

# UNVEILING PATRIARCHAL DOMINATION: An Integrative Study of Injustice for Dani Tribe Women and the Tamar's Tale

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## Abstract

Analyzing the similarities between Dani women and Jewish women who are bound by patriarchal culture, the author will use an integrative approach to the second principle of Pancasila and Genesis 38:1–30 to prove that both care for women who are oppressed by patriarchal culture. By using Farnsworth's approach, the author proves that even though the context is different, both the second principle of Pancasila and Genesis 38:1–30 have common ground that supports each other in protecting women from patriarchal injustice. The most important contribution of this approach is providing strong support for the struggle to protect women who are vulnerable to patriarchal domination, both in the context of the Dani tribe and Jewish women as depicted in Genesis 38:1–30. By strengthening cooperation between the values of Pancasila and the principles expressed in the holy book, this approach provides a solid foundation for advocacy and real action to protect women's rights and end injustice caused by patriarchal culture.

**Keywords:** Patriarchal culture; Second principle of Pancasila; Genesis 38:1-30; Justice for women; Integrative approach.

## INTRODUCTION

Gender equality is a demand in almost every country, but in practice this is not easy to achieve. The root of the difficulty in achieving gender equality lies in the cultural construction of society, in the form of a patriarchal culture that differentiates the roles of men and women. This cultural structure has been passed down from generation to generation and requires a very long process to make changes.

For societies that implement a patriarchal system, men have a more dominant position and authority than women. This social system apparently triggers discrimination, exclusion and violence against women. The patriarchal social system makes men have special privileges over women. Their domination does not only cover the domestic realm, but also in broader realms such as education, economics, social and

others. In the domestic realm, patriarchal culture is the root of various violence against women, based on the privilege that men have to exploit women.<sup>1</sup>

Patriarchal culture is still found in various regions of Indonesia, including Papua. The Dani tribe community, Jayawijaya Regency, Papua Province,<sup>2</sup> is known as a traditional society that strongly maintains male dominance and places women in subordinate positions in the family and community. The practice of male domination and gender inequality which leads to violence against women is embedded in the life of the Dani tribe. Dani women are burdened with a double task, that is taking care of domestic work while also earning a living for their family. They have to serve their husbands, take care of the household, look after the children, prepare food, garden and look after the pigs. As members of a tribe bound by customary law, the women of the Dani tribe are burdened with these tasks because they were purchased with a dowry when they married.<sup>3</sup>

Dani tribal women must accept and obey all the rules of the patriarchal system that has been in effect since they were born. The little women had to help their mothers work in the fields from morning until dusk. When they grow up, they must obey the customs that regulate marriage with men who are not their choice. After marriage, the burden of life for Dani women also increases because they have to accept the dominance of their husbands. They often receive domestic violence, both physical and psychological, due to the prevailing patriarchal system.<sup>4</sup>

Even in Jewish culture, women have a lower position than men. In the Jewish tradition there is a negative perspective towards women, that being born as a man is a gift from God, compared to being born as a woman. It is clear that women are less valued and inferior to men. Even in the spiritual area, namely worship which is an exposure to the governance of life as God's people, women also occupy second place. The reason is

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<sup>1</sup> Yanuarius You, Enos H. Rasmansara, Johz Mansoben dan Agustina Ivone Poli, "Relasi Gender Patriarki dan Dampaknya terhadap Perempuan Hubula Suku Dani, Kabupaten Jayawijaya, Papua," *Sosiohumaniora: Jurnal Ilmu-ilmu Sosial dan Humaniora*, Vol. 21, No. 1 (2019): 65-77.

<sup>2</sup> Wati Hermawati, *Kesetaraan Gender dalam Pelaku Iptek: Mungkinkah?* (Jakarta: LIPI Press, 2020), 20-22.

<sup>3</sup> That said, Dani tribe women were bought with a dowry of twenty pigs, thus Dani tribe women had to obey all their husband's orders, and lost their freedom to make independent life choices. See Devita Hermawati and Rudi Ekasiswanto, "Citra Perempuan Suku Dani dalam Novel Etnografi Sali: Kisah Seorang Wanita Suku Dani Karya Dewi Linggasari: Analisis Kritik Sastra Feminis Ruthven," *Semiotika*, Vol. 14, No. 2 (2013):110-122.

<sup>4</sup>Ibid.

because the Torah was given to men, women were not allowed to be witnesses, and women's place was separated from men's.<sup>5</sup>

The patriarchal system of Jewish society generally places women in isolation and disrespect. Especially for those who are married, their fate is determined by their husband. The patriarchal order of Jewish society submerged women in structural powerlessness. Various regulations are made so that women do not participate in public and religious activities and are not involved in the decision-making process that determines the future of their lives.<sup>6</sup>

Examining the similarities situation between Dani tribal women and Jewish women who are bound by the shackles of patriarchal culture, the author will use an integration approach between the second principle of Pancasila and Genesis 38:1-30 to prove that both have concern for defending women who are oppressed and shackled by patriarchal culture.

Efforts to carry out integration actually have very long roots. Richard Niebuhr, for example, tries to present several alternative relationships between Christ and culture, then in the world of missions there is also a tug of war between evangelism and social action. Meanwhile, in theology, the problem of transcendence and immanence is homework that still requires time to find a solution. So between theology and psychology there is also a dichotomy between theology and science, transcendence and immanence which will influence a person's understanding of revelation, faith, science, and so on. However, it is better to focus the discussion on integration before diving into deeper issues.<sup>7</sup> It was in this effort that Farnsworth contributed in his proposal of embodied integration.<sup>8</sup>

The author will use Farnsworth's approach which develops embodied integration and sees integration not only at the level of ideas but can be applied in practical life. Farnsworth explained that the embodied integration process begins by verifying both scientific disciplines. After verifying and fulfilling the qualifications, correspondence is

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<sup>5</sup>Carol L. Meyers "Was Ancient Israel a Patriarchal Society?" *Journal of Biblical Literature*, Vol. 133, No. 1 (2014): 8-27.

<sup>6</sup>Elna K. Solvang, *A Woman's Place is in the House Royal Women of Judah and their Involvement in the House of David*, (London: Sheffield Academic Press, 2003), 2-3.

<sup>7</sup>Emil Salim, "Integrasi Sepenuh Hati: Sebuah Permasalahan Metodologis," *Semi Jurnal Reformed Injili* Vol.1, No. 1 (2001): 55-69.

<sup>8</sup>Kirk E. Farnsworth, *Wholehearted Integration: Harmonizing Psychology and Christianity Through Word and Deed*, (Grand Rapids: Baker, 1985), 9-11.

then carried out between the two disciplines, namely: credibility, convertibility, conformability, compatibility and complementarity.

The credibility model manipulates psychology and places it under theology. On the other hand, the convertibility model manipulates theology and places it under psychology. The conformability model manipulates psychology because it filters it with the Christian worldview. The compatibility model begins to correlate by looking for similar patterns or categories and then combining them into one idea that represents both scientific disciplines. Finally, the complementary method allows both patterns of thinking in scientific disciplines to be what they are, both are valid and represent different perspectives in looking at one phenomenon.<sup>9</sup> Farnsworth believes that in this complementary model integration can actually occur ideally, because both scientific disciplines can speak their own language games, they can also complement each other without reinterpretation, thus enriching the perspective on an object.

Seeing that the second principle of Pancasila and Genesis 38:1-30 also pay attention about protection for women who experience injustice due to the shackles of patriarchal culture, this article aims to prove that the second principle of Pancasila and Genesis 38:1-30 complement each other in responding to the condition of women shackled by culture patriarchy. With an integrative approach between the second principle of Pancasila and Genesis 38:1-30, the author sees that although the second principle of Pancasila and Genesis 38 have it's own contexts, they have interconnected and complementary points of contact in the form of a focus on providing protection to women who experience injustice. Thus, this entire article will discuss justice for women with an integrative approach between the second principle of Pancasila and Genesis 38 to find enrichment from the interaction between the two in fighting for justice for women who are shackled by patriarchal culture.

This article is a literature review that uses Farnsworth's integrative approach as a tool to prove the existence of integration between the second principle of Pancasila and Genesis 38:1-8 relating to forms of protection for women who experience injustice due to patriarchal culture. This integrative approach will begin with an explanation of the context of women experiencing violence due to patriarchal culture in both the Dani tribe as the context of the second principle and Tamar as the context of Genesis 38:1-30, then

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<sup>9</sup> Kirk E. Farnsworth, 11.

continued by discussing the views of the second principle and Genesis 38:1-30 in providing defense on issues of injustice towards women. Finally, the author will synthesize the points of contact found to prove that there is an integration that mutual and complementarity between the second principle of Pancasila and Genesis 38:1-30 in answering the issue of injustice towards women due to the shackles of patriarchal culture.

## DISCUSSION

### **The Shackles of Patriarchal Culture in the Context of Dani Tribe Women**

Dani tribal society adheres to a patriarchal social system and has long differentiated the position, authority and roles of men and women in public and domestic spaces. They place women in subordination to male domination. When the husband no longer functions as a breadwinner and good family leader, gender injustice occurs, because based on the patriarchal culture of life, the husband can force his will so that the wife carries out the obligation to serve all his needs without exception. From there, various men's violence against women from the Dani tribe emerged on a massive scale and was legitimized by patriarchal culture which caused injustice to women.<sup>10</sup>

#### ***Bound by Subordination: Patriarchal Customary Law***

To marry a Dani woman, a Dani man must pay twenty pigs as a dowry. With this dowry, the man has full rights and authority to own and manage the woman as his wife. Men of the Dani tribe have the right to rule whatever they want because they have bought the woman to become their wife. From this cultural portrait, the freedom of life of Dani tribal women is ironically valued at only twenty pigs.<sup>11</sup>

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<sup>10</sup>That said, one of the institutions that handles the voices of Papuan women, especially in Jayawijaya Regency, is the Humi Inane Foundation (Women's Voice Foundation). Now this foundation is an institution that provides assistance to women, especially victims of male violence. This institution has data regarding various practices of gender injustice and violence against women in the Baliem Valley area, Jayawijaya Regency. In 2017, women in the Jayawijaya Regency area experienced a lot of violence, reaching 411 cases. See Yanuarius You, Enos H. Rusmansara, Johz Mansoben dan Agustina Ivone Poli, "Relasi Gender Patriarki dan Dampaknya terhadap Perempuan Hubula Suku Dani, Kabupaten Jayawijaya, Papua," *Sosiohumaniora: Jurnal Ilmu-ilmu Sosial dan Humaniora*, Vol. 21, No. 1 (2019): 68.

<sup>11</sup>That said, this dowry payment system builds the image of Dani women as goods that can be bought, therefore those who can buy have authority. See Yanuarius You, *Dominasi Patriarki dan Kekerasan atas Perempuan Hubula Suku Dani: Model Laki-laki Baru Masyarakat Hubula Suku Dani*, (Bandung: Nusamedia, 2021), 56-60.

Linggasari in the ethnographic novel which tells the story of Dani tribal women describes how Dani tribal women<sup>12</sup> conceive, give birth, cultivate food, work in the garden, sell crops to the market, feed pigs, split firewood, and buy cigarettes for their husbands. Meanwhile, her husband did nothing, except smoke cigarettes, chew food, and often used violence by hitting her.<sup>13</sup> The piece of story above provides confirmation that Dani women do not have power over themselves. Dani women who are bound by customary marriage laws do not have the right to choose their lives free from male domination. Dani men totally take control the lives of their women.

### ***Duration: Bearing Heavy Loads for Years***

Since a child is born into a Dani family, they immediately make differences in treatment between men and women. In the Dani tribe, socialization of this distinction occurs from childhood, where boys and girls begin to learn behavior appropriate to their gender. Masculinity in the Dani tribe requires children to be assertive, always active, agile and quick to take initiative, while femininity in the Dani tribe requires women to be able to work together, be passive, gentle with sensitivity.<sup>14</sup>

### ***Injustice to Dani Tribe Women***

In Dani society, patriarchal violence is an expression of masculinity where men have emotional impulses such as anger and jealousy that are often uncontrolled. Violence against women is a serious problem and can take forms such as dominance, control, intimidation, pressure or even threats.<sup>15</sup> This gender inequality and violence puts women

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<sup>12</sup> Dewi Linggasari, *Sali: Kisah Perempuan Suku Dani*, (Bogor: Guepedia, 2021), 88. That said, Dani women should have the freedom to live happily and comfortably without threats from their husbands and the patriarchal system that develops in society. Women must have the right to the life they choose.

<sup>13</sup> Dewi Linggasari, *Sali: Kisah Perempuan Suku Dani*, 89-90.

<sup>14</sup> That said, the findings of this research indicate that husbands' domestic violence against their wives is a culture in the Hubula Dani Tribe community. Husbands' physical, economic, emotional, psychological, verbal and sexual violence against their wives is a problem that has deep roots as a social and cultural problem. This problem threatens the quality of life of women in the household. This husband's violence against his wife occurs in the realm of privacy. This gender injustice is rooted in conditions of power imbalance and unequal structural relationships between men and women, while wives are powerless to liberate themselves from subordination to the Hubula men of the Dani tribe. See Yanuarius You, Enos H. Rusmansara, Johz Mansoben dan Agustina Ivone Poli, "Relasi Gender Patriarki dan Dampaknya terhadap Perempuan Hubula Suku Dani, Kabupaten Jayawijaya, Papua," *Sosiohumaniora: Jurnal Ilmu-ilmu Sosial dan Humaniora*, Vol. 21, No. 1 (2019): 70.

<sup>15</sup> Yanuarius You, *Transformasi Budaya Masyarakat Tradisional dan Konteks Wilayah Masyarakat Hubula Suku Dani: Model Laki-Laki baru Masyarakat Hubula Suku Dani*, (Bandung: Nusamedia, 2021), 33-35.

at risk of experiencing injustice and being the object of legal violations that can result in death or cause physical, sexual or mental injury to women.<sup>16</sup>

In Dani society, patriarchal culture legalizes violence against women when wives stand firm in their stance and do not want to submit to their husbands. On the one hand, men maintain patriarchal domination with the power of customary law and carry out practices that in the eyes of their wives are gender injustice, while on the other hand, women cannot stand the various pressures and start to fight back. At the point of sharp conflict, male violence against women is inevitable. The worst consequence of violence against women is the wife's return to her parents' family because the wife considers male violence to be beyond the limit and life-threatening, so she does not want to return home unless she is redeemed with pork or money as a sign of her husband's apology for his treatment. hard before. For Dani women who are no longer able to bear the burden of living amidst the patriarchal system of the Dani tribe, they will come to Fugima, an area where a very deep river flows. The woman weighed her body with stones, then threw herself into the river.<sup>17</sup>

### **The Shackles of Patriarchal Culture in the Context of Genesis 38: Tamar**

A levirate marriage is a marriage carried out by blood relatives or close or distant relatives who are still related by blood to the nuclear family or a family that died without leaving a son. If brothers and sisters live together and one of them dies without leaving a son, then the wife of the dead person is not permitted to marry someone outside her family circle, but one of her husband's brothers must take her as his wife, so that the firstborn child from the woman would later give birth to was declared the son of a dead relative, so that his lineage would not be erased from among the Israelites.<sup>18</sup>

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<sup>16</sup> Florence Jura dan Richard Bukaliya, "Domestic Violence: Causes and Implications for The Education System," *International Journal of Research in Humanities and Social Studies*, Vol. 2, No. 4 (2015): 62-72.

<sup>17</sup> Devita Hermawati and Rudi Ekasiswanto, "Citra Perempuan Suku Dani dalam Novel Etnografi Sali: Kisah Seorang Wanita Suku Dani Karya Dewi Linggasari: Analisis Kritik Sastra Feminis Ruthven," *Semiotika*, Vol. 14, No. 2 (2013):118.

<sup>18</sup> Esther Marrie Enn, *Judah and Tamar, (Genesis 38) in Ancient Jewish Exegesis: Studies in Literature Form and Hermeneutics*, (New York: Brill, 1997), 56-58.

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### ***Bound of Subordination: Levirate Marriage Traditions***

Although levirate marriage regulates marriage for widows who have been left behind by someone in the family, there are other options open to widows who have children, i.d.: first, the daughter who has become a widow returns to her father's family or to her brother, because when he marries, he does not give up all rights in his own family. So that if her husband dies and none of her brothers-in-law can marry her, she may return to her father's house. For example, Naomi encouraged her two daughters-in-law to return to their respective families (Ruth. 1:8-18). Second, when the widow is old, one of her sons can look after her. Third, if he is financially secure, he can live alone. However, all these arrangements mean that the widow of the deceased cannot marry someone outside her husband's family, because the widow is bound by levirate law, where she must marry one of the men from her husband's family (Deuteronomy 25:5; Ruth 2:1).<sup>19</sup>

### ***Duration: Uncertainty for years***

Judah wed his eldest son Er to a woman named Tamar (verse 6), but before they had children God killed Er because he acted evilly before Him (verse 7). Judah then gave Tamar to his second son Onan, so that Er could have offspring from him (verse 8). Onan did not want to give offspring to Er, because every time he had intercourse with Tamar, he let his semen be wasted, so as not to give offspring to his brother (verse 9). Onan's actions were considered evil by God, so God finally killed him (verse 10).<sup>20</sup>

Even though it was not yet an official law at that time, the levirate law had already become a tradition that was strictly implemented. It was not until the time of Moses that the levirate tradition became law for the Israelites (Deuteronomy 25:5). When Onan died, Judah should have given Tamar to his youngest son, Shelah. But Judah, seeing that two of his children died after marrying Tamar, thought that Tamar was bad luck, so he did not give Shelah to Tamar. Judah's lack of age was used as an excuse to send Tamar back to her father's house to wait for Shelah to grow up (verse 11). But after Shelah grew up, Judah still did not give her to Tamar (verse 14). Judah blamed Tamar, even though two of her children died because of their own fault, Judah bound Tamar so that she could not

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<sup>19</sup> Dvora E. Weisberg, *Levirate marriage and the family in ancient Judaism*, (New England: Brandeis University Press, 2009), 1-2.

<sup>20</sup> Michael L. Satlow, *Jewish Marriage in Antiquity*, (New Jersey: Princeton Press, 2001), 82.

marry someone else, but he did not want to give Shelah to Tamar, so Tamar had an uncertain wait.<sup>21</sup>

#### Injustice to Tamar

When Judah's wife died, and his youngest son Shelah also grew up, Judah did not fulfill his promise to give him to Tamar so that she could give birth to an heir for Judah's firstborn son. So Tamar deceived Judah, her father-in-law. Tamar plotted, pretending to be a prostitute and sitting where Judah was going (verse 14). His goal was to have children from Judah.<sup>22</sup>

Judah couldn't see Tamar's face because she was wearing a veil, but he didn't care and still wanted to have a relationship with the woman, regardless of whether she was beautiful or not (verses 15-16), possibly because he had just lost his wife (verses 12). When Tamar asked for payment (verse 16), even though her real goal was to obtain collateral that could be used as evidence (verses 17-18). Judah sent the promised payment through his friend, the Adullamite (verse 20), but the woman could not be found (verses 20-23). The thing that needs to be paid attention here is that Judah was embarrassed if he became the target of people's ridicule (verse 23), but at the same time he did not feel ashamed that his friends knew he had committed adultery, as if he were not ashamed of God. Several months later, Judah heard that Tamar was pregnant, and he demanded Tamar to be executed by burning because she had committed adultery (verse 24). At this point, the injustice that Tamar receives is due to the legal consequences of levirate marriage.<sup>23</sup>

#### **Justice to Women: The Second Principle of Pancasila Vis a Vis Genesis 38**

After discussing the struggles of women from the Dani and Tamar tribes in their respective contexts, the author finds that there are points of contact for integration, so that it can enrich real efforts in embodying justice for women who experience injustice because they are shackled by patriarchal culture.

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<sup>21</sup> Rabbi Barry H. Block (ed.), *The Social Justice Torah Commentary*, (New York: Reform Justice Publishing, 2021), 88.

<sup>22</sup> Esther Marrie Enn, *Judah and Tamar*, 36-38.

<sup>23</sup> John H. Walton, *Genesis*, (Grand Rapids: Zondervan, 2016), 990-992.

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## ***Justice for Dani Women: Second Principle of Pancasila***

### *The Spirit of the Founding Fathers: A just and civilized humanity*

Pancasila is the basic philosophy of the Indonesian nation. The values contained in the Pancasila principles are the basis for behavior and action for the Indonesian nation. The founding fathers of the nation agreed on the five basic values of Pancasila contained in each principle, belief in one and only God, a just and civilized humanity, unity of Indonesian, democracy led by the wisdom of the representatives of the people, and social justice for all Indonesian people.<sup>24</sup>

The second principle of Pancasila which was initiated by the founding fathers of the nation, namely a just and civilized humanity,<sup>25</sup> gives the right to all Indonesian citizens, without distinction of gender, to be treated according to their nature as human beings, creatures created by God in a just and civilized manner. The motivation for interacting with people all over the world is to uphold justice and make the world more civilized. In humanity, the value of humans as creatures created by God must be respected in accordance with the dignity of humans, namely the highest creatures from God's creation who are rational and dignified. The logical consequence is that the principles of just and civilized humanity are the basic principles for rejecting racism and gender injustice that degrade humanity, especially injustice towards women.

### *Government Efforts to Protect Injustice to Women*

Pancasila as a state philosophy is the philosophical basis for the importance of gender equality and justice laws, especially the second principle of Pancasila a just and civilized humanity. A just and civilized humanity, providing protection for the equality and rights of all humans, both men and women, without discrimination based on race, ethnicity or religion. This includes rejecting all forms of discrimination, including harassment, verbal and physical violence, and gender-based injustice.

In an effort to realize a just and decent humanity for women, Indonesia has ratified the Convention on the Elimination of All Forms of Discrimination against Women

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<sup>24</sup> That said, in a speech dated June 1, 1945 delivered at the Dokuritsu Zyunbi Tyoosakai Session in Jakarta. Soekarno explained this principle of humanity as world unity, world brotherhood, and the kinship of nations that does not look down on other nations. The concept of nationality that Sukarno advocated was not a solitary and chauvinist nationality, but rather a nationality that must lead to world unity and world brotherhood. See Yudi Latif, *Negara Paripurna: Historisitas, Rasionalitas, dan Aktualitas*, (Jakarta: Kompas Gramedia, 2019), 11.

<sup>25</sup>Ibid., 17.

(CEDAW) 22 years ago, through Law number 7 of 1984 (UU No. 7/1984). In the course of implementing CEDAW the Indonesian government realized that discrimination against women was still strong in all areas of development. This discrimination threatens the achievement of justice and gender equality in Indonesia.<sup>26</sup> In 2000 the President of the Republic of Indonesia, Abdurahman Wahid, issued Presidential Instruction no. 9 of 2000 concerning gender mainstreaming in Development. This instruction aims to ensure that national development can integrate a gender perspective from the planning process, preparation, implementation, monitoring, to evaluation and utilization of the results. To strengthen the legal umbrella for gender mainstreaming, in 2006 the Ministry of Women's Empowerment and Child Protection (KPPPA) prepared a draft government regulation on gender mainstreaming.<sup>27</sup>

On the other hand, the Indonesian government has signed a global agreement document on Sustainable Development Goals (SDG) which aims to achieve gender equality and empower all women and girls, with targets: ending all forms of discrimination, eliminating all forms of violence, eliminating all practices that endangers, recognizes and values service and work, ultimately ensuring that all women can participate fully in political, social and economic life.<sup>28</sup>

### ***Fighting Injustice towards Women***

The Indonesian government has issued regulations regarding the equal rights of citizens, both men and women, including in Law number 23 of 2004 (UU No. 23/2004) concerning the Elimination of Domestic Violence Article 1 paragraph 2 which states that the elimination of Domestic Violence is a guarantee provided by state to prevent domestic violence, take action against perpetrators of domestic violence, and protect victims of domestic violence (Indonesia, 2004). Then the Marriage Law places women/wives in an equal position with men/husbands in Marriage Law number 1 of 1974 (UU No. 1/1974).<sup>29</sup>

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<sup>26</sup> Dhea Januastasya Audina. "Kesetaraan Gender dalam Perspektif Hak Asasi Manusia." *Nomos: Jurnal Penelitian Ilmu Hukum*, 2, no. 4 (2022): 148-154, <https://doi.org/10.56393/nomos.v1i6.602>.

<sup>27</sup> Neng Dara Affiah Siti Nurwati Hodijah Shanti Ayu Prawitasari Ema Mukarramah Saherman Ninik Rahayu Yuniyanti Chuzaifah Saur Tumiur Situmorang Sylvana Maria Apituley, *Rekam Juang Komnas Perempuan: 16 Tahun Menghapus Kekerasan terhadap Perempuan*, (Jakarta; Komnas Perempuan, 2014), 74-75.

<sup>28</sup> Agus Sutopo, Dian Fitriana Arthati, Utari Azalika Rahmi, *Kajian Indikator Sustainable Development Goals (SDGs)*, (Jakarta: Badan Pusat Statistik, 2014), 1-3.

<sup>29</sup> Willius Kogoya, "Peran Perempuan Suku Dani bagi Ketahanan Keluarga dalam Budaya Patriarki," *Jurnal Lembaga Ketahanan Nasional Republik Indonesia*, Vol. 9, No. 1 (2021): 55-69.

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To embodying justice for women in the Dani tribe community, the Ministry of Women's Empowerment and Child Protection (KPPPA) in collaboration with local governments and various government and community organizations continues to take a concrete approach to the community, namely: first, education must be prioritized for all members of society without distinction gender. There is a need for open access for Dani women to formal educational institutions and encouraging awareness of their rights. Furthermore, increasing the economic empowerment of Dani tribe women. This can be achieved through skills training, access to economic resources, and support in starting an independent business. In this way, women will have economic independence which will enable them to overcome the dependencies and restrictions that arise from the shackles of patriarchal culture. Finally, it is encouraging public participation for Dani women so that they have the power to be involved in the decision-making process related to living arrangements that relate to the welfare of Dani women.<sup>30</sup>

### **Genesis 38:1-30**

#### ***The Creation of Human: Women are Created Equal to Men***

Genesis 2:21-23, tells about woman who was created from the rib of Adam (man). This is one of the reasons for subordinating women to men and causing tensions for gender equality. It is clear that God seeks an equal helper for men, which can only be found in women. It is clear that the story of the creation of women from men's ribs cannot be used as a basis for legitimizing men's domination of women, on the contrary, it shows the equality of men and women, which does not change even though marriage occurs, even the meaning of women as equal helpers is increasing. concrete in the struggle with men in life.

Genesis 3:20 is also often used as a basis for men to dominate women, because he was the one who gave her (his wife) the name Eve. Giving a name is often associated with controlling the object being named, because the one who has the right to give a name is the one who has authority over what is being named, for example a parent giving a name

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<sup>30</sup> Aktiva Primananda Hadiarta, Rina Karlina, Nugraheni Kusumaningsih, Ali Moehtar, Ahmad Wira Kusuma, Hilda Choirunnisah, Rizki Saputri, Restu Rinayanti, Ika Kartika Sari, Cipto Adhi Setiawan, Dhoni Siamayah Fadillah Akbar, *Kajian Pengarusutamaan Gender: Analisis Ketimpangan Gender Spasial dan Pengaruhnya Terhadap Perekonomian Wilayah*, (Jakarta: Badan Kebijakan Fiskal, Kementerian Keuangan, 2022), 92-95.

to their child. In Genesis 2:19-20, Adam's act of giving Eve a name actually occurred after they received God's punishment, and this means that this equal helper was only experienced in real terms in their shared struggle. Therefore, Genesis 3:20 cannot be used as a basis for legitimizing a husband's control over his wife.<sup>31</sup>

### ***God's Defense of Tamar***

Although the tradition of levirate marriage helps to understand the beginning of the story, the issue of Tamar seducing her father-in-law still leaves room for debate. Regarding this problem, there are two documents that help understand Judah's response in verse 26. First, according to the tradition that prevailed at that time, if a man had a wife and then she died, his brothers had to take her wife. If in turn his brother also dies, then the father must take his wife and there will be no punishment.<sup>32</sup> A widow given to her brother or father-in-law could continue to develop the clan name, and she and her children would receive protection.<sup>33</sup>

Second, regarding Tamar's deception, one of the main themes of Genesis is deception. Abraham and Sarah deceived Pharaoh (12:10-16) and King Abimelech (20:2-18), claiming to be siblings when they entered their land so that the king would not kill Abraham to take his wife; Jacob tricked his father Isaac (with the help of Rebekah, his mother) into receiving the blessing intended for Esau; Lot's daughters devise a plan to scatter the clan by tricking their father into impregnating them (19:33-35); Isaac lies to Abimelech that Rebekah is his sister (repetition of story with different characters; 26:7); Rachel steals one of her father's teraphim and then lies about it (31:19-35). These examples are some of the stories of deceit in the book of Genesis, so that objections to Tamar's behavior in deceiving Judah are still part of the entire narrative of the book of Genesis, which is presented to readers to see God's providence in the lives of His people which are full of mistakes and violations.<sup>34</sup>

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<sup>31</sup>John H. Walton, *Genesis*, 230-235.

<sup>32</sup>James B. Pritchard, *Ancient Near Eastern Texts Relating to the Old Testament*, 3rd ed. (Princeton: Princeton University Press, 1969), 196. Pritchard said that Ancient Hittite law provides evidence that it was not only acceptable for a father-in-law to have relations with the wife of his deceased son. but it is determined as part of the correct set of options in the set of possibilities at that time. The purpose of this law was to continue the continuity of a clan, as well as care for widows and their children.

<sup>33</sup>LeAnn Snow Flesher, "Tamar says #MeToo: Reading Genesis 38 through The Lens of Gender Justice," *Review and Expositor*, Vol. 117, No.2 (2020): 272-280.

<sup>34</sup>LeAnn Snow Flesher, 275-276.

### ***Tamar's Major Role in the Savior's Genealogy***

The story of Genesis 38 reminds us of the importance of caring for women who are present in the community. The narrator explains that Judah was afraid that his third son would die if he gave him to Tamar to marry. Yehuda only focused on actions to protect the development of his descendants, thereby neglecting the care of the widow which was his responsibility as head of the family. Judah actually sent Tamar to live with her father and was denied her rights as a member of Judah's clan. He is considered problematic because he caused the death of Judah's two sons, who actually died due to their own evil behavior. Judah, in his patriarchal cultural mindset, thought everything was Tamar's fault and assumed she was the source of his problems.<sup>35</sup>

However, Genesis 38 records God's intervention, namely: first, this story is important because it is part of the history of the genealogy of the Israelites. With the birth of Zerah and Perez, God favored the descendants of Judah. Second, the story of Judah will refer to the arrival of the king of Judah, namely Jesus Christ from the descendants of David (Genesis 49:10). Third, the first readers who understand the law of the Torah will certainly be aware of the deceptive actions committed by Judah and Tamar, but Judah is still alive and blessed, and through this story God uses Tamar's courage to save Judah's descendants. Tamar approached Judah not to prostitute herself, but for the sake of the continuity of Judah's family lineage because Judah's third child was not given to Tamar, so she was determined to do that. In fact, from his descendants would be born king David.

### **Integration of the Second Principle of Pancasila and Genesis 38:1-30 Concerning Justice for Women Shackled by Patriarchal Culture**

#### ***Regulations***

Both the second principle of Pancasila and Genesis 38 provide regulations and enforcement of rules so that gender equality has legitimacy to guarantee justice for women. The second principle of Pancasila is the philosophical basis for government regulations in the form of Law Number 23 of 2004 concerning the Elimination of Domestic Violence. Then Marriage Law no. 1 of 1974, which places husbands on an equal footing with wives. In other hand, there is a tradition of levirate marriage in Genesis 38 which later became the levirate marriage law conveyed by Moses to the Israelites.

<sup>35</sup> Esther Marrie Enn, *Judah and Tamar*, 38-39.

Levirate law is regulated in such a way that women who become widows can receive justice and protection.

The context of the majority of the Dani tribe embracing Protestant Christianity, but cannot be separated from their customs as believers in the spirits of the dead.<sup>36</sup> It can be an opportunity for a just and civilized human principles and Genesis 38 to encourage the realization of justice for women with two complementary points of view, namely Indonesian government regulations and religious regulations.

### **Presences**

The presence of the Indonesian government encourages and optimizes gender mainstreaming efforts in an integrated and coordinated manner in national development which mandates that in order to improve the position, role and quality of women, as well as efforts to realize gender equality and justice in family, community, national and state life, it is necessary to implement a mainstreaming strategy. gender into the entire national development process. Gender mainstreaming is an inseparable part of the main functional activities of all government agencies and institutions at the central, regional and community levels that support the realization of social justice for society.

In other hand, God is never absent from upholding justice for His people. When the children of Judah did evil, God declare His punishment. Genesis 38 reminds us the importance of caring for women who are present in the community. The narrator explains that Yehuda only focused on actions to protect the development of his descendants, thereby neglecting the care of the widow which was his responsibility as the leader of the family. Judah actually sent Tamar to live with her father and was denied her rights as a member of Judah's clan. Genesis 38 records God's intervention, that is changing this story to be important because Tamar is part of the history of the genealogy of the Israelites. With the birth of Zerah and Perez, God favored the descendants of Judah up to Jesus Christ.

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<sup>36</sup> B.W. Hastanti, "Kondisi Lingkungan dan Karakteristik Sosial Budaya untuk Pengelolaan Daerah Aliran Sungai: Studi Kasus pada Suku Dani di Jayawijaya, Papua," *Jurnal Penelitian Pengelolaan Daerah Aliran Sungai*, Vol. 1, NO. 2 (2017): 111-126.

With consistent presence of the government through law enforcement and the presence of God through His providence, we can help women who are victims of injustice with legal treatment and spiritual treatment.

### ***Protections***

KPPPA as a representative of the Indonesian government with a philosophy of upholding a just and civilized humanity, provides maximum protection in cases of injustice to women with various forms of protection, both legal as legal standing and programs implemented to realize justice for women, especially women in the Dani tribe. Meanwhile, Genesis 38:1-30, provides a story that presents God's guarantee by providing care and protection to women who experience injustice. In Tamar's case, God's care and protection when facing difficult times due to the injustice she experienced resulted in Tamar's leading role in the lineage of saviors, something that exceeded the simple expectations of Tamar, who only wanted to live well and receive protection from Judah.

### **CONCLUSION**

The patriarchal system gives men the privilege of holding more dominant positions and authority than women, which triggers discrimination, exclusion, violence, and injustice against women, which must be broken down to realize justice for women. The second principle and Genesis 38:1-30 are proven to have complementary integration points in responding to the condition of women who are shackled by patriarchal culture. With an integrative approach between the second principle and Genesis 38:1-30, the author proves that even though they have different contexts, they both have interconnected and complementary points of contact in providing protection to women who are shackled by patriarchal culture, namely: in the regulatory aspect, Marriage Law No. 1 of 1974 and the Levirate Marriage Law work together in establishing regulations. The principles of just and civilized humanity, as well as the narrative in Genesis 38, provide a strong impetus for realizing justice for women through two complementary viewpoints: Indonesian government regulations and religious regulations.

Furthermore, in the aspect of presence, the Ministry of Women's Empowerment and Child Protection (KPPPA) is a real representation of the government's presence in efforts to realize justice for women. Meanwhile, God's presence is never absent in maintaining justice for His people, showing the consistency of the government's presence

through law enforcement and God's presence through His providence. This second aspect provides legal and spiritual treatment for women who are victims of gender injustice. Lastly, in the aspect of protection, the Indonesian Government provides maximum protection in cases of injustice against women through various forms of protection, both legally by providing a strong legal basis and through programs aimed at realizing justice for women. God's assurance of providing care and protection to women who experience injustice is an important additional support. This collaboration between legal protection and spiritual protection provides comprehensive guarantees for women who experience gender injustice, both physically and spiritually.

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