

Pancasila Feminism: Gender Equality Based on Values of Pancasila

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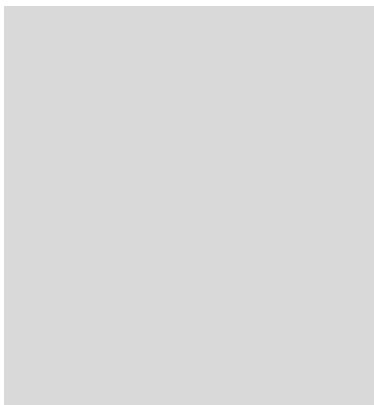
Abstract

Feminist are trying to fight for women in Indonesia to stand in line with men. However, these struggles are often based on liberal ideology. Gender equality based on liberal values can certainly be contrary to the values of Pancasila. Based on this, it needs to be discussed related to Pancasila Feminism as a form of gender justice based on the values of Pancasila precepts. Feminism based on human rights must still respect the differences in culture, nation and religion embraced by each country. In Pancasila feminism, all gender equality struggles must be in accordance with the nature of Pancasila which includes awareness as a creature of God, awareness as a civilized and just human being, awareness as a social being, unity and nationhood, and the ability to consult consensus. The views of feminism should not be contrary to the values of Pancasila, especially, with the value of Godhead. Religion considers that the position of men and women is equal in God's eyes. However, equality does not mean in all things for example in domestic and inheritance affairs.

Keywords: *Feminism, Gender Equality, Pancasila*

Abstract

Para pemerhati feminisme berusaha memperjuangkan kaum perempuan di Indonesia untuk berdiri sejajar dengan laki-laki. Namun, perjuangan tersebut seringkali berpedoman pada ideologi liberal. Kesetaraan gender yang berlandaskan nilai-nilai liberal tentudapat bertentangan dengan nilai-nilai Pancasila. Berdasarkan hal tersebut, perlu dibahas terkait Feminisme Pancasila sebagai bentuk keadilan gender yang berbasis pada nilai-nilai Pancasila. Feminisme yang berdasar pada hak sasi manusia harus tetap menghormati perbedaan budaya, bangsa dan agama yang dianut masing-masing negara. Dalam feminisme Pancasila, semua perjuangan kesetaraan gender harus sesuai dengan sifat Pancasila yang meliputi kesadaran sebagai makhluk Tuhan,



kesadaran sebagai manusia yang beradab dan berkeadilan, kesadaran sebagai makhluk sosial, bersatu dan berbangsa, dan kemampuan bermusyawarah mufakat. Pandangan feminis tidak boleh bertentangan dengan nilai-nilai Pancasila, terutama, dengan nilai Ketuhanan. Agama menganggap bahwa kedudukan laki-laki dan perempuan adalah sama di mata Tuhan. Namun, kesetaraan itu bukan berarti dalam segala hal misal dalam urusan rumah tangga dan waris.

Kata Kunci: Feminisme, Kesetaraan Gender,

I. Introduction

The demand for gender justice began because of the injustice that is experienced by women and resulted in violence. In essence, differences will not be a problem as long as a patriarchal culture does not develop which leads to marginalization, subordination, stereotypes, violence and discrimination. This is what is growing and ultimately leads to gender inequality.¹ Violence against women is part of a problem that quite affects the lives of its victims.² Dangerous behavior and in the form of violence both verbally and physically that cause physical and psychological disorders including forms of gender-based violence and cause women's subordination.³

Based on the Annual Records of the National Commission on Violence Against Women (*Komnas Perempuan*), there was an increase in reported cases in 2019 of 6% with the number of Violence Against Women (KTP) increasing from 406.178 to 431.471 cases. Data obtained from the Service and Referral Unit (UPR) which received direct complaints from victims of 1.419 cases had a record of 1.277 cases which were gender-based cases and 142 of them were non-gender-based cases or provided information.⁴ This shows that gender-based violence against women is indeed quite large compared to non-gender-based violence.

¹ Cahya Wulandari, "Legal Philosophy Review: The Participatory Paradigm for Violence Against Women in Central Java", *Yustisia Jurnal Hukum*, Vol. 9 No. 1, Januari-April 2020, p. 83.

² JoNeale, "Abused Women's Perceptions of Professionals' Responses: Valued Support, or Collusion with Perpetrator?", *Journal of Gender-Based Violence*, Vol. 2 No. 3, 19 Oktober, p. 411.

³ Lori LHeise, et.al, "A Global Overview of Gender-Based Violence", *International Journal of Gynecology and Obstetrics*, Vol. 78 No. 1, September 2002, p.6.

⁴ Tim Penulis Komnas Perempuan, 2020, *Kekerasan Meningkat: Kebijakan Penghapusan Kekerasan Seksual Untuk Membangun Ruang Aman bagi Perempuan dan Anak (Catatan Kekerasan Terhadap Perempuan Tahun 2019)*, Jakarta: Komnas Perempuan, p. 27

The struggle of women to stand on an equal footing with men has become an icon promoted by feminist observers in Indonesia. The struggle of women and minorities for equality for the rights of every human being regardless of gender is the hallmark of gender fighters. There are several types of feminism ranging from radical, liberal to religious. Few of those types, what is in accordance with the spirit of the Indonesian nation is of course feminism which is based on the values of Pancasila. Feminism based on Pancasila can

answer all the doubts that gender fighters in this country want to fight for.

The existence of the Elimination of Sexual Violence Bill has been in the spotlight as a form of radical feminism which is contrary to the precepts of God in Pancasila as the ideology of the Indonesian nation.⁵ The absence of a religious element in the P-KS Bill raises pros and cons considering that the Indonesian nation is a nation whose majority population is Muslim and recognizes the existence of Christianity, Catholicism, Hinduism and Buddhism. Recognition of the religion existence is of course also a form of acknowledging religious teachings according to the holy book of their religion by each of its adherents. When it is viewed from the point of view of radical feminism, of course there will be no common ground because it is from different values.

The emancipation movement did not fully adopt the Western concept. As a nation that is cultured and based on God, of course we have our own concept in viewing and embodying this gender equality in various lines of life. There is no single religion that denies the high status of these women. Every emancipation that carries in the name of Human Rights must remain grounded in religion as a strong basis in fulfilling gender equality in Indonesia. Therefore, it is necessary to discuss further related to Pancasila Feminism as a form of gender justice based on the values of the Pancasila precepts.

2. Results and Discussion

2.1. The Feminist Movement and the Convention on the Elimination of All Forms of Discrimination Against Women

⁵Agung Nurrahman, "Menimbang Semangat Pancasila dalam Rancangan Undang-Undang Penghapusan Kekerasan Seksual (RUU P-KS)", Jurnal Kebijakan Pemerintahan, Vol. 2 No. 2, Desember 2019, p. 104.

Feminism comes from the word femina which means woman. The term feminism emerged around the 1890s with reference to the theory of equality between women and men and the movement to fight for women's rights.⁶ Feminism is an ideology that makes women aware of the lower position of women than men and tries to change this situation.⁷ Feminism is a movement that fights for a change in the position of women in society, a form of emancipation that fights for the position of women in the social system. The approach used is not only based on gender but is multidisciplinary including gender, social stratification, race, ethnicity which is reviewed integrally from the social, political and legal side.

Feminism is divided into several major types which include liberal feminism, radical feminism, socialist feminism, Marxist feminism and Islamic feminism. In feminism, there is an equal position between men and women (equal) so that women must get equal opportunities in making choices in every aspect of their lives.⁸ Feminism became a social movement to achieve justice and an attempt to free women from oppression.⁹ On the other hand, feminism is not defined as a movement, but as a form of civilization that aims to eliminate discrimination between men and women, leading to equality in every aspect of life so that women can actualize themselves as a whole.¹⁰

Apart from the differences in defining feminism, it must be understood together that there are historical differences in viewing the women's movement in Indonesia with feminism in other countries. The beginning of the movement in Indonesia moved from efforts to equalize in the field of education, political activities to fight colonialism with national awareness to unite for independence. Meanwhile, feminism in the West is based on women's suffrage in politics and other rights that

⁶Asmaeny Azis dan Fajlurrahman Jurdi, 2007,*Feminisme Profetik*, Yogyakarta: Kreasi Wacana, p. 78

⁷RatnaSaptari, 1997,*Perempuan Kerja dan Perubahan Sosial*, Jakarta: Pustaka Utama Grafiti, p. 47.

⁸Sulistiyowati Irianto, 2006,*Perempuan dan Hukum: Menuju Hukum yang Berperspektif Keadilan dan Keadilan*, Jakarta: Yayasan Obor Indonesia, p. 43.

⁹Amin Bendar, "Feminisme dan Gerakan Sosial", *Al-Wardah: Jurnal Kajian Perempuan, Gender Dan Agama*, Vol. 13 No. 1, Juni 2019, p. 25.

¹⁰*Ibid.*, p. 189.

women do not have at all.¹¹ From several streams of feminism that are known from the Western world, it is time for Indonesia to be oriented to the movement for justice for women based on the ideology of the Indonesian nation itself, which is Pancasila.

Article 5 of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) obliges every state not to discriminate and provide equality between men and women as stated in the article:

States Parties shall take all appropriate measures:

- (a) To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women;
- (b) To ensure that family education includes a proper understanding of maternity as a social function and the recognition of the common responsibility of men and women in the upbringing and development of their children, it being understood that the interest of the children is the primordial consideration in all cases.

Based on the provisions in Article 5 of CEDAW, it is not known that there is an inferiority or superiority of one gender or about the stereotypical role between men and women. This needs to be supported by a proper understanding of maternity (related to reproductive organs) as a social function and a shared responsibility between men and women. Stereotypes can be interpreted linguistically from a combination of two Greek words, which are *stereos* which means rigid-solid and *typos* which means model.¹² Stereotyping is a process of generalizing about the nature and behavior of each individual and certain social groups which is

¹¹Ida Hidayatul Aliyah, et.al, "Feminisme Indonesia dalam Lintasan Sejarah", Jurnal Pembangunan Sosial, Vol. 1 No. 2, 2018, p. 152.

¹²Esti Zaduqisti, "Stereotipe Peran Gender Bagi Pendidikan Anak", Jurnal Muwazah, Vol. 1 No. 1, Mei 2013, p. 73.

inaccurate because it is based on the beliefs of each individual.¹³ This stereotype becomes an inaccurate view that can foster prejudice and discrimination and is a good or bad thing.

The ratification of CEDAW is the basis for Indonesia to ensure equality between men and women. However, in its development, gender activists do not recognize the natural nature of women as those in charge of household affairs but assume that it is included as a patriarchal cultural concept. Based on Law Number 7 of 1984 concerning the Ratification of the Convention on the Elimination of All Forms of Discrimination Against Women by the Government of Indonesia in 1984, it obliges the state to provide protection to women from discriminatory treatment as a result of gender injustice. CEDAW contains 3 (three) main principles, including: the principle of substantive equality in opportunity, access and benefits for women, the principle of non-discrimination, and the principle of state obligations.¹⁴ Guarantee the rights of citizens as stated in Article 28 H paragraph (2) of the 1945 Constitution which states that everyone is entitled to special facilities and treatment to obtain equal opportunities and benefits in order to achieve equality and justice.

Feminism based on Human Rights (HAM) can not be separated from the personality of each nation. The meaning of freedom cannot be understood in a secular way but is relatively particular while still being based on the principles as contained in Article 2 paragraph (1) of the ASEAN Charter which respects cultural, national and religious differences embraced by the people of ASEAN by emphasizing shared values in the spirit of unity in diversity. The application of human rights is in accordance with the cultural, religious and linguistic backgrounds of each country and must still respect the differences that exist in each country. Based on the provisions in Article 2 paragraph (1) of the ASEAN

¹³ DP Budi Susetyo, "Stereotip dan Konflik Antar Kelompok", Jurnal PSIKODIMENSIA Kajian Ilmiah Psikologi, Vol. 2 No. 3, 2002p. 159.

¹⁴ Rini Maryam, "Menerjemahkan Konvensi Penghapusan Segala Bentuk Diskriminasi Terhadap Perempuan (CEDAW) ke dalam Peraturan Perundang-undangan (Translation of Convention on The Elimination of All Forms of Discrimination Against Women (CEDAW) Into The Regulation of Legislation", Jurnal Legislasi Indonesia, Vol. 9 No. 1, Maret 2012, p. 100-101.

Charter, in terms of implementing the provisions in CEDAW, it should be in accordance with the culture of the Indonesian nation itself which is based on the Pancasila precepts.

3.2 Gender Equality Based on Pancasila Feminism

Inequality of access for women gave rise to feminism in Indonesia as a form of movement to achieve justice for women who are considered as minorities as the influence of patriarchal culture that is closely attached to society. Feminism is also often seen as a form of demand for equal positions between women and men in every aspect of life. The thing that must be remembered is that the struggle for the equal rights of women and men must remain based on the values contained in Pancasila.

Pancasila apart from being an ideology is also the basis of state philosophy, the nation's philosophy of life and as the basis of the state. Pancasila as an ideology is seen as a political perspective in the context of national and state life. If it becomes a philosophy of life, it is seen from the point of view of moral philosophy or ethics in the context of the individual or personal life of the Indonesian nation. Pancasila as the basis of the state places Pancasila as the source of all sources of law.¹⁵

Pancasila includes five basic fundamental values which are idealized as a conception of the basic (philosophy) of the state, way of life and state ideology of the Indonesian nation. The five basic values include: the value of Belief in the Almighty God, the value of just and civilized humanity, the value of the Unity of Indonesia, the value of Democracy guided by the inner wisdom in the unanimity arising out of deliberations among representative, and the value of social justice for all of the people of Indonesia.¹⁶ As a nation with a noble culture, the values of Pancasila which consist of 5 (five) pillars need to be placed into a single value that complements each other in the emancipation process. The philosophy and

¹⁵Sulardi dan Yohana Puspitasari Wardoyo, "Kepastian Hukum, Kemanfaatan, dan Keadilan terhadap Perkara Pidana Anak (Kajian Putusan Nomor 201/Pid.Sus/2014/PN.Blt)", *Jurnal Yudisial*, Vol. 8 N. 3, Desember 2015, p. 261-262.

¹⁶Yudi Latif, 2015, *Revolusi Pancasila*, Jakarta: Mizan, p. 27.

way of life of the Indonesian nation as a form of embodiment of noble values in every aspect of the life of the nation and state is contained in Pancasila.¹⁷

All interpretations of laws and policies issued by the Indonesian nation cannot be separated from Pancasila as the nation's ideology. Humans as monopluralistic which include the nature and position of human nature, social creatures and God's creatures, have a two-dimensional character. The law is carried out in accordance with human nature and character which sees not only from the individual side but also the interests of society at large. Therefore, Pancasila is the basis for carrying out the law and taking all actions in accordance with the nature of Pancasila which includes: awareness as a creature of God (precept 1), awareness as a civilized and just human being (precepts 2 and 5), as social beings, united and as a nation (precept 3), the ability to deliberation and consensus (precept 4). Every action or movement or understanding must be armed with justice based on the Pancasila precepts with the aim that every value contained in Pancasila is attached to humans and becomes an inseparable part of Indonesian people. Feminism as a form of women's movement for the sake of realizing justice should be based on Pancasila in order to realize justice based on the values of Pancasila.¹⁸

Gender equality will foster gender justice that provides fair treatment of women and men. The low role of women in the fields of education, health, socio-culture, politics, law and the economy has implications for low participation in the education sector which automatically has a low impact on the economy as well. This shows the low participation, access and benefits for women in the development process¹⁹. There are 3 (three) main things about gender inequality, including: views on gender roles, support for violence against women and

¹⁷Ani Sulianti, et.al, "Penerapan Nilai-Nilai Pancasila dalam Lembaga Pendidikan", Jurnal Pancasila Dan Kewarganegaraan, Vol. 5 No. 1, Januari 2020, p. 60.

¹⁸Surya Desismansyah EkaPutra, "Bingkai Keadilan Hukum Pancasila dalam Perspektif Hukum dan Relevansinya dengan Keadilan di Indonesia", Jurnal Pendidikan Pancasila Dan Kewarganegaraan, Vol. 27 No. 1, Februari 2014, p. 56.

¹⁹Arbaiyah Prantiasih, "Reposisi Peran dan Fungsi Perempuan", Jurnal Pendidikan Pancasila Dan Kewarganegaraan, Vol. 27 No. 1, Februari 2014, p. 3.

the relationship between existing power and control exercised.²⁰

The idea of feminism based on the values of the Indonesian nation itself has been thought up by Soekarno as stated in the book *Sarinah*. The Indonesian nation needs to have broad knowledge while still being based on the personality of the Indonesian nation and regardless of the values of capitalism, imperialism and neocolonialism of the West and still having the principle of Pancasila, anti-exploitation of fellow human beings (human values).²¹ Values and norms are basically rooted in religion so that religion is one of the most important sources of value.²² So that the view of feminism must also be based on the value of God that is embraced by the people of Indonesia.

Islam teaches equal rights between men and women. One of the verses in the Qur'an that contains gender equality between men and women is contained in Surah Al-Qahzab verse 35 which states that men and women who are resilient, men and women who are solemn, men and women who give alms, men and women who fast, men and women who keep their honor, men and women who remember Allah, for them Allah has provided a great reward.²³ From this verse it can be seen that both men and women are equal before Allah. However, in the teachings of Islam, the position of men as husbands is higher than women as wives in terms of household affairs because of their responsibilities as the head of the household. This higher position does not mean that the husband can act arbitrarily against his wife.²⁴ In Islam, women and men both have the right to inherit property. However, the amount of inheritance obtained by men is twice as much as the amount of inheritance obtained by women

²⁰Katharine J McCarthy, et.al, "Gender, Power, and Violence: A Systematic Review of Measures and Their Association with Male Perpetration of IPV", PLOS ONE Journal, Vol. 13 No. 11, November 2018, p. 24.

²¹Masbahur Roziqi, "Nilai-nilai Pemberdayaan Konseli Berbasis Feminisme Khas Soekarno: Studi Hermeneutika Gadamerian Buku *Sarinah*", Jurnal Psikoedukasi Dan Konseling, Vol.1 No. 1, Juni 2017, p. 37.

²²DwiYanto, "Pengamalan Nilai-nilai Pancasila sebagai Pandangan Hidup dalam Kehidupan Sehari-hari", Ittihad, Vol. 14 No. 25, April 2016, p. 39.

²³Ariana Suryorini, "Menelaah Feminisme dalam Islam", Sawwa, Vol. 7 No. 2, April 2012, p. 31.

²⁴Rahmawati Hunawa, "Kedudukan Suami-Istri (Kajian Surah An-Nisa' [4]: 34)", Jurnal Potret, Vol. 22 No. 1, Juli 2018, p. 32.

(regulated in Al-Quran Surah An-Nisa verses 11, 12 and 176). The share of inheritance for men is greater because men are responsible for providing for their wife's children and relatives who are in their care, while women are not responsible for this.

Protestant Christianity depicts Jesus as someone who really cares about women, is open and accepts criticism from women. Women according to Jesus are subjects, not objects as in Jewish culture.²⁵ This view of Jesus shows that women also have an equal position with men. Meanwhile, in domestic matters, the husband is the leader of the wife. This can be seen in Ephesians 5:24 which states that the wife is subject to her husband in all things.

Some of the religious views regarding men and women mentioned above show that religion considers that the position of men and women is equal in the eyes of God. But that does not mean that equality is in everything. There are certain things where a man must be the leader of women, which is in household matters. Likewise, in terms of Islamic inheritance, men get more shares than women.

The struggle for gender equality based on Pancasila in a legislative product is a separate focus to see if it is true that the values of Pancasila have been present in the midst of the struggle for gender equality. The Godhead precept, which is the first precept in Pancasila, is certainly the center of the other precepts. Godhead is based on the teachings of each religion and the holy book contains religious in it. Whereas in the process of legal reform, it is not only about changes in legal substance, but more importantly the renewal of legal culture. Legal reform is a renewal of values as stated in Pancasila as *Grundwerten*, not only as a source of norms (*Grundnorm*).

The religious element as contained in the first principle of Pancasila can synergize with Islamic boarding schools to empower women, provide a gender justice perspective and become the basis for the movement to

²⁵Vic. Dianita Aprissa L Taranau, "Feminisme dari Perspektif Protestan", Musawa, Vol. 13 No. 2, Desember 2014, p.113.

eliminate violence against women. Pancasila feminism is the embodiment of efforts to fight for gender justice, including the elimination of violence against women, which relies on the values of God and Indonesia, equal humanity of men and women, which prioritizes the democratic process and is intended as part of achieving social justice.²⁶

In line with this, Pancasila Feminism is a form of struggle for gender justice in accordance with the values of Pancasila as the ideology of the Indonesian nation. Of course, this is different from feminism and the demand for gender equality that was born in Europe because it is not based on Godhead values but equality and dissatisfaction.²⁷ Feminism is related to human liberation based on humanity which is often in the name of human rights. Religious teachings also give freedom to humans but still rely on God. This shows that in the feminist movement, which contains about human liberation, it is in line with religious teachings that liberate humans with limits still relying on God's teachings. Therefore, it is important to include religious elements in every movement for the struggle for gender justice in a legislative product in Indonesia.

The position of Pancasila as a philosophical basis means that Pancasila as a value system is a systematic unit in its practice and cannot be separated.²⁸ Pancasila is a value system as a unit that cannot be separated, extracted from the values and identity of the nation based on diverse social, cultural, religious life.²⁹ Based on this, of course, the feminism movement to realize gender justice cannot separate one precept from another in Pancasila. Although the struggle for gender justice is based on humanity, it must still be rooted in the culture of the Indonesian nation, especially the first principle, which is Belief in the Almighty God.

²⁶Siti Aminah Tardi, May 18th, 2020, "*Feminisme Pancasila: menelusuri Kiprah Ibu Sinta Nuriyah (Bag-3 Habis)*", Available on website <https://arrahim.id/sat/feminisme-pancasila-menelusuri-kiprah-ibu-sinta-nuriyah-bag-3-habis>, Accessed August 10th, 2021.

²⁷Anisa Kurniarahman, March 31th, 2020, "*Benarkah Kesetaraan Gender Bukan Solusi?*", Available on website <https://ibtimes.id/benarkah-kesetaraan-gender-bukan-solusi>, Accessed August 10th, 2021.

²⁸Kaelan, 2004, *Pendidikan Pancasila*, Yogyakarta: Paradigma, p. 79.

²⁹Abd Mu'id Aris Shofa, et.al, "*Wanua Nusantara: Praktik Pembumian Nilai-Nilai Pancasila di Kalangan Generasi Muda*", *Jurnal Praksis Dan Dedikasi Sosial*, Vol. 2 No. 1, April 2019, p. 3.

The ideology of Pancasila is indeed at a level that separates basic personal affairs from private matters that cannot be interfered with or forced. Human rights or freedoms that are considered as private matters include the right to voice or express opinions, the right to choose a religion, the right to be free to move, carry out activities, get an education, and get a job. Private affairs can be interfered if they are related to the greater interest of society and the state and are carried out in a democratic manner through laws.³⁰

Pancasila in the era of globalization cannot be denied starting to experience a shift, in terms of the practice of precepts is not in a unified as a whole. This can even be seen clearly in the Elimination of Sexual Violence Bill, which eliminates the role of religion in the context of eliminating sexual violence. In fact, all the precepts in Pancasila cannot be separated from the existence of the First Precept of Pancasila which contain religious juridical values. The values of the Pancasila precepts need to be preserved so that the noble values contained in Pancasila are maintained and always become the guidelines for the Indonesian nation.³¹ When the focus of attention is only placed on the top layer, the balance of society is not stable.³² The basic values of Pancasila need to be embedded in the hearts of the entire Indonesian nation even though it takes a long time.

Pancasila feminism cannot let go of the movement to get justice for women from the values contained in Pancasila. The values that underlie gender justice include:

a. Godhead Values

The Godhead value is contained in the First Precept of Pancasila which is the center of the application of the second, third, fourth and fifth precepts. The Godhead value is the highest value because it is an absolute value, where all goodness values come from the divine value

³⁰Sudharmono, "Pancasila sebagai Ideologi Terbuka", Jurnal Filsafat, Seri 22 Agustus 95, p. 5-6.

³¹Sabit Irfani dan Dwi Riyanti, "Resurgensi Nilai-Nilai Pancasila di Tengah Redupnya Jati Diri Bangsa", Jurnal Pancasila, Vol.1 No. 2, 2020, p. 52-53.

³²Liek Wilardjo, 1990, *Realita dan Desiderata*, Yogyakarta: Duta Wacana University Press, p. 196.

(Hidayat: 3).³³ The first principle requires that religious values underlie the public-political life of the Indonesian nation.³⁴ In essence, humans are creatures created by God who should obey the teachings of existing religions. This shows that Indonesia is a country with various religions, not a secular state and not an atheist state. Justice itself is not only related to logic but the whole attitude and soul based on God's demands. Feminism based on divine values will base the realization of justice based on religious values in accordance with God's guidance. The struggle for gender equality must not conflict with religious values because religion is a source of good values.

b. Humanity Values (humanistic)

The fair practice of human values implies that humans must be fair to themselves, to others, society and the state, their environment and to God.³⁵ All humans are the same, there should be no discrimination between fellow human beings. The human value in question is a just and civilized humanity, respecting human dignity as a creature of God. Based on Pancasila, the feminism to be realized in this case is a just and civilized humanity and is based on the noble values of the Indonesian nation.

c. Social Values(nationalistic, democratic and social justice)

Social values in this case are nationalistic, democratic and social justice. Democracy known in Indonesia is a form of Pancasila Democracy which is based on the principles of Pancasila which includes democracy that believes in God Almighty, just and civilized humane democracy, democracy that strengthens Indonesian unity and democracy for social justice for all Indonesian people. Feminism based on social values will lead to the democratic values of Pancasila to realize social justice by creating basic freedoms, equality before the law,

³³Arif Hidayat, November 6th, 2017, "Indonesia Negara Berketuhanan", Available on website <https://mkri.id/index.php?page=download.Artikel&id=14>, Accessed August 22, 2021.

³⁴Kamaruddin, "Dimensi Sila "Ketuhanan Yang Maha Esa" dalam Perspektif Ham Islam", Jurnal Agama dan HakAsasiManusia, Vol. 3 No. 1, Juni 2013, p. 164.

³⁵Hadi Rianto, "Implementasi Nilai Kemanusiaan yang Adil dan Beradab di Lingkungan Sekolah", Sosial Horizon: Jurnal Pendidikan Sosial, Vol. 3 No. 1, Juni 2016, p. 83.

participation in the socio-political field, openness, power and guarantees of equal protection without gender-based discrimination.

4. Conclusion

Pancasila feminism is different from liberal feminism. Western feminism is not based on Godhead values but is based on equality and discontent. Pancasila feminism is the embodiment of the struggle for gender justice that relies on the values of Godhead and Indonesia, equal humanity of men and women, which prioritizes the democratic process and is intended as part of achieving social justice. The feminism movement to realize gender justice cannot be separated from one precept to another in Pancasila. Although the struggle for gender justice is based on human rights, the struggle must still be rooted in the culture of the Indonesian nation, especially the first principle, Belief in the Almighty God. The Godhead value animates the values of humanity, the value of unity, the value of deliberation, and the value of justice.

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