization and Women's Solidarity Society) both in the social, religious, economics, etc.

### *a. Activities of Aisyiyah Organization*

The Aisyiyah organization was originally a group of girls who liked to gather and were given guidance on religion by the founder of Muhammadiyah, K.H. Ahmad Dahlan, and his wife, Nyai Ahmad Dahlan. The ages of the girls range from 10 to 15 years, but K.H. Ahmad Dahlan taught the children to think about society. After that, the religious study group was called Sopo Tresno. Over time, the name Sopo Tresno was changed to Aisyiyah and formed into a women's organization. The purpose of this group is to imitate Siti Aisyiyah in fighting for equality of women (Putri U.T., 2014).

The eradication of ignorance is the aim of the Aisyiyah Organization, which is a women's movement that accommodates young women and housewives to study together, and even there are many subordinate organizations that aim to advocate for women's interests (Wieringa, 2002). In addition, the formation of this organization is to increase women's

knowledge and participation in the public, and this is also performed by the Aisyiyah Organization in Lampung.

This organization has many programs namely, empowerment of women who experience discrimination and inequality both in the social, political, economic, and so on. In the field of social welfare, programs are carried out, namely: socialization in the elimination of various acts of violence against women and children, as well as assistance to victims (Perempuan, 2019). In addition, this organization socializes the understanding and prevention of human trafficking and helps victims. While in the economic field, there are several programs, namely: assistance to women workers, including domestic workers, which is related to an understanding of rights at work and economic assistance (Putri U.T., 2014).

Aisyiyah organization discusses issues or problems in society to be fought for. The organization goes directly into the midst of society and absorbs the aspirations of various basic rights issues of women, both the rights of education, politics, economics, and health. Aisyiyah organization usually goes to several areas in Lampung both in rural and urban areas, through monthly coordination meetings and through lectures and sharing about issues and issues regarding gender equality. After knowing the problems that are being faced by the society, this organization then conducts training activities, socialization, and counseling (Putri U.T., 2014).

As for the method taken by the Aisyiyah Organization in conducting advocacy and lobbying or formulations as a way to get solutions to existing issues in the society, namely collaboration with the BKKBN Lampung for health problems, the Ministry of Education and Culture in the field of education, while in the political field, that is by maintaining the same relationship with all political parties (Putri U.T., 2014). Thus, strengthening cooperation networks is an appropriate strategy for the struggle of women through the women's empowerment movement (Elizabeth Kristi Poerwandari, Ratna Batara Munti & Jackie Viemilawati, 2018).

#### *b. Activities of Women's Solidarity Society (SP)*

The Women's Solidarity Society (SP) is a feminist organization established in the late 1980s. The form of its activities namely, gathering facts in the field to carrying out protest actions. The focus of the target was generally directed at one main agenda at that time, namely strengthening the people's struggle to reclaim their arable lands (Mutaqin, 2018). That organizational action like is spontaneous, short-term, and limited, so it needs to be built systematically. It has been proven that spontaneous actions cannot bring significant results. Issues of eviction, violence against women and human rights violations have very complex dimensions and are structurally patterned (Yuliana, 2015).

The work of SP is the result of an understanding that there is unequal power between men and women due to social construction built by the society and the society itself as a result of patriarchal culture and feudalism (Aliza, 2014). SP consists of 10 societies spread across several regions in Indonesia, including in Lampung.

Sebay Lampung Women's Solidarity Society (SP) has many fostered villages <sup>11</sup> in Lampung. Based on the results of the study, this society empowers women who experience discrimination and inequality, especially women workers who live on the coast and in agricultural areas. In that place, this society conducted socialization and awareness to them about human rights and inequality, especially women. Armayanti Susanti, a member of Sebay Lampung Women's Solidarity Society, stated that "This SP has fostered villages. We conduct advocacy and outreach to women workers, especially those who live in coastal and agricultural areas. In that place, we made them aware that inequality occurred, especially for women, including themselves" (Susanti, Kehidupan Nelayan di Lampung, 2019).

Women who live in the coastal areas of Lampung, namely housewives, do have a dual role. With a minimal income and a lot of dependents that must be borne by their husbands as fishermen, then they indirectly have an obligation to regulate and take part in meeting household needs. <sup>10</sup> The fishermen's wife in this phenomenon does not only complement and help in meeting economic needs but also determines the availability of economic resources for household needs (Kusnadi, 2009).

Fisherman households are one of the tangible proofs of women in Lampung coastal society that have an important role in household life. Women are required to do a dual role as the main breadwinner of the family and to support the fulfillment of family needs. As one of the household members, a wife is required to do an active role in achieving these goals, so it does not only depend on what the husband does and gets.

Although the involvement of the <sup>10</sup> wife in meeting the economic needs of the family is not forced by the husband, this phenomenon illustrates that there has been inequality of the fishermen's wife. Most women who have the status as housewives, they rest when their duties at home are done.

In addition to advocating for coastal women who are housewives, SP also conducts awareness on coastal women who work as fish sorters. According to Armayanti Susanti, SP is often in the <sup>13</sup> midst of women fish sorting workers, because the salaries earned are below the minimum. Based on the results of the study, that the salary earned by fish sorting women workers was only around Rp 2,500 per kg. They usually start from 9 am to 5 pm. This work is not conducted every day, it is only when the employer needs them (Susanti, Kehidupan Nelayan di Lampung, 2019).

The salary earned by female fish sorters were below the minimum and inversely proportional to the salary earned by fishermen who are looking for small shrimp. Men workers earned a salary of Rp. 80,000 per day with additional money of Rp 20,000 and lunch. There was a difference in salaries between men and women workers, this is due to differences in the types of work. However, according to Women's Solidarity, there was still discrimination in the provision of lunch provided by employers. According to SP, the identity of women fishermen was not recognized (Susanti, Kehidupan Nelayan di Lampung, 2019).

Because of these forms of discrimination and inequality, SP conducts creative economic training for women workers and housewives who live on the coast (also in agricultural areas).

Based on the results of the study, creative economic training is conducted by the SP, such as waste processing that is worth selling. In addition, SP also conducts training on the use of private land (houses) to then be used as vegetable land for families. The purpose of this advocacy is to make the women workers aware that they live independently and not follow the patterns or rules made by their employers.

### Conclusion

One area in Indonesia that is still full of patriarchal culture, namely Lampung. The marginalization of women in Lampung takes place in various fields including political, social and economic. The position of Lampung women who are always under the shadow of men is inseparable from customary law which indirectly "places" women always in second place.

Inequality and discrimination experienced by women in Lampung are inseparable from the history and patriarchal culture that is still strong in social life. One way to discuss the issue of men in patriarchal societies such as in Lampung is to explore or deconstruct and reconstruct the concept of masculinity and then associate the new social construction with more comprehensive social change, namely the process of developing egalitarian social relations.

Because of various forms of discrimination against women in Lampung, Muslim women's movements have emerged in mass organizations, non-government organizations, associations, and others. As for Muslim women's movements in Lampung who are keen to fight for rights and equality towards women, namely the Aisyiyah Organization and the Sebay Lampung Women's Solidarity Society (SP).

Aisyiyah organization has many programs namely, empowerment of women who experience discrimination and inequality both in the social, political, economic, and so on. The organization goes directly into the midst of society and absorbs the aspirations of various basic rights issues of women, both the rights of education, politics, economics, and health. Aisyiyah organization usually goes to several areas in Lampung both in rural and urban areas, through monthly coordination meetings and through lectures and sharing about issues and issues regarding gender equality. After knowing the problems that are being faced by the society, this organization then conducts training activities, socialization, and counseling.

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